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THE

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"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

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THE CHRISTIAN WORLD.

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Religious Condition of the Prominent Countries of Europe.

BY R. R. BOOTH, D.D.*

It seems to me that these various nations may be divided morally into three classes—

1st. There are those in which the light of Evangelical Christianity is comparatively clear, and in which the life of Christianity has taken hold upon the people—and

2d. There are those countries in which the people are struggling towards the light, and which give large encouragement to Christian labor.

3d. There are those lands which, whatever degree of social civilization they may enjoy, are spiritually apathetic, and stand largely in the darkness.

It is possible that some of you may be surprised at the grouping which I shall make under these various heads. You may perhaps distrust the correctness of the judgments I have made, or perhaps may have been wont to estimate the arts and military prowess of some of these great nations as indications of true greatness and prosperity; but I have confidence that from the proper Christian point of view, this estimate will stand approved. Beginning, then, with the first of these conditions:

1st. I would present the countries which possess the largest measures of the light and life of Christianity, those in which the great principles of the Reformation have been established and the word of God is freely open to the people—and they are, as you know, Great Britain, Northern Germany, and the lands occupied by the Scandinavian race, Denmark, Sweden, and Norway. In all these there is virtual freedom of opinion upon the subject of religion, and a large and controlling influence exerted

*An extract from a discourse delivered in the Mercer Street Church, New York, shortly after the Pastor's return from Europe.

by evangelical Christianity. A few words in regard to each of these will suffice. In Sweden and the adjacent States which I have mentioned, the established church is the Lutheran, and by far the larger portion of the people are connected with it, though of course in very many cases the relationship is only formal. Nothing can be imagined more orderly and peaceful than the social condition and habits of these people. They are contented and secure under their governments. Education is almost universally enjoyed, and the restraining, elevating influence of religion is widely felt. If it is true that formality and rationalism have counteracted the power of the Gospel in a lamentable degree in these countries, until within a very recent period, it is as true that at the present time there is a widening and deepening infusion, both among the clergy and the people, of a true Christian life, and a large increase of earnestness in carrying the Gospel to the people. Even among the scattered tribes of Laplanders upon the northern boundaries of Sweden, missionaries are laboring, and many churches have been established. It is a pleasant thing to journey through these countries, to receive the simple courtesies of those honest, upright people, to worship in their churches and mark the fervor of their praises, and their love for the truth as it is in Jesus. No where in Europe can the passing traveler see more of the moral fruitage of the Gospel, or expect more confidently a constant increase of its saving power. If we turn now to Northern Germany, or to Prussia, which is the focal centre of that newly-constituted organism, we come at once in contact with a higher intellectual culture, and with a far more intense activity of mind upon the speculative themes of Christianity. Just awaking, as these States of Northern Germany are, to the full consciousness of their united strength in European politics, and moving onward steadily to a compact and solid organization of their material resources, there is perhaps just now a want of general interest in spiritual and eternal truths. The public mind is all engrossed with thoughts of finance, national consolidation, and resistance to the enemies who are hostile to their cherished aims. The spirit of the people is strung up to the highest pitch of interest in these subjects, and there is a manifested purpose to place the mighty German nation in the front rank of intelligence and power. Amid all this there is however a deep religious life in Germany. The Bible is diffused and read in the schools and families. Its truths have a strong hold upon the conscience of the people. No hamlet can be found without its parish church, and in most of its ten thousand pulpits the Gospel is preached with simplicity and power. There has been manifestly a great advance in popular respect for Christianity. The rationalistic teachers, who once held possession of the field of controversy, have been fairly met and routed by the Christian scholars who have put on the armor of the truth during the present generation. There has been a great quickening in reference to evan-

gelistic work, and the time has passed when earnest piety was a reproach in Germany. There is great room for progress. They want a deeper earnestness; they want a greater reverence for the Sabbath; they want more zeal in forcing the subject of salvation on the people. And yet in contrast with the past, there is great progress; and every thing indicates that the work of God will be more pure and thorough in the future.

In speaking of Great Britain, in connection with this question of religious life, I am embarrassed by the necessity of grouping in a few sentences the points of interest which might fill a volume. Like the image in Nebuchadnezzar's vision, the British Empire seems to present a combination of the best and the most worthless elements of human thought and feeling on subjects of religion. The gold and iron and clay are blended wondrously among the people there. Nowhere in the world is there more earnestness in Christian life, more purity and power in preaching the word of God, more faithfulness in mingling with the masses for temporal and spiritual relief, more vigor in resisting the assaults of error, more conscience towards God and man in little things as well as great; and on the other hand, nowhere in the world is there more boldness in the assertion of infidel opinions, more formalism in the ritual of worship, more pomp and pride in ecclesiastical authority, more conflict over insignificant particulars in the established formulas of doctrine and of worship, or more unblushing advocacy of the worst features of the claims of Rome. The land is shaking with the debate of parties upon the questions which concern the rights of conscience and the rights of man. Evangelicals, ritualists, infidels and Romanists, all are in deadly earnest. In some places the Spirit of God is poured out as in the days of Whitfield and Wesley, and in others the people are rioting about the streets, in conflict over questions of nationality, or individual eccentricities upon the subject of religious worship. In contrast with the surpassing order and decorum of a Scottish Sabbath, you have the utter, almost brutal degradation of myriads who only speak the name of God in blasphemy. Churches and gin-shops, each in earnest to save or to destroy. Spurgeon, Newman Hall, Lord Shaftesbury, and ten thousand others, living apostles of the truth of God—Archbishop Manning, Stuart Mill, Dr. Pusey, and an army more laboring to build on other foundations than the name of Jesus. It is an impressive thing to watch even for a few short days, the conflicts of opinion and of faith as they are set before one, in the public journals, in the councils of the Government, and in the daily speech of men with one another. What will come of it? I have no hesitation in the confidence that it all means progress—the upbuilding of the truth, the far and wide dissemination of the principles drawn from the word of God, which have already made Old England the bulwark of His truth, and the mother of many Christian nations. Next to the interests of his own, I claim that it is right and reasonable

for an American to love and pray for the peace and prosperity of that great sister State, to all of whose integral parts he is allied most nearly, by ties of lineage, language, civil polity, and faith in God. But on this subject I forbear, and pass at once to the next.

2d. I would now call your attention to those States of Europe which I have classified as those in which the people are manifestly and successfully struggling towards the light, and which give large encouragement to Christian labor. And I would point out as belonging to this class, the Austrian Empire, Italy, and Spain. Austria, so long the centre of absolutism in politics, of complete submission to the authority of Rome, is now passing through a wondrous change. The battle of Sadowa was as great a benefit to defeated Austria, as to victorious Prussia. No sooner had the smoke of the conflict cleared away, and the humiliation of the national disaster been well considered, than a complete change of governmental policy was introduced. The Court and People felt together that there must be reform or disintegration, and one of the earliest results of the new policy was the withdrawal of the infamous "concordat," an agreement which, for ten years previous, had made the empire in all parts subject in religion and social interests to the control of Rome. The chain of despotism thus broken in one part has been loosened in all its parts. The passport system has been abolished, the validity of civil marriage has been affirmed, the liberty of worship has been conceded, the diffusion of Bibles and religious literature is unrestrained, and the whole feeling of the people has been toned up to an activity and freedom of enquiry, such as was never known before. In reference to the temporal authority of the Church of Rome, it is quite safe to say, that Austria has become thoroughly Protestant, and one cannot doubt that that magnificent Empire will pass from such an attitude into a broader knowledge of the Gospel truth which makes men free indeed. It is a country wondrously enriched and beautified by nature, inhabited by races of staunch and noble quality, and despite its dark, bloody and oppressive history, is capable of great things hereafter, if its institutions are well reformed, and its superstitions cleared away. If there is much in its condition which needs to be improved, it is at least good cause for rejoicing that the work has actually begun. In passing next from Austria to Italy, we reach a country in which the reality of progress is even more distinctly visible, because the work of reform has been of longer growth. Outside the Papal States, which are as dark as ever, there is a gradual moulding and assimilation of the people to the free institutions which they have recently received. Unquestionably there is great ignorance and superstition both among the clergy and the laity. One cannot overlook the traits of indolence and impassioned impulse which long centuries of anarchy and misrule have engendered, and yet with institutions which are practically as free as

our own, with an awakened freedom of inquiry which pervades all classes, with a new system of education, which, defective as it is, does place within the reach of all the blessings of knowledge, and with an increasing circulation of the Bible in the language of the people, and with a practical evangelism, which is becoming more and more extensive every year, it seems to me that Italy is fast emerging from her long midnight of ignorance and degradation, and is already entering the day dawn of a brighter era. Perhaps, more than any other European nation, she needs just now the forbearing sympathy of those who have been wont to sit in judgment on her misery and shame. She wants too, active aid, the Bible freely given, the voice of the living preacher, and the Christian influence of those who travel through her States. It would be well for Italy if of the multitudes who flock from England and America to enjoy her bounteous climate and her wondrous works of art, there were more who aimed to come in the fullness of the blessing of the Gospel, who by their interest in the great work of Evangelization which has been so well begun, might urge it forward and leave some other record of their presence than their names on the registers of the hotels, and on the order books of artists. Some such there have been. One I have in mind, an English officer, who by his influence and liberality has been the main stay of the Waldenses through years of trial, and has been largely instrumental in organizing that system of colportage which is now so effective. In tracing out the blessed influence of Col. Beckwith's life in Italy, one cannot but wonder how far the blessing might have reached, if there had been such a spirit among all who sought that land for health or recreation. But the limits of my opportunity this morning, warn me to pass on, to speak of that other country which I have classified with Austria and Italy. A year or two ago, no one would have thought of presenting Spain among the lands which were turning towards the light. For full three hundred years from the time when the blessings of the Reformation were extinguished with the blood of thirty thousand martyrs slain by the order of the cruel Inquisition, Spain has been the darkest land in Christendom. Nowhere have the people been so ignorant and superstitious and wretched, the priesthood so influential and intolerant, the government so despotic and unmindful of the nation's welfare. With the Bourbons on the throne, and the priesthood in the seats of learning, Spain has long presented the astounding spectacle of a great nation deliberately seeking to re-organize the dark ages on its soil, and with wonderful success. The causes which have contributed to arrest these influences, to hurl the last Bourbon from a European throne, and to dismiss the Jesuits from the land they trod upon, have been in progressive operation for many years. The establishment of railway communication brought the people of the different provinces into contact, and

revealed to them the oppression of the government. The spectacle of other nations advancing in intelligence and liberty, while their own, once Empress of the world, was moving backward, awakened shame and indignation. They felt the want of education. They had largely lost respect for the purity or learning of their spiritual teachers. They saw the Queen and Court corrupt, the land impoverished, and all the movements of reform thwarted or repressed in bloodshed. The yoke was heavier than they could bear, and they broke it at last with a determination and with a magnanimity almost without a parallel in history. It is interesting to observe in this connection that the immediate occasion of this amazing revolution was neither financial or political, but simply a question of popular education. The military chiefs of Spain made their appeal to the people in view of an edict issued by the government of Gonzales Bravo, which entrusted the schools of every kind throughout the kingdom to the control of the parish clergy, which was almost equivalent to a suppression of them altogether. It was that final outrage on a people already conscious of their ignorance and panting to press forward, which was the sufficient reason for casting off a system which could endure no progress, and a sovereign who was the tool of Rome. Unquestionably the Spanish have ceased to lie content under the iron hand and rigid rule of Popery. And while it is true ninety-nine in every hundred would unhesitatingly avow themselves good Catholics, it is as true that in almost every instance there will be an accompanying protest against the abuses and corruptions of the system. It is upon these convictions and aspirations of the progress that the revolution has been thus far established. The programme issued by the Federalists of Madrid and Barcelona was an embodiment of these liberal ideas, uttered with a distinctness and precision which Europe has never heard before. I have it here before me, and it reads in this way: Universal suffrage, Guarantee of personal rights before the law, Neutrality in European politics, The disbanding of the standing army, Education free and imparted to all the children of the State, Liberty of worship, and Separation of the Church and State. A noble charter, and one which if only carried out in part will change the moral aspect of the nation. Under it slavery will cease in all the provinces and colonies, under it the Bible may be printed and circulated freely, under it the men of common sense and apostolic zeal may carry on the work begun by Ingelles, Alhama and Metamoras, may re-collect the scattered churches which they gathered, and preach the simple Gospel to eager multitudes. Whatever form of government may be the result of these commotions, whatever royal aspirant may gain possession of the throne, there is no room to doubt that Spain has entered on a new career, and that a glorious field is ready there to harvest. And now omitting much that I would gladly say, I pass—

3d. To speak of that third class of countries, which I have spoken of as affording the fervent indications of spiritual life and progress, which seem most apathetic and inaccessible to Christian influence. And here I would point to Turkey, to Russia, and France, countries which while differing in all respects besides, seem equally remote from the controlling influence of Christian truth. In the first two we have the extreme of ignorance and superstition, and in the last we have the grandest material civilization the world has witnessed, and yet accompanied by an indifference to moral and spiritual interests which is far worse than ignorance and superstition. In Turkey there is the heavy incubus of Islam, a Faith whose life has perished, weighing down the people and impoverishing the land. The only light which shines there has been kindled by the missionaries, whose years of toil have been rewarded by no small success, and yet whose utmost efforts seem powerless to give it adequate extension. In Russia there is a spirit of reform, a slow but certain progress, but manifested chiefly in secular affairs. The present Emperor is an enlightened man, anxious for the welfare of his people, and well aware of the difficulties which hinder the national advancement, but the priesthood of the Greek church are not the friends of progress, and the people in general are taught only in the externals of devotion. What light there is in Russia has only just begun to shine, and though it will increase and brighten, the day dawn of a purer faith must hasten slowly. The contrast to all this in France, as I have said, is wonderful. A vigorous national intelligence, the most perfect governmental organization, the noonday glory of the arts and sciences, the stateliest pomp and ceremonial of worship, unbroken order and decorum in the public places, thrift and activity and enterprise in all industrial pursuits, and yet lurking through all this, a continual protest against the reality and power of spiritual life, and an infatuation for material comfort and indulgence, which constitutes the strongest armor of humanity against the truth of God. I give this not as my own impression merely. It is the judgment of some of the wisest men in France, who have written and spoken frequent warnings against the tendencies of this engrossing materialism which deigns to think of God and eternity only when the world is slipping from its grasp. It must not be forgotten that with all this, there are some better influences. There are two millions Protestants in France, and many earnest preachers of the truth in Jesus. The Reformed Faith has made great progress during the last twenty years. Many interesting and encouraging facts have come to my knowledge in reference to the success which is attending the efforts of the French Evangelical Society to preach and diffuse the word of God among the people. In France, as elsewhere, faithful seed-sowing brings the harvest. But I believe the facts which underlie these signs of good, to be as I have stated them. The con-

trast between this intense progressive material civilization, and this deep seated indifference to religious interests, warrants the assertion that in reference to the true standard of enlightenment, this great Empire is one of the least cheering fields the eye can rest upon.

Protestantism—Is it a Failure?

BY I. E. DWINELL, D.D., OF SACRAMENTO.

HAS Protestant Christianity fulfilled its mission, and is it dying out? Has it proved its inability to meet the religious wants of the world, and is it to give place to some other religion?

This is asserted, and there are some things which look like it.

It is said that none go to church in these last days but Catholics and a lingering end of Protestantism; that the Bible has ceased to be a book of authority over the general mind, and is regarded as a curious relic of a transient phase of religious development, or, at best, as a book of suggestions; that religious observance is no longer a worship, but a fine art, or a superstition, or an apparatus of civilization or state-craft; that our young men wish to be civil to their believing mothers, but secretly treat their faith as a weakness; that this is an age of facts, and devotion is dead or dying; and that the Protestant churches have lost their hold on the reason and heart of men, and are nervously struggling to maintain their own.

It must be confessed that the highest efficiency of Protestantism depends on a delicate and difficult balancing of antagonistic forces—freedom and authority, the human and the divine—which is seldom reached; and as soon as the scale inclines to the one side or to the other, the tendency is to weakness. Not from any internal principle or necessity, but the circumstances of its origin and history, it has given great prominence to freedom; the scale has inclined in that direction. The logic of its history has been protestant, individualizing, centrifugal, divisive, the revolving mass throwing off denominations, sects, irreducible fragments, ecclesiastical dust, and even religious chaos again, in some instances. There is a drift of popular sympathy and opinion away from the strictly church organizations into what is deemed an outside Christianity, which is lawless and takes no responsibilities.

It must be admitted that into this outlying region many have strayed and taken up their abode, or rather roam there, and are no more seen in our churches; and that through the Protestant world there is a large population whom positive Christianity does not directly touch, and in some places the percentage of this population is becoming larger and larger every year.

It must be conceded that the foes of Protestant Christianity are many and powerful. There is Romanism, which represents the element of authority dominant and ultimate, holding the individual mind in bonds and superstition, and which has increased in the United States from 90,000 in 1800, or something like one-seventieth of the population, to 4,800,000, or one-sixth, at the present time, according to Parton.—(*Atlantic Monthly*, May, 1868, p. 568.) There is Rationalism, which is the ultimate of the element of freedom, and which nestles in many pages of science, literature, and morals. There is Pantheism, which solves mystery without miracle, furnishes a creation without a Creator, and levels down the universe to the pride of man by removing its Head.—And there is a civilization, the foster-child, to say the least, of Protestant Christianity, which has become luxurious and threatens to rise up and smother her with the silken robes in which it exults and riots, and which she has woven around it. Besides these, there is a nameless host of minor doctrines and movements, some thrown off by the centrifugal tendencies of Protestantism, others originated from without, which, while deriving all their elements of truth and worth from it, assume an attitude of hostility and are doing their utmost to disintegrate and destroy it.

But there is another side. To see it clearly we need to rise above the nineteenth century, and look with calm and unsealed eyes over the ages and religions of man. Much of the appearance of heterogeneous and opposing elements in old religious communities, over which we mourn, is merely the result of the great providential sifting together of the nationalities and civilizations of modern times. This makes strange neighbors—Christians of all sorts, named and nameless, Jews, Buddhists, Pantheists, Polygamists, infidels, in the same region, perhaps, where fifty years ago all assented to a common Christian faith. But this mixing up is only bringing to your door the unreduced elements, which otherwise you would meet elsewhere in solid and hopeless mass. It is disturbing the fire by introducing new supplies of fuel, stifling and darkening it for the time, but in the end increasing and prolonging it.

It must also be borne in mind that the record of ecclesiastical numbers is not the same thing as the measure of ecclesiastical vitality. While the membership of the Protestant churches was never before so great as now, and is rapidly increasing, the centrifugal tendency which has been mentioned, has winnowed out of them the loose elements which formerly swelled their volume unduly, but impeded and weakened their force.—If the body in some few favored and exceptional places was, a half century ago, relatively larger, the blood was thinner. It is now no longer regarded as heathenish to be out of the church; and there is accordingly no standing bounty for heathenism in it. If all the outside world, which really sympathizes with Christianity and forms a kind of ecclesi-

astical fringe about the churches, were absorbed into them, as was the case fifty or a hundred years ago, the rolls of membership would be many times increased, but their moral power and working energy would be many times diminished. Ecclesiastical vitality, not numbers, is what principally concerns us in estimating moral forces and the adaptation of a religion to be the religion of the world; and yet there is no lack of numbers.

But Protestant Christianity we are not to regard as an assemblage of statistics, an array of churches or denominations, and stop there. Not at all; it is something more and beyond, something deeper. It is not so much an aggregation of sects, as a profound religious movement, borne on by an inner divine law, the opposite poles of which are freedom and authority—sweeping through the nations and the ages, and only in part appearing in the churches and sects. Its genius, its soul, is contracted and committed to no one of them; it is something larger and diviner than any one of them, or all of them combined, for it has not only produced each, and adapted it, as by a celestial instinct, for its subordinate mission, but it has in its fruitful capacity untold resources to meet future exigencies. The fertility, the flexibility, the power of adaptation, by means of which it puts itself, in some new and unheralded development, in direct contact with the various phases of human progress and want, pursuing humanity as a loving, divine presence, and holding to its lips, in every unexpected condition, the bread of life, is one of its leading and most promising characteristics. It keeps along with the great caravan, and is not found, after that has struck its tents and moved on, solemnly guarding the ashes of its forsaken camp-fires. Never before, or elsewhere, since apostolic days, has there been seen on the earth a religion so flexible, or so eager in the pursuit of man. When one of its organs becomes exhausted, stiffened, fixed, unable to keep up with the moving throng, the Protestant spirit leaves it and passes on. It does not cling to the dead limb, but enters into one—a new one or old one elsewhere—that has flexible and vital movements. There is no danger, therefore, that Protestantism and the race will be severed. The same fecundity which produced Puritanism when it was needed, and Presbyterianism, and Methodism, and Evangelism, and domestic missions and lay preaching, and which now seeks to approach man in every condition of woe, with numberless other arrangements and supplementary enterprises, will produce any new movement that may be necessary to meet the future wants of the thronging procession. Yet it will be the same Protestant Christianity; for this, we must remember, is not an organization, but a movement, a spirit, a life, underlying organizations and producing them at will, on the call of need. If it were not this, but an organization, or something requiring a fixed organization, its vitality would be entangled in that and in the doings

of that—in forms, rules, decrees, creeds; its freedom would be embarrassed; and soon, as in the case of all outward religions, it would be in one place, and the race in another. But as it is, its many sided life is free and irresistible, and if hindered at one point, reappears elsewhere—ever accompanying and blessing man. Protestant Christianity has no more reached its finalty exhausted its resources and adaptations, and become a fixture, than a growing child, that is every day meeting the exigencies of life with unexpected capacities and powers. What the future forms of manifestation and working of this mighty presence vainly trying to lodge in tabernacles which human hands assist in pitching, will be, we know not, any more than we know what the future man will be from the child; but as we know it will be the same person in the one case, so we know it will be the same religion in the other.

But there is another peculiarity of Protestantism that must not be overlooked. It is its perpetual effort to reach and exhibit ideal divine Christianity. In its wonderful flexibility and power of adaptation, it endeavors to shape itself, its methods and approaches, according to that, and so according to the divine counsels, scriptural and providential. As it goes forth to its work in its several fields, it aims to have ever this fresh and living commission from on high. With one hand it holds on to God, and with the other it touches man, passing along the divine blessing which it receives—and only that. It is this endeavor to reproduce and illustrate ideal divine Christianity, which gives its adaptations their worth and power. It comes down from the celestial baptism daily, and brings with it the guarantees and certainties of success belonging to its principal and source. It is ever correcting and shaping itself by its divine original; and hence it appropriates, and has a right to appropriate, the promises and expectations secured to ideal divine Christianity itself. As soon as any one of its parts or organs ceases to be scriptural and carry a fresh commission, and is unable to show tha it is doing a divine work, man leaves it, and God leaves it, and Protestantism leaves it, and the forsaken and doomed thing dries or rots. It is this two-fold property of Protestantism causing it to mould itself to the needs of man and at the same time draw its inspiration from Christ—a characteristic which is not a simple incident of its history, but grows out of the two-fold principle of freedom and authority on which it is based—which gives double assurance of its permanent vitality and success. A religion that comes down to man's want, and comes down afresh from God daily, has not the mark of decline or inadequacy.

As may be expected, therefore, when we pass out from the nature of Protestant Christianity to the region of facts, we find few signs of decrepitude or decay—here and there an exceptional one, as all living things have a perpetual slough of waste and death, as the living tree is

all the while passing off its dead bark and leaves—but generally we discover the symptoms of an intense and vigorous life. Protestantism, as compared with itself formerly, or with any other religion now or in any other age, is thoroughly alive to-day. It is working by a kind of omnipresent energy throughout Protestant lands, trying to overcome all forms of wrong and evil, and elevate man, and is throwing out the lines of its beneficence and mercy to the ends of the earth. He who takes a discouraging view is morbid or prejudiced. The things which sadden a tender and sensitive heart have always been in a majority in this world, and it has ever been easy to see an appalling array of evil forces; but the earth has never been blessed with a more vigorous, wide-awake, many-sided, many-handed, far-reaching, exuberant religion, than Protestant Christianity exhibits and has exhibited so far during the nineteenth century. It has organized missions, built churches, raised up ministers, scattered institutions of benevolence, and endowed schools, colleges, and seminaries with a prolific hand. In the United States, during the last five years, burdened and distracted by the war, there have been given by individuals to academies, theological seminaries and collegies, $12,067,500, besides Mr. Peabody's princely donation to schools (Congregational Quarterly, July, 1868, p. 276); and nearly all these are Christian institutions, in the interest of Protestant Christianity. The proportion of ministers, in a country where to be a minister requires worldly sacrifice, and implies resistance to tempting attractions elsewhere, is some indication also of the vitality of religion; and Dr. Baird shows that, in 1775, the number of Protestant ministers in our country was only as one to two thousand four hundred of the population, while, in 1855, it was as one to nine hundred (History of Religion in America, pp. 210 and 653). And it cannot be doubted that, take all our evangelical churches together, a much larger per centage of the population is in actual connection with them, than ever before. The Congregational churches have burst the swaddling bands which confined their energies to New England, and have spread across the continent, scattering spiritual light and life wherever they have gone, charming the popular heart by their simplicity, purity and catholicity. According to the census, while the population of the country increased thirty-five and a half per cent. from 1850 to 1860, their number increased thirty-six and a quarter per cent. The Presbyterian churches have gone on linking and banding the states together as with iron rails, by their mighty organizations, along which are sent the supplies and merchandize of salvation, until their membership now numbers one half million of souls, with an attached population of two and a half millions. The Episcopal denomination, in the agony of casting out an un-Protestant element, is yet taking possession of the land, and pushing its chapels into the very home of Puritanism, increasing the number of its

churches in the country, from 1850 to 1860, forty-seven per cent. (Census 1860). The Baptist churches—losing something in Pauline freedom and catholicity perhaps, of what they gain in Pauline polity—are springing up all over the land, with a membership now of a million and a quarter of souls, and, adding the various other immersionists in the country, of more than a million and three quarters—making an increase, during the last half century, of four hundred and eighty per cent. And the Methodists, having cast the net at the command of the Lord on the other side of the ship, have enclosed a number almost incredible, so that they are scarcely able to draw the net for the multitude. From the official returns in 1866, there were in the Methodist Episcopal church, in the United States, 1,032,181 members; and of other Methodists, 980,604—making in all 2,012,790 souls.

Now, it must be borne in mind that this rapid and large increase of the Protestant churches has all been made by propagation and development, not by importation, as in the case of the Roman Catholic church in this country. They have grown from within; that from without. They make converts; the principal current of conversion affecting the Roman Catholic church in this country is a current out of it.

As may be expected, therefore, the Protestant churches exhibit, in fact, the symptoms of vitality in a high degree. If our historical vision were clear and accurate, we should see that, barring exceptional places and movements, the houses of worship were never better filled than now; the worship never more sincere and spiritual; the Bible never more loved and obeyed; and Christianity itself never more a light and a power on earth. There has not been an age since Christ, when it has made so bright and vigorous an exhibit in the realm of fact as it presents to-day.

Besides the nimble, strong and multiform working of the Protestant faith, there is the great fact that the Protestant nations are the ones that wield the principal civilizing influences of the world. They carry the torch for mankind; and it is Protestantism in them that supplies and lights the torch. Take the Protestant nations out of the world and who could have any hope for it?—and take Protestant Christianity out of them, and there would be no hope for them. If our faith wavers for Protestantism, it must waver for Protestantdom; and if it wavers for that it must go out for the world. But who sees any symptoms of failure in the Protestant nations?—and yet they may fail, in instances, as nations, and the living soul of Protestantism pass into other nations. The kingdom of Christ is not staked down by geographical boundaries but is as free to move over them as the winds, unless held within them by the attraction of sympathizing and loyal hearts. Still, we cannot believe that Christ has raised up the Protestant nations to the leadership, and put into their hands most of the moral and civilizing power

of the world—the apparatus and the preparation for the regeneration of man—to throw them away and begin again elsewhere. As yet their mission seems incomplete. They have secured a great accumulation of material, and method, and skill, David-like, and are waiting for the large, divine opportunity, the Solomon period, when the magnificent temple shall go up. As they are, they are a prophecy of unfinished work; and great as our faith in them is, so much greater must our faith be in the soul that animates them, in which is the hiding of their power.

We have the right to rise even to a higher confidence—to the fact that Christ reigns, and reigns in the interest of his kingdom, into which he has revealed the purpose to absorb all the kingdoms of the earth. Now, when we see him either hiding and vacating his kingdom, or else in great measure identifying it with Protestant Christianity, putting his Spirit into that, and signalizing that above all others by his likeness, or withdrawing it from the earth—we at once, in our faith, install him as its Head, clothe it with his power and providence, and send it forth as the religion of the future on a career of unquestioned triumph and universal supremacy. Missing Protestantism, and groping elsewhere for the lost kingdom, we miss the church, tested by all moral and spiritual qualities, but, finding the church and finding Protestantism, we exult in the assurance that Christ is "Head over all things to the Church." The Son of God, therefore, is the promise and the hope of Protestant Christianity. Here it rests its confidence, and sings with the angel of the annunciation, "Of his kingdom there shall be no end."

This subject has its lessons. It is clear that there is an essential unity in all the Protestant churches which hold to Christ. Ranging between the two polar principles, freedom and authority, some more under the power of the one, others of the other, they are all parts and products of the one great spiritual movement, and should have a place in our faith and sympathy. They are sisters, and have a common birth and nurture and object.

It is clear also that we should have great confidence in the subordinate mission of our separate denominations, those having distinctive characteristics and adaptations. These were thrown off from the adaptive christian movement, because there was need of them, and their mission harmonizes with the great work and helps it on. The service of each of the group of sisters is none the less pleasing and important, that it is not the same as that of the others, but has been arranged for her by the wise superintending Intelligence, so as to harmonize with the rest, and supply their deficiency.

It is clear, further, that those who despair of Protestantism only need to put themselves in contact with its vital forces and movements to reassure themselves. If they will come where they can feel its heart

beat, they will know it has vitality. Many of these persons who speak doubtingly of its future are persons who have been brought up under the influences of the churches, but have strayed away from them. The shadow which has been turned backward in their hearts, as on the dial of Ahaz, they think is a shadow that has gone backward in Christianity. But, if it were so, instead of standing at a distance and lamenting, or criticising and prophesying evil, it is plainly their duty to rally to the aid of the Protestant faith, on which, they confess, the hopes of the country and the world depend. Doubts and fears, brought near to it, and smothered in hearty consecration, will come forth triumphant hope and exultant joy. Let us, then, throw our souls into this divine movement—this present and this prophetic cause of Christ—give our whole influence to it, and ever be found under its banners and with its signals.

"So He bringeth them unto their desired Haven."

Yes, billow after billow—see they come,
Faster and rougher, as your little boat
Nears evermore the haven. Oftentimes
It seems to sink and fall adown the wave
As if borne backward by the struggling tide;
Yet, mounting billow after billow, wave
On wave o'er-riding, tempest-tossed and shattered,
Still, still it nears the haven evermore.
"Poor mariner! art not thou sadly weary?"
Dear brother, rest is sweeter after toil.
"Grows not thine eye confused and dim with sight
Of nothing but the wintry waters?" True;
But then my pole-star, constant and serene,
Above the changing waters, changes not.
"But what if clouds as often veil the sky?"
O, then an unseen hand hath ever ta'en
The rudder of my feeble hands the while;
And I cling to it. "Answer me once more,
Mariner; What think'st thou when the waters beat
Thy frail boat backward from the longed-for harbor?"
O, brother, though innumerable waves
Still seem to rise betwixt me and my home,
I know that they are numbered; not one less
Should bear me homeward, if I had my will;
For One who knows what tempests are to weather,
O'er whom there broke the wildest billows once,
He bids these waters swell. In His good time
The *last* rough wave shall bear me on its bosom,
Into the haven of eternal peace.
No billows after! They *are* numbered, brother.
"O, gentle mariner, steer on, steer on;
My tears still flow for thee, but they are tears
In which faith strives with grief, and overcomes."

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Italy.

MR. MOOREHEAD.

The Evangelist at Terni was invited several weeks ago to visit and preach in a neighboring village called Collestatte. He was unable, for some time, to comply with this wish, though it was repeated week after week, and though, in their expectancy, the people of the village, on more than one Lord's day, were waiting him in large numbers. Even the mayor of the place seconded the invitation, and offered the room in which the local authorities met, as a place of preaching. Toward the close of October, the Evangelist visited and preached at Collestatte. Of his reception, and of the meeting, the following letter will convey a clear idea:

"TERNI, Oct. 19, 1863.

"Dear Brother:—Yesterday—Lord's day—immediately after our meeting here, I started for Collestatte, accompanied by Ulisse (the colporteur,) a friend from Collestatte, and three of the brethren of Terni. Having arrived at the house of Bordoni, about a mile distant from the town, we rested awhile, and then started for the village. As soon as we received the key of the room, granted us very kindly by the Mayor, we went into the hall to await the gathering of the people. But hardly had we entered when the place was filled to its utmost capacity by more than a hundred persons. Among these were the Medical man of the town and his wife, the Secretary of the Commune, and many other principal persons. The Gospel was preached for three-quarters of an hour, and at the close I announced that I would return on that day week. Until the close of the meeting everything proceeded with great calmness and quiet. Near the door I observed four men with their hats on, and I remarked that in a public meeting where Christ was preached, respect should be had both to the audience, and the object of the assembly, but they would not remove their hats, having been sent there by the Arch-priest for the purpose of making a disturbance. After the audience was dismissed, these four persons began to hiss us; and being joined by a few women and boys, they pelted us with figs and apples. My poor old hat suffered somewhat in the attack, but nothing more serious took place. Many of Collestatte accompanied us as far as a mile from the town on our return to Turni, even after dark, joining with us in singing praises unto God, and thus we returned to our homes full of joy. The priests have already begun to persecute the Mayor who gave us the use of the room. He, himself, was not present, because in mourning for the death of his wife."

[Making an earnest request for authority to employ four more laborers at an additional cost of $1,000 per annum, our faithful brother Moorehead writes:]

Let me beg of you to think seriously of this. And I pray Him, whose I am, and who has all things at his disposal, to open the hearts of American Christians to this call. God has a people He is now calling out of Roman Catholicism to witness for Him in Italy: happy will be American Christians if they faithfully meet their responsibility to Him in this respect: they shall have their reward in *that day.*

MR. CLARK writes of the School and its fruits, thus:

It is an interesting fact that in the Theological School at Milan, sustained by the American and Foreign Christian Union, we have students from all parts of Italy, and also, from Austria, from the Waldensian valleys on the West, from the city of Rome and Sicily on the South, from Trieste on the East, and from Trent in the Tyrol on the North. The blessing

of God has attended our labors in the establishment of this school in a most signal manner. During a little more than the two years of its existence, a hundred and twenty young men have applied for admission, all wishing to qualify themselves to preach Christ to their people, but our means have been extremely limited and only one-sixth of them could be received; the class now numbers twenty-one, but if some wealthy Christian friends in America would but speak the word, in a month we could have fifty students preparing to become Evangelists for Italy. Already seven young men who have been trained in the school are laboring as active Evangelists. Hence, we feel that we are already reaping abundant fruits for the labor performed to create an Italian preaching agency for Italy. This is the present great want of the country; and, in my opinion, no work is more noble or more important for Italy's real good, and future evangelization, than that of preparing one hundred, or, what is more needed, five hundred young Italians to become faithful preachers of the Gospel. This work is entirely practicable, and could most easily be done if the church would only imitate the heroism of the world, and believe the conquering of the world for Christ was a real and practicable work to be performed.

Spain.

[The following statements were prepared at the request of our President (while in Paris) by Prof. W. I. Knapp, an American, temporarily residing on the Continent. They bear date of Nov. 14th, ult.]

"An immense effort ought to be made *immediately* to lay hold of the ground for future action. I *know* that there is no field to-day so thoroughly prepared for the reception of Gospel truth as the Iberian Peninsula. The general call for religious liberty and its auxiliary train of free press, instruction, etc., etc., is simply the natural self-assertion of a people long silenced by the indirect action of Romish priestcraft. Spaniards possess many elements that favor religious growth. They are grave, dignified, sensitive, taciturn, and full of faith. If they have a bad reputation out of doors, it is explained in their own proverb: 'Tell me with whom you walk, and I will tell you what you are.' Their rulers, the nobility and clergy, have hitherto represented abroad the character of the people —a very unjust criterion. They have little of the Frenchman's superficiality, nothing of the Italian's incredulity, but they have a native pride, a repugnance to foreigners and foreign influence, that tend to render them inaccessible to a degree you can hardly imagine. In their present exhilarant condition their pride is the chief obstacle, and nothing but the greatest prudence and utmost caution can assure a true religious progress among them. A large number consider that liberal sentiments and hatred of Catholicism constitute the ground work of Christianity.

I have no doubt that the definitive government, whatever it shall be, will hold the liberties of worship, press, and instruction. God is in the whole movement and will not let it slip. At least the present tendencies of the times in Europe give such hope. So whatever plans be laid for Spain let them be broad and permanent. There will be persecution there, but the law will step in at last as it has done in Portugal.

There should be a parcelling out of Spain into districts for colportage under one direction located at Madrid. These districts should be occupied successively by the colporteurs as they are found, instructed, and the way opened. They should be *natives* of the *province* to which they are sent; *i. e.*, a Catalonian should not be sent to Grenada, or a Sevillian to Corunna, but every man should be sent to his own native hills and valleys. Throughout Catalonia and Valencia another language prevails, called Catalan or Limousin: the common people no more understand Spanish than the Flemish peasant French. All these matters of language, manners, climate, etc., which go to make the heterogeneous kingdoms

of Spain, must be laid hold of and utilized discreetly.

Finally, whatever is done must be quickly done. Now that the country is open, the natives are in a fair way to be confused among the multitude of counsellors. Satan is coming also among them. One of the first books put to press in Madrid, after the opening, was a version of Renan's Life of Christ. Let us quickly put in Matthew's Life of Christ, and Mark's, and Luke's, and John's, as the great antidote."

Prof. Aime Humbert, of Neufchatel, wrote a year ago, of Spain:

The Evangelization of Spain, above all other Missionary labors of our time, bears in the highest degree the impress of spontaniety. We send no Christian laborers into Spain, but they come from thence to us, entreating our sympathy for the work, which, by the grace of God, they have themselves initiated. It is our co-operation they seek, a small matter compared with that they give, namely, the example of an apostolic zeal which cannot fail to excite our emulation.

From century to century the doctrine of free salvation has had in Spain its witnesses and confessors. Constantine Poncius, the chaplain of Charles V. and of Philip II., bore a noble testimony to the Gospel, in the prison where he ended his days. The names of illustrious Spanish authors and orators, such as Egidius, Varquias, and Arias, are inscribed among the martyrs of the Reformation. Jean Perez, who was able to escape from persecution, took refuge in Geneva, and there finished his translation of the New Testament and the Psalms into Spanish. In the same city, also, Cyprian de Valera translated the Institutes of Calvin, and, in 1602, had printed in Amsterdam his admirable Spanish version of the Bible. This great work Valera began when he was fifty years old and had reached the age of seventy before it was completed. Later in the eighteenth century, Antonio Gavin, a priest of Saragossa, went over to the Anglican Church, and then published his famous controversial book entitled The Master-Key of the Romish Church.

In our own day, even, for it is but two years since he died, a rich and learned citizen of Madrid, gave all his nights and devoted his whole fortune to collecting, revising, and reprinting, the writings of reformed Spanish theologians. Twelve years ago, Francois de Paule Ruet, a priest, preached the Gospel openly in the streets and public squares of Barcelona. The police interfered but did not actually venture to arrest the popular orator. He was advised to exile himself, and the Scottish Church invited him to Gibraltar, there to administer regular religious services among the Spanish population.

Manuel Matamoros was able to labor only three or four years, while in exile, for the Evangelization of his country, but you may judge, by a few facts, how greatly the Lord blessed this faithful laborer.

Matamoros established a *printery*, and published secretly an edition of the New Testament in Spanish, at Malaga. He animated by his zeal and directed by his counsels the infant church of Malaga, and other small congregations established around at different points, in Andalusia, and other provinces of the Peninsula. Under his direction a course of Biblical instruction was given by Evangelical pastors in the south of France, to a select number of Spanish evangelists and colporteurs, who, during the past winter, were collected at Pau and Orthez. He established, by the aid of two English ladies, the Misses Coles, a boarding-school for young Spanish girls, at Pau, where they receive a Biblical education and are prepared to become Christian women, under the direction of Mad'lle Coindet, an excellent governess, from the Canton of Vaud. He has founded at Lausanne an establishment intended for the reception of young men preparing for the pastoral office, and who attend the lectures of the Theological Faculty of the Free Church of the Canton of Vaud, under the supervision of a Lausanne-

Committee, of which Rev. Mr. Jaget is president.

Moreover, experience having shown the need of a preparatory establishment, in which there would be an opportunity to judge of the vocation and aptness of the Spanish students, before sending them to Lausanne, Matamoros founded, by the aid of an American lady, Mrs. McEwen, a school at Pau, under the direction of Mr. Gaillard, a graduate of the Theological School of Lausanne.

PERSONAL INCIDENTS IN THE PREVIOUS HISTORY.

[We give our readers selected portions of correspondence, bearing date in the early part of 1868, in which is contained much interesting and valuable information respecting the Evangelical movement in Spain.]

Feb. 13, 1868. We continue to hear good news from Malaga. Unity prevails there, and the life of the Church is developing itself. Mr. Armstrong, an Englishman of great zeal and experience, who understands the Spaniards, their language, antecedents, and customs, thoroughly, has established himself in the neighborhood of Malaga, entirely of his own accord, that he might be at hand to assist this young Church with his advice and his contributions. Mr. A. has organized several little prayer meetings, which are held in different places, to elude the vigilance of the unfriendly authorities. He has also drawn around him a class of young Christians, with whom he reads the Bible and prays, so as to prepare them to take the lead in these secret assemblies. The school, originally conducted by Mr. Vargas, became so large that it was divided. Mr. Vargas, Jr., who had been educated in Switzerland, and Alonzo, who has lately returned from America, take charge of the older scholars, while Mr. Vargas still teaches the little ones. It is not long since the teacher of another school requested to be admitted into the Church. It was represented to him, that he would gain no worldly advantage from this step; on the contrary, he would subject himself to persecution. Still he persisted in his entreaty, and applied himself with much earnestness to the study of the Bible, which he has introduced into his school, having already abolished the images, forbidden all prayers to the Virgin, the signing of the Cross, and the other tokens of Romanism. He has from one hundred and forty to one hundred and fifty children under his care, who will now be taught the free Gospel. Mr. Armstrong says: Yesterday evening, after the prayer-meeting, I had a long and interesting conversation with him. I consider that he is the most important addition that the Church has made to her strength for a long time. He is a very intelligent man of thirty-four years of age, possessing great energy and resolution. His eyes were first opened to perceive the errors of the Romish Church through the Confessional. The priest to whom he confided his doubts, told him that an educated man did not need a priest to stand between him and his God. I have enjoined upon him to pray continually and to study the Bible diligently. His wife agrees with him entirely and will greatly aid him in teaching. We shall watch over him closely, and if we see that he really grows in grace, we will request him to open his house for the prayer-meeting. We will also keep our eye upon his school, and show him how to manage it as we do ours. How encouraging, to think of so many little children receiving instruction from the Bible!

Miss Coles, who has charge of the school for Spanish girls at Pau, gives an excellent account of the religious feeling among her scholars. She says that she has heard that their relations in Spain have exposed themselves to much danger in sending these children to be educated in a Protestant institution.

Miss Bonjour, Mrs. McEwen's assistant in the school for Spanish boys, also seems to be very well satisfied with the success of the enterprise and the progress of the boys.

In the Theological School at Lausanne, Mr. and Mrs. Coutier meet with the

same cheering results. One of their pupils was unfortunately obliged to intermit his studies on account of his health, and return to Spain to pass a few months in his native place. On his way through Pau, he had the pleasure of spending a little time with his sisters, and of praying with them. While at home he proved a great blessing to his family, and was the means of introducing family worship, which he conducted in a most edifying manner.

MR. ARMSTRONG TO MR. J.

MALAGA, 16th January, 1868.

As to my life here, every morning about eight o'clock, Julian Vargas and I meet for an hour to read, and talk, and pray. During the day I visit at the different houses to which I have access, and endeavor to promote the work of Christ in every way that I can. In the evenings I take part in the meetings for prayer, which are held now in one place and now in another.

Martinez, one of the students from the Divinity School of Lausanne, who is passing the winter with his parents on account of his health, is here for a short time, but will soon return to Chilches, for he says that it is there that his work lies. I have rarely seen so convincing a proof of the grace of God, in any person of his age. I don't wonder that you love him so well.

Yesterday evening, Cristobel Blanco received your letter for the Church. It will be read this week in the various assemblies and will comfort us all. I had a visit lately from Juan Vargas, the schoolmaster, who told me that some Protestant books had been seized in a village not far from Malaga, and a trial had already been instituted. He had been warned, by a friend, that his name had been mentioned as suspected of being contaminated with heretical doctrines, the more so as he had been educated in a great part in a foreign country.

On Sunday evening, the police warned Cristobel Blanco that they were watching his house, as they knew that religious meetings had been held there. It cannot be denied that we have been too sanguine about the indifference of the priestly party. We must be very prudent, for some great evil is hanging over us. The difficulties of the school will be much increased by the attitude of the priests; but if they redouble their vigilance, let us on our part redouble, nay, quadruple, our prayers and circumspection. The protection which France gives to the Pope greatly strengthens the priests. Only a little while ago, and they would have consented to almost any treaty with the Liberal party; now, nothing will satisfy them but the entire control of the whole system of Education. We must work on in faith, our position is very critical. Humanly speaking, our instruments are most incompetent, but God can bring strength out of weakness, and man's ignorance only shows more clearly the wisdom of the Almighty.

SEVILLE, 5th Feb.

In consequence of the Royal decree, of which you have already been informed, the Committee of Malaga met on the 2nd inst., to consult upon what course should be pursued. The Committee determined unanimously to avoid, by every means in their power, provoking another persecution, but, at the same time, they declared that they would not relinquish any of their meetings. On the contrary, another is to be organized. At their request, I have left Malaga for a little while, for the mere fact, that a foreigner is identified with their religious affairs, may compromise them still more.

Feb. 11. Since I have been here we have met for prayer every evening at the house of J. M., and on Sunday at that of a Swiss from the Canton of Vaud, where there were eight persons present. It is our part to pray and God will work for us, therefore we should meet more frequently. To-night we had a very good meeting at the English pastors, for the poor Americans and English. If the foreigners could only be induced to take part in this work, among the Spaniards with whom they are brought in daily con-

tact, we would soon have an army of laborers.

MISS COLES.

PAU, February 6.

Yesterday morning, Mr. S. called upon me to say that he was convinced that the English Roman Catholic priest of this place regarded us with an unfriendly eye. He succeeded in getting Carrera, one of the boys of Mrs. Mc Ewen's school, put in a convent and then sent back to Spain, and doubtless he desires the same fate for my scholars. Mr. S. advised me to send them at once home to their parents, as he feared great perils menaced both the children and their families. It seemed to me that my first duty was to write to C. B., at Malaga, asking him to consult with the parents of my pupils, as to what should be done in this difficult case. A week must elapse before I can hope for an answer. In the meantime, I have called my dear scholars and their governess, Miss Cuendet, to me, and talked openly with them of the impending danger. Oh! if you could have heard their remarks. Maria and Carmen, Martinez' sisters, were so full of tranquil peace, and joy, and faith, that it made me ashamed of my fears and anxieties.

The fourth of this month was the anniversary of Carmen's birthday—she is sixteen years old. I said to her, "if God were here really visible before you, what gift would you ask, seeing that you are his child?" "I would ask Him to let me do or suffer something for His sake,' she replied, and our present trial seems to be the fulfilment of this wish. Maria tells me that when she prays such a deep feeling of peace fills her heart, that there is no room for fear even amidst all this trouble and disquiet. She is so sure that God hears her prayer and that He will order all for the best. The chief desire of these dear children, is, to be witnesses for Christ, and to be useful to their families.

I undertook my school in firm faith in God, and I should be equally ready to relinquish it if it be His will. But it is a great trial, and I hope you will all pray for me, my dear friends. I will write again as soon as I hear something definite.

PAU, 13th February.

I send you the following lines from C. B. :

"Three hours ago, I received your letter of the fifth of February, and after reading it, with prayer, I called upon my friends S., and V., and consulted with them. We are all of us convinced, that, for the present, at least, it would not be right for you to send away any of your scholars. Nor must you yield them up to any one, nor even divulge the names of their relations, unless it should be to some one empowered by their parents or guardians. No one else would have the right according to the laws of France. It is the Ultramontane Jesuits who are seeking thus to torment you."

I see my way now clearly and will wait patiently till the parents of my pupils shall make known their wishes on the subject. Pray often for us.

MR. ARMSTRONG TO MR. JAGOT.

SEVILLE, 22nd February.

This morning, I received two letters from Malaga, one, dated the 18th, full of cheering news, the other, of the 29th, stating in a few lines that Cristobal Blanco's house had been searched the previous night. As soon as I read the sad intelligence my thoughts turned to God, and I took refuge in prayer.

Have no fear for us, all will be well; we needed something to make us pray more fervently, in order to gain the promised blessing, and God in His kind providence has graciously given us the required impulse. I hope that all who are interested in the Spanish Mission, will unite together to pray for us, the blessing will come without fail. It is the last effort of the enemy to enslave Spain, and it must not be allowed to succeed. Prayer is our most effectual weapon.

France.

AVALLOY.—M. TOURNEAU.

Among my habitual auditors was a young girl known throughout the city for her excellent disposition. The priests had done all in their power to draw her into the convent. The Evangelical faith was very repugnant to her, but she had formed a strong friendship for my wife, and this was the means God used to draw her to the Gospel. Without saying anything to her directly, we prayed for her specially, and availed ourselves of every occasion to explain the word of God to her and to pray with her. Almost at the beginning of our sojourn at Avalloy, one of our friends at Auxene had made her a proposal of marriage. In her anxieties she went to her confessor, who remonstrated with her on her relations with us, but she took no heed of this and did not discontinue her visits. The fifteenth of August, fete-day of the Virgin, she went a second time to her confessor, to ask absolution and privilege *to commune* on that day. The priest asked her if she would promise to give up our meetings and also her visits to us. She replied, she could not cease to frequent a house where she heard nothing but good, and where she heard the word of God explained. He refused her the Communion, and asked her if she believed in "*Transubstantiation.*" She said she had never believed it; and declared distinctly to the priest, that she had decided to believe only the word of God, and never again put her faith in a Romish Church. On leaving the confessional she came to us and told us of her decision. Since then she has never wavered a single instant, has attended all the services, and comes to our house daily, living with my wife as with a sister. Her friends have all turned their backs upon her. But nothing has stopped her, and she has fully satisfied us by her manifest desire to lead a life of faith, and by the happiness which she has experienced from her knowledge and love of the Savior.

This conversion excited the zeal of the clergy, and they profited by the occasion of a religious fete in honor of a skull, said to be that of "Lazarus, the Resurrected," to launch some large words against the Protestants and the pastor; but it was all in vain, for, from this time, (1st September,) the numbers increased every day.

There is a movement in the city which the priests cannot deny. Their churches are stripped of the men. Everywhere people speak of "the *preaching*," that is the word in use. The Bible is in this country a closed book for those who by chance possess it. It is a book unknown to those who have never possessed it.—The ignorance in which the clergy have held the people since "the Revocation of the Edict of Nantes," is such that no one could reply to questions simple enough to make a child in one of our infant schools smile. They believe that Catholicism was instituted such as it is now, by Jesus Christ; that the priests are "*Vice-gods*" on the earth; that to judge the doctrines, manners, or acts of a priest is the greatest of crimes; that if they do not give large sums to the priest to draw their souls from Purgatory, they will remain there till the last Judgment. I do not believe that like ignorance can be found even in Spain.

But this massive edifice of fanaticism begins to fall, and men are at this moment agitated like those of Athens when St. Paul appeared in their midst. They say, "never have men talked thus to us, never have we been told that we could go directly to Jesus: the priests are always there to bar the passage, saying '*you must pay me.*'"

We have received a new favor from God in connection with the marriage of the young lady of whom I have spoken. The religious ceremony was performed in our upper room. Every thing was done to hinder it, but in spite of the strangest falsehoods and calumnies, it was celebrated. The crowd was so great that staircase, corridors, and the room adjoining were full, and the Gospel of Christ was preached to many who had never heard it before. The Lord only can transform the seeking souls into faithful followers.

Missionary Intelligence of other Societies.

AMERICAN BOARD.

The native pastor of Oorfa (Uz of the Chaldees) says:

"The prayer meetings, both for the church and for the congregation, are well attended. Many written requests for prayer come from the congregation and from the Armenians. From the Catholics even such requests come, calling forth earnest and persevering prayer."

Mr. Barnum writes from Harpoot:

"In some of my previous letters I have spoken of the obstacles to the building of chapels, which exist in some of the out-stations. The Protestants in Geghi made their preparations to build three or four years ago; but the Armenians, under various pretexts, succeeded in preventing it. The material was three times prepared, but each time an injunction was served and the building delayed; and before the case could be settled in the slow Turkish courts, the material was stolen. Last year the authorities were bribed to prevent the building, although the Protestants had procured a firman from Constantinople, authorizing them to build. It has been a most vexatious affair from the outset. The story would be very long were I to recount the whole.

The present year, the Protestants finally overcame every difficulty, and began to build. The building is to contain rooms for the preacher, as well as a place for worship. The local authorities came at the time of laying the foundations, and several times afterwards, and pronounced every thing to be according to the provisions of the firman. A few days ago, a Vartabed, who had formerly had episcopal authority over the Armenian churches in the region, and was a bitter enemy to the Protestants, returned, under a new appointment from Constantinople. He claimed that the measurements specified in the firman are not for the audience-room, as the authorities had said, but that they must include the entry, and therefore the building was several feet too long; and he prevailed with the local Governor, partly by threats and partly by promises, to pull down one end of it, taking off several feet in length. So the building is stopped, and our brethren must go again to Erzroom to claim their rights. Before a single stone had been laid, they had spent nearly enough to build the whole chapel."

AMERICAN BAPTIST MISSIONARY UNION.

Mission to Assam.—Mr. Ward, writing of a mission tour, thus describes the scene in one of the native villages:

"We found all, both old and young, male and female, drawn up as it were in military array to receive us. I said to Omed, "This is the Lord's army." He turned and repeated my words, when the response ran along the lines, "Yes, we are the Lord's sepoys;"—the term always used for native soldiers; and they said it with an expression of countenance that indicated anything but mirth. From oldest to youngest, all were dressed in clean white, though not fine, cotton clothing; and not an ornament was to be seen in all the company of nearly a hundred and twenty. The next day gave us a contrast not soon to be forgotten. Hundreds of the wild hill-men and women came pouring down, and stopped at the Christian village and chapel as a half-way place to the fair or market of the plains. Here the superabundance of the rude ornaments worn by the women was in inverse ratio to the scantiness of their apparel. I am inclined to think that the passion for jewelry and ornaments on the part of some of their sisters of civilized lands would have been more than satisfied, at least so far as quantity is concerned; and as regards an impatience of any needless clothing about the neck, I suspect even their cultivated susceptibilities would have felt that these, their rude sisters of the mountains, indulged that impatience to an extreme beyond what even civilization itself requires."

REFORMED CHURCH OF AMERICA.

Rev. W. W. Scudder, D. D., of the Arcot Mission, India, writes:

"We pitched our tents at Shekadu, and visited the villages within three miles of that centre. Our little congregation at that place seem to be doing well, though the members of it have been exposed to considerable persecution by the enemies of Christianity. One man especially has set himself against them, and is making every effort to drive Christianity from the place. He will stop at no wickedness.—His own son came to us with bitter complaints, declaring that his father had beaten him so unmercifully that his clothes were drenched with the blood which flowed from his wounds. The next day he prostrated himself at his father's feet, and entreated forgiveness for whatever he may have done wrong. Instead of granting pardon to his penitent son, he leaped upon his head and tried to stamp out his life. Such is the monster who has lifted himself up against our poor Christians with the determination to destroy either their faith or them.

"We have another Christian congregation at Vennampally. I think there are now seven heads of families who have given in their adherence. I have just heard that strenuous efforts are being made to draw away one of the men. He was a Papist, and of course the anger of his former friends has been aroused by his turning to us. A deputation from the Romish Church in Arcot visited him last week, and poured the vials of their wrath upon us in language quite in keeping with the character given in the Scriptures of the old harlot. Whether they have succeeded in shaking the new faith of this man remains to be seen. They will leave no stone unturned to accomplish their object. The Romanists are a large and influential body in India, and are in these days remarkably zealous and persevering in their labors to establish themselves still more firmly in the land."

EDITORIAL NOTES.

YEAR after year bears witness to the absolute truth of God's word. Prophecies, which were mysteries to our fathers, become records of fact to us, because fulfilled before our eyes. That morning follows night is known to a child, but that darkness which brooded for centuries over nations could be dispelled in a day was not thought by the wisest to be within the range of possibility. We have long been accustomed to pray, "Hasten, O Lord, the time when nations shall be born in a day," but to our weak faith days signified, as in prophetic language, years.

And now, we see the tyranny of ages yielding, with rapidity unthought of, to the mild reforms of liberal government. Detested Austria tears off the mailed armor of oppression, and robes herself in garments of justice. Benighted Spain starts up from death-like stupor, and the first rays of her coming day pour themselves over the mountain tops of Europe. The temporal power of him whose mandate has been more than human law, has received a check such as paralysis gives to the arm of a superannuated giant. Eighteen hundred and sixty-eight has carried with it to the grave of the past, many a hope of tyrants, and many a

chain of temporal and spiritual oppression. In parting, it speaks in unmistakable tones of warning to all who still in Church or State would lord it over God's heritage. We bid the old year, Good by! somewhat as we part with a friend who has benefitted humanity, and we hail the new, as coming to us freighted with God's blessing to our race.

In June of the year now past, we heard the Pope's public lamentation over the rebellious proceedings of his own beloved son, the Emperor of Austria. A Prime Minister, whose Protestant faith had rendered him hateful to the Pope, was retained in spite of the Holy Father's warnings. Laws, which had exalted Roman Catholic Austrians by oppressing their Protestant fellow subjects, were repealed, and Austrians are henceforth from the cradle to the tomb far less the victims of priestly domination than of yore. From infancy the son of a Protestant father may be reared in that faith, and the same privilege is granted to the daughter of a Protestant mother. Such child may be trained in public schools, controlled by the State, and not interfered with by the priest. At maturity, the Austrian subject's marriage may be performed before a civil officer in case the priestly benediction be refused. Finally, at death, the Protestant may be buried in consecrated ground, the priests not being allowed to refuse sepulture, if there be no cemetery at hand except the Roman Catholic. These equal rights for Protestant subjects of Austria so vexed the righteous soul of Pius IX. as to call forth an allocution, delivered in no mincing terms.

Why then has he not uttered his mind on recent events in Spain? The banishment of his dutiful daughter, the Queen, surely calls for some thunders of reproof. Can he have been smitten dumb with horror? or has Napoleon forbidden him to speak? or is he even yet hoping that though Isabella may lose the throne, Pius IX. may not lose the country?

Our Magazine is sent to Ministers, Life Members, and Life Directors, free of cost. This has been done partly to meet our pledges, and partly to keep up an intelligent and lively interest in our work. Now, brethren in the ministry, is it too much to ask you to send us the names of one, two or more of your church-members, each of whom will cheerfully *subscribe* for the Magazine for a year? Interested Life Members and others, will not you, who are able, help us to circulate it among your friends? As heretofore, our efforts will ever be directed to make the Christian World a help in every good work; will not all our friends try to increase our field of influence?

Our first article is a portion of an Address delivered by Rev. R. R. Booth, D. D., to his people shortly after his return from Europe. Observations formed by personal contact with men and things carry to the mind far more weight than theories growing out of reading and hearing. Our friends will follow Dr. B. with interest as he leads them from country to country, and paints with his own colors the map of Europe.

We are indebted for our second article to the General Association of California, who sent it to us with the following remarks: "It was thought that such a masterly essay in your Magazine would have a wider circulation than in a local paper, and be in the direct line and drift of your special work." We thank the brethren of the Association, and promise the number of copies they desire for distribution. A deeper and more *practical* interest in our work is greatly desirable among the Christians of the Pacific Coast.

We hope soon to answer the many demands made upon us, and furnish our subscribers with tracts, prepared especially to meet the present phases of the controversy. Besides "Fair Answers," and "Present Aspects of Romanism," we have now in print, "Americanized Romanism;" "Shall Protestant Parents send their Daughters to Roman Catholic Schools?" "Is it Honest?" answered, &c. These will be furnished in numbers at cost.

Will our readers, ministerial and other, seek to impress the following thoughts upon thinking minds about them as they have opportunity? They are the thoughts of an earnest man, earnestly working in the field:

"I have for many years prayed that The American and Foreign Christian Union might some day rise to the greatness and grandeur of its legitimate work. It has ever seemed to me that no mission organization had naturally a field of such importance. It is the great complement of the American Board of Commissioners for Foreign Missions; and while the latter acts for the heathen world, the former has, as its proper field, many of the most influential nations of the earth, in equal need of the Gospel with the tribes of Africa. And never had your Society such a glorious field as at present. If God had said to your Society two years ago, 'Tell me what you will do for Austria and Spain in case I open them to the Gospel,' what would have been the reply? There, in those lands, is obligation, grand and sublime; and the more you propose, the larger and bolder your plans, the greater will be the resources."

"With such abundant fruits attending our labors, who can say that Italy is not an inviting mission field, as much so as India, or China, or Turkey? Is not a living church of a hundred and twenty-five members, in one of the first cities of Northern Italy, as valuable an acquisition to the kingdom of Christ as a church of the same number in Africa or Asia? And will not such a church accomplish as much in the work of conquering the world for Christ? In laboring for God shall we not seek to give him the best material, the best, the most enlightened and influential nations?"

We take this means of thanking the many friends who have responded to our Circular, and sent us aid in our work. The interest that a large portion of the Clergy have taken gives us good assurance that the Society has not been premature in its onward movement. We mean still, with God's blessing, to "go forward."

We commence a list of our exchanges, and design from time to time to note the spirit of the press as bearing upon the issue between Romanism and Protestantism.

Information is desired concerning the stereotype plates of Edgar's "Variations of Popery." Will the present possessor address a line to the American and Foreign Christian Union?

MISCELLANEOUS.

At a regular meeting of the Board of Directors, held December 10th, 1868, the following action was taken in reference to the death of the Rev. Hiram Mattison, D.D.:

The Board of Directors of the American and Foreign Christian Union, having learned with deep sorrow of the death of the Rev. Hiram Mattison, D. D., Secretary of the Union for the Methodist Episcopal Church, unanimously direct that the following Minute be entered upon the records of the Society, and that a duly certified copy of the same be transmitted to the bereaved family of our departed brother:

Minute.—The personal and official services of the Rev. Hiram Mattison, D. D., as the Secretary of the American and Foreign Christian Union for the Meth. E. Church, have been of such a character as to give the Society great hopes that we would find in him a very useful co-laborer in the ripening fields of Protestantism. His large acquaintance with the statistics and spirit of the Roman Church in this country, and his indomitable energy and unflagging zeal, all seemed consecrated to his new work among us; and while we bow with perfect submission to the Divine Providence that has called him from his work to his reward, we desire to record this appreciation of his eminent abilities as a Christian minister, and to offer our earnest sympathies to those who are the chief mourners under this solemn dispensation.

We are indebted to the New-York Methodist Preachers' Meeting for the following:

Whereas, It has pleased the Divine Head of the Church in his inscrutable wisdom to call from labor below to reward above, one of our number, the late Rev. Hiram Mattison, D.D., of the Newark Conference; therefore,

Resolved, 1. By the New York Methodist Preachers' Meeting, that, in this unexpected removal of an eminent minister of the Gospel in the most active and, to human sight, most useful period of his life, we recognize a serious loss which the Church of Christ sustains; a loss from the ranks of his Conference, from the ministry of Methodism, and from the community of Christians; in all which, by his ability and usefulness as a preacher and author, he filled an important place.

2. That we especially lament Dr. Mattison as one who, after having fought bravely in the battles of moral and national reform for many years, was now entering upon another great field of usefulness in the service of the American and Foreign Christian Union.

3. That in his devotion to the cause of the oppressed and the lowly; in the tireless energy and industry with which, through years of physical weakness and suffering, he has done his life's work; and in the final victory with which, through grace, he met an unexpected death, he leaves us an example worthy of emulation—in which "he being dead, yet speaketh."

4. That we hereby tender to the bereaved wife and family of our departed brother our Christian sympathy and condolence in this their great sorrow.

Evangelical Alliance.—The Annual Conference of the British Organization was held Nov. 10. The Rev. David King, LL.D., delivered the Annual Address, the subject of which was, "That the Evangelical Alliance, combining a large and increasing number of Christians of all Churches, should be an embodiment of the tendency and desire for union throughout the world, and a proper centre for united prayer, consultation, and action against the prevalent errors of the day." We regret that our limits do not permit us to give this able paper at length.

Communications having been received by the Council from various parts of the United Kingdom, calling their attention to the recent changes in Spain, a meeting was held on Wednesday, October 28, when the subject received their earnest and careful attention, and the following resolution was adopted:

"That acting under the conviction that the Evangelical Alliance, from its catholic constitution, its numerous branches both at home and abroad, and its successful efforts in Spain, under Divine blessing, to obtain the liberation of imprisoned fellow-Christians, is eminently fitted to be helpful in promoting Christian work in that country, the Council hereby invites the co-operation of members of the Alliance, and of all other Evangelical Christians, to form a united committee, which may, in connection with the Alliance, lay the plans, engage the agencies, and receive the contributions necessary to carry it into full effect."

Pursuant to the above resolution a large meeting of noblemen and gentlemen was held at the Alliance-house, on Friday, November 13, the Earl of Chichester in the chair, when the following resolution was passed:

"That the noblemen and gentlemen now present, or so many of them as may be willing, resolve themselves into a committee, to be called 'The United General Committee for Promoting Christian Work in Spain,' with power to add to their number, and to include those persons who have already expressed their willingness to co-operate, but have been unable to attend this meeting."

Remonstrance and Warning.—The Synod of New-York, at its recent meeting, after full discussion, in which Rev. Messrs. Hall, Murray, Paxton, Prime, Wight, Van Dyke, Wines, and others, participated, adopted the following earnest and emphatic resolutions:

1. The recent and increasing aggressions of the Roman Catholic Church upon the civil rights of the people of this city and State, justify and demand the distinct and emphatic protest of this Synod—representing, as it does, a large portion of the population aggrieved by these aggressions; and we do hereby give respectful and considerate, but, at the same time, an earnest expression of our deep convictions that the

common rights of the community at large are invaded by the public processions on the Sabbath day, in the streets of the city, of Roman Catholic societies with music, disturbing the worship of Christian citizens and impeding them in their progress to and from their respective churches. Such processions are escorted by the paid police of the city, who are thus employed in protecting those who are engaged in the known violation of the civil law.

II. The grants of money by the municipal or by the State Governments for the support of Roman Catholic schools and other institutions are appropriations of the property of the whole people for the purposes of a religious sect, and are therefore in opposition to the fundamental principle of our system of government, which recognizes no form of religion to be aided by the State.

III. The practice of those parents in our congregations who place their children in the schools of the Roman Catholic Church, is one against which we solemnly warn all our people, and especially in view of the fact that it is publicly alleged by one of the distinguished teachers of that church that seven out of every ten Protestant children under their tuition become Catholics.

IV. That we recommend to all our ministers to bring before their people from time to time, in such manner as to each of them shall appear wise, the whole subject of Roman Catholic aggression, and, by enlightening the public mind as to impending dangers, seek to avert them, and make the country more thoroughly Protestant and Christian.

THE London Times states that the Book of Common Prayer is largely superseded in the Protestant Episcopal Churches in England, by a little volume called "The Hymnal." There is an index containing seventy hymns and litanies. Among the rest are two litanies, both translated from Roman Catholic sources.

OUR EXCHANGES.

MISSIONARY.

The American Missionary. New-York: American Missionary Association.

The Spirit of Missions. N. Y.: Board of Missions.

The American Church Missionary Register. N. Y.: American Church Missionary Society.

The Home Missionary. N. Y.: American Home Missionary Society.

The Missionary Magazine. Boston: American Baptist Missionary Union.

The Missionary Herald. Boston: American Board of Commissioners for Foreign Missions.

The Foreign Missionary. New York: Board of Foreign Missions of the Presbyterian Church.

Nathaniel; or The Israelite Indeed.—New York: G. R. Lederer.

The Protestant Missionary. Jacksonville, Ill.: J. G. White.

The Presbyterian Monthly. Philadelphia and New York: Presbyterian House.

The Record. Philadelphia: Presbyterian Board.

The Sailors' Magazine. New York: American Seamen's Friend Society.

Bible Society Record. New York: American Bible Society.

GENERAL.

The Panoplist, or The Christian's Armory. Boston: C. C. P. Moody.

Hours at Home. N. Y.: Scribner.

The Eclectic. N. Y.: Bidwell.

The New Eclectic Magazine. Baltimore: Turnbull & Murdoch.

Family Treasure. Cincinnati.

Congregational Quarterly. Boston and New York.

American Presbyterian and Theological Review. New York: Sherwood.

There are a few others which we receive occasionally. We intend to notice all, as soon as practicable. A list of our newspaper exchanges will appear next month.

BOOK NOTICES.

PAUL AND MARGARET, the INEBRIATE'S CHILDREN. By H. K. P. New-York: M. W. Dodd. 16mo., pp. 178.

A story of the inebriate himself, as well as of his children; showing not only the influence which may be exerted even on children by a loathsome example, but also the utter debasement to which this fearful vice reduces its victim. We sympathize with the sufferers, we rejoice with those younger who escape in themselves the evil; and in closing the book we wonder how many families, corrupted at the fountain head, escape with even the amount of ruin herein set forth.

THE PILGRIM'S PROGRESS; with Notes by Rev. R. Maguire. Illustrated by H. C. Selons and E. O. & M. Prioli. Cassell's Edition. London: Cassell, Petter and Galpin. New-York: 596 Broadway.

Here we have something that can be earnestly commended—something for which the writer of this notice has long been vainly looking—a thoroughly satisfactory edition for household use of this household book. With a text of very large type, gratefully readable by young and old alike, with a clear continuous outline of the story set in few and fitting words at the head of each chapter, and with brief foot-notes fully interpreting the spirit and substance of the writer's meaning, it contains also more than a hundred admirable etchings, representing with remarkable spirit and truthfulness the prominent characters and incidents of the allegory, and so telling the story over again effectively to the eye.

DO GOOD LIBRARY. Philadelphia: Presbyterian Publication Committee.

If the next generation fall under the condemnation of Solomon, that "foolishness is bound up in the heart of a child," it will not be for lack of abundant effort to place better things there. The set of nine books before us, resplendent in purple and gold, and charming to the eye of childhood, is full of words of truth and goodness; and though to us who have reached man's estate they seem simple and childish, yet they are for children, and "a word spoken in season, how good it is!"

WORK FOR ALL, and WAYS OF WORKING. By Rev. Charles P. Bush. Philadelphia: Pres. Publication Committee.

A very earnest and affectionate stirring up of the minds of Christians to the opportunities for doing good which lie all around. It is one of those works which cannot fail to do good when rightly circulated.

AMY HALL BOOKS. Philadelphia: Presbyterian Publication Committee.

A set of six books, beautifully gotten up, luxuriant in large type, fine paper, and illustration; conveying in simple language those lessons of generosity, long-suffering, forgiveness, kindness, which should be so deeply impressed on our children.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th December, 1868.

MAINE.

Gardner. Cong. Ch. Rev. A. L. Park.	15 00	
Auburn. Cong. Ch. & Soc'y	26 52	
West Auburn. " "	13 80	
Lewiston. Free Will Bapt. Ch.	6 11	
Yarmouth. Mrs. Ann G. Loring	2 00	
Saco. Benev. Soc'y of 1st Cong Ch.	15 92	—79 35

NEW HAMPSHIRE.

Keene. Rev. Z B. Barstow	5 00	
Lancaster. Cong. Ch. & Soc'y per A. Burton	38 30	
Lyme Cong Ch. & Soc'y which constitutes Rev. Henry A. Haken, L. M.	33 00	
Hinsdale Cong Ch. & Soc'y, in part.	5 60	
New Ipswich. Children's Fair	6 00	—87 90

VERMONT.

Brunswick. Pres. Ch.	7 00	
Townshend. Cong. Ch & Soc'y, add.	10 00	
Barre. " "	7 00	
St. Johnsbury. Estate of Erastus Fairbanks	200 00	
" E. F. Fairbanks & Co.	600 00	—824 00

MASSACHUSETTS.

E. Hampton. Payson Ch. by Seth Warner	57 27	
Boston. Mrs J. P. Chadbourne	10 00	
Fitchburg. C. C. Ch. & Soc'y for L. M's for Edwin Harris, Willard Ball, Stephen Lowe, Joseph Upton, & Mrs. G. S. Houghton.	155 21	
Enfield. Cong. Ch. & Soc'y	80 00	
Arlington. Ortho. Cong. Ch. & Soc'y	42 35	
Randolph. 1st. Cong. Ch & Soc'y, of which $50 by Atherton Wales Esq., for L. M. of Mary Wales French	132 40	
Dunstable. Cong. Ch. & Soc'y	1 75	
E. Randolph. " "	19 26	
Taunton. Winslow Ch. & Soc'y	24 50	

MASSACHUSETTS.

Chelsea Winnt Ch.& Cong., for L. M. of Thos.W. Rich, Deacon Caleb Lombard, Z.W. Davidson, S. Hawes 134 62
" Broadway Ch.& Cong..... 60 70
Andover. Sem'y Chapel Ch.& Cong. 211 21
Worcester. Union Ch. & Soc'y, of which $100 by Phil. L. Moen.. 171 97
New Britain. Cong. Ch., in part.... 9 70
Enfield. Cong. Sab School..... 25 00
Stockbridge. A friend..... 15 00
——1,150 34

RHODE ISLAND.

Slatersville. Cong.Ch.& Soc'y, for L. M.of Rev.Webster Hazlewood 50 00

CONNECTICUT.

Putnam. Cong. Ch., Rev. G. J. Tillotson..... 19 00
Franklin Rev. F. C. Jones..... 3 00
Salem. Miss L. R Southworth, legacy 100 00
Hebron. Jasper Porter & O. B. Porter 4 00
Stratford. Gen. Loomis, U.S.A..... 5 00
Hartford. Asylum Hill Cong. Ch., add., Saml.Coitt for L.D $100, N. Case $20..... 120 00
Bloomfield. Cong.Ch.& Soc'y..... 11 21
West Hartford. 1st Cong.Ch.& Soc'y 53 00
Hartford. 1st Church..... 397 51
Poquonock. Rev. N.G.Bonney..... 1 00
Ellington. Cong Ch. Rev. H. B. Woodworth, L.M..... 26 26
Norwich. 1st Church..... 101 57
" 2nd " 86 37
" Broadway Church..... 170 00
Greenville. Cong Ch..... 27 27
Fair Haven. 2nd Cong.Ch..... 1 00
New Haven. Chapel-st., Cong. Ch... 51 00
——1,177 22

NEW YORK.

Buffalo. Ladies for Miss R's work... 56 86
Irvington. Rev. John De Witt..... 15 00
Brooklyn A friend..... 5 00
E. Bloomfield. Estate of Uri Beach.. 75 00
N.Y. City. H.J. $100, W. S. Gilman $50..... 150 00
Mendon. Rev. D. Scovel..... 20 00
Canandaigua Ladies of Cong. Ch. for Miss R., and in full of L.M., for Isabella Paton..... 14 00
Le Roy. Pres. Ch., addl..... 21 50
Geneseo. 2nd Pres Ch. to constitute Mrs. M. A. Walker, L.M..... 30 00
Pike. Pres. Ch. on L.M. for Rev.T. S. Dewing..... 22 50
Hume. Pres. Ch..... 7 25
N.Y. City. Mrs C.C.Colgate..... 250 00
" Thomas Jeremiah $25, Jas. Brown $100, Mrs. Elizabeth Swan $50..... 175 00
Clinton. Pres. Ch..... 40 84
" Methodist Ch..... 5 31
N.Y. City. Jon'n Sturges $100, Rob't Bonner $30, to constitute Genl. U. S. Grant, U S.A., a L.M.... 130 00
Whitehall. 1st Pres Church..... 60 00
" Meth. " 3 35
Lansingburg A.D E. 20 00
N.Y. City. Theo. W. Riley..... 100 00
" St. Paul's M. E. Ch. 188 67
Johnstown. Pres. Ch..... 15 00
Madrid. Cong Ch. 7 20
Lodi Dr. C V. H. Morris..... 5 00
——Anonymous..... 20 00
Batavia. Mrs. Wm. Bosworth..... 2 00
Brooklyn. Mrs. L. H. Foote..... 1 00
Catskill. Pres. Ch., Geo. H. Penfield, Geo. Griffin, N. H. Hinman, Walter Austin, H. F. Olmstead, L. Ms..... 157 47
Clinton. Pres. Ch. add..... 3 00
Westernville. Pres. Ch 14 33
N.Y. City. Jno. Rohner..... 40 00
Fulton. Mrs. M. M. Wilcox..... 2 00
Bolivar. Meth. Ch..... 2 50
Troy. E.A.Dunham, Jr..... 5 00
Haverstraw. Pres. Ch. 53 00
——1,717 78

NEW JERSEY.

Newark. 1st Pres. Ch., Dr. Stearns.. 128 26
" Jos. N. Tuttle..... 100 00
Mill Stone. Ref'd Ch. Rev. Mr. Corwin 57 79
Newark. Roseville Pres. Ch..... 25 00
Trenton. Central M. E. Ch., in part... 4 50
Camden. 2nd Pres. Ch., add..... 8 00
Newark. Laura Blossom 5 00
Orange. A Friend..... 5 00
Bloomfield Pres. S.Sch'l Miss'y Soc'y for Miss R's work..... 100 00
Elizabeth. E.B. Fuller, to constitute A.C. Fuller a L.M..... 30 00
——443 55

PENNSYLVANIA.

Pittsburg. Young Men's Soc'y for Prayer, of the 5th U.P.Ch. for Miss R. 100 00
" James Montgomery..... 100 00
" Mrs. S. Montgomery for L.M. 50 00
" 3rd Pres. S.Sch'l makes Prof. Geo. W. Bingham, L.M., Seminary for Young Ladies, to constitute it a L.M , $50 ea..... 100 00
" 2nd U. Pres. Ch to constitute Rev. Thos. H. Hanna, a L.M.. 30 00
" Messrs. Luckhart & Frew.. 125 00
Allegheny. U.P Miss'y Soc'y, Italy.. 279 12
" 1st U. Pres. Ch , " .. 46 48
" 2nd " " " " .. 41 52
" W. M. Bell bal. to constitute Mrs. Mary J Bell, L. M. $20; Dunlap Sample, Brown, Mrs. Hays, Miss Nemick, $10; Dean, Schwartz, Gordon, Patterson, Batcheldor, Kennedy, Lourie, Reed, Morrow, Mrs. Bakewell, Arbuckle, Miss Herron, $5 ea; Mr. Agnew $3; Mrs. Warden, Messrs. Dyer, Brown, Patterson, Connell, $2 ea: Leggate, Ewer, Godfrey, Donaldson, $1 each; others $1..... 148 00
Pittsburg. Wm. Thaw, to constitute Rev. F. A. Noble, a L.D , $100; C.H Zug makes Mrs. Sarah B. Zug a L. M., and Chas J. Clark $50 ea; G. B. Edwards to make R Edwards, Jr , a L. M., W.B. Edwards to make himself a L. M., 1st Cumb. Pres Sab. Sch'l, $30 ea; Hon. J.K. Moorehead, Mrs. Dennyce $25 ea; Forsyth Bro's, Hanna, $20 ea; C. Wells $15..... 395 00
" Messrs Herron, Bryan, Pears, Nemick & Co., Moorehead & Co., Campbell, Dilworth & Co., Schwartz, Weyman Bro's., Gaff & Co., Bakewell, Johnson, Bell, McClintock, Bell & Bro, Childs Jones, Reed & Co. to make Jas. Reed L.M., Hussey, Jones, Fahnestock, Hays, Caughey, H.A.B., Child. 250 00
" P. Duff $6; Montgomery, Lea, Rankin, Laughlin, Gray, Park, Moffatt, Porterfield, Bakewell, Weightman, Glass, Chalfant & Co, Scott Black, Wilson, Dilworth, Edwards, Johnson, Dickson, Fleming, Crans, Blymer, Marshall, Wright, Riddle, McClintock, Glosser, Wilson, McMasters, R. & J. Davis, Preston, McConnell, Berry, McWhinney, Row-

PENNSYLVANIA.

ley, Cain, Martin, Hart, Stewart, Floyd, Scott, Herran, Kear, Scully, Kirkpatrick, Stevenson, Rabe, Hays, McCurdy, Jones, Bailey, Bissell, Breed, Bidwell, Rankin, McCully, Dilworth, Shinn, Bruce, Dillon, Ives, Clark, Mrs. Page, Bissell, Bailey, Hughart, Livingston, $5 ea. 341 00
" Mrs. Lyons, Messrs. Jamison, Hatch, Gordon, Jamison, Kelley, Kennedy, Howard, Palmer, Sykes, Bushnell, Caldwell, Kelley, $3 each ---------- 39 00
" McKee, Miller, Wattles, Sheriff, Johnson, Digby, Nixon, Neames, McClain, Gillespie, McGoffin, Fleming, Smith, Cooper, Fairley, Kirkpatrick, Mitchell, Shaffer, Carr, Young, Smith, Campbell, Bingham, Hogan, McFerran, LaMayne, Vandervoort, Smith, $2 each. 56 00
" Dean, Morrow, Ewing, Findley, Wallace, Edwards, DeBraney, Chambers, Douglass, McClurken Dorrington, Wood, Dennison, Poindexter, Irvin, Putnam, Heard, Dickson, Smith, Kerr, Alexander, Scott, Loughridge, Boyce, Owens, Spear, Estep, Armour, Morgan, Clancy, Torrence, Scott, Mrs. Walters, Thomson, Fahnestock, Barker, $1 ea.; others $2. 38 00
Philadelphia. A. Purvis---------- 20 00
Germantown. Market Square Pres. Ch., add. Rev. J. Helffenstein. 50 00
West Chester. Pres. Sunday Sch'l to make Rev. W. E Moore a L. M. 30 00
Chapmansville. Meth. Ch.---------- 1 30
Carlisle. S A. McDowell---------- 5 00
Chambersburg. 1st Pres Ch.-------- 40 50
" M.E.Ch. Rev. S. Barnes L.M. 30 37
" Lutheran Ch., add--------- 1 25
" U. Brethren---------- 6 13
Mercersburg. Pres. Ch. Rev. A. S. Foster, L.M. ---------- 20 06
" Rev R.G Ferguson------- 2 00
" U. Meeting in M.E. Ch.------ 13 65
" St. John's E L Church----- 7 20
Shippensburgh. Church of God, in part L.M.---------- 19 00
" Union Coll'n in Pres Ch... 42 12
Strasburgh. Pres. Ch. ---------- 10 00
Nazareth. Shultz, Leibfriend, Martin, $5 each; others $24 10---- 39 10
Shoeneck. Moravian Ch. in part--- 1 50
Easton. Lawall, Lauback, Rader, Black, Rinck, Detwiller, $5 ea.; others $3.50 ---------- 33 50
Union. U. P. Ch. in part---------- 58 00
Waynesburg. Pres. S.Sch'l towards L.M. ---------- 10 00
Kittanning. Kitty L. Craig, L.M. by her mother---------- 30 00
" Caldwell & Calhoun $20 ea- 40 00
" Orr & Paintor $10 ea.------ 20 00
" Parr, Jack, Morgan, Houston, Stewart, Ewing, Beatty, Cash, Taylor, Quigley, Foley, Painter, $5 each; others $21.25------- 81 25
Chartiers. U.P. Church in part---- 49 00
Canonsburg. U. Pres. Church in part 33 50
Haverford. Wm. C. Pritchett------ 25 00
Philadelphia. Public meeting ------159 53
Newton Misses Ewing---------- 10 00
——3,037 18

KENTUCKY.

Louisville. W. B. Belknap--------- 100 00

MISSOURI.

St. Josephs. Rev. H. Bullard---------- 10 00

MARYLAND.

Hagerstown. Pres. Ch., Miss Sallie Thompson to make herself a L.M. $30; others to make Wm. Fitzhug a L.M, $23.36------- 53 36
" M.E. Church ---------- 4 13
Baltimore. L. Frederick---------- 3 00— 60 49

ILLINOIS.

Dover. Rev. G. Wells---------- 20 00
Napierville. Cong. Ch.---------- 9 07
" Ev Assam ---------- 6 03
Hadley. J.B.Dibell ---------- 5 00
Monmouth. A friend ---------- 30 00
Quincy. 1st Pres. Ch., S. P. Church Tr.---------- 28 00
Bloomington. 1st Bapt. Ch., Jas. Grover $8. Grover & Coleman $2 each; others $3 50--------- 15 50
" Meth.Ch., John McGown $8, Wilkins & Rounds $5 ea, Mrs. McClure $3, B.C Rushman $2; others $13; which constitutes Rev. Mr. McElroy a L.M.----- 38 50—152 10

INDIANA.

Greencastle. Pres. Sab. School ---- 3 52
Rising Sun. Mrs. E. Haines ------- 1 30
Rockville. E. M. Elsey---------- 3 00
New Albany. 2nd Pres. Ch. $69, W S. Culbertson $20---------- 79 00
Washington. 1st Pres. Ch., in part- 29 00
" Meth. Ch.---------- 13 50
" Kief & Trantie, $1 each---- 2 00
Logansport, N. S. Pres. Ch.------- 11 50
Madison. Walter Scott, Senr------- 9 00—151 82

OHIO.

Tallmadge. Tallmadge Ben Asen-- 39 96
Cuyahoga Falls. Cong Ch.--------- 5 00
Cincinnati. 1st Cong. Ch., Mexico--114 21
Oxford. Female College ---------- 50 00
" Western Female College--- 64 00
Massies Creek U. Pres. Ch.-------- 13 50
Caesar's Creek. " " " -------- 1 00
Hamilton. 1st " " " -------- 29 89
Xenia. J King & others---------- 8 75
Spring Valley Three Bro's McKnight 4 00
Cincinntti. S. J. Broadwell $25, J. Graff $5, for Mission Schools. 30 00
Hamilton. 1st Pres Ch. to const. J. Robertson, L. M.---------- 42 25
" Bapt. Ch.---------- 12 75
Haysville. T.K. Davis & others---- 2 00
Painsville. Cong Ch. & School-----140 31
Cleveland. Mrs. Elizabeth Taylor--200 00
Jersey. Rev C.M. Putnam's Cong.--- 21 50
Wooster. Estate of Hon. E. Avery. 87 78—866 90

WISCONSIN.

New Castle Cong. Ch. & Soc'y----- 2 40
Green Bay. A friend ---------- 3 00
Neenah. Union Meeting, J.C. Kelly- 14 20
Janesville. 1st Cong. Ch. by J. Wright, Tr.---------- 24 84 —44 44

IOWA.

Elk River. Cong. Ch., per O. Emerson, Jr.---------- 4 00

WEST VIRGINIA.

Wheeling. M.E.Ch., Rev. W.M. Mullenix, L.M.---------- 31 68
" 1st Pres. Ch., D. C. L. which makes Mary H., Dan'l C., & Ch's List L.M's. ----------100 00
" McClellan & Cushing $10 ea.; Taylor, Paull, Metcalf, Paull, Culbertson, Larkin, Ott, J.R. Irwin, Stallman, Paull, $5; others, $8.50.---------- 83 50—215 18

CALIFORNIA.

Columbia. Mrs. A.M. Dealey------- 3 65
San Francisco. Rev. Henry Scudder 2 00——5 65

Total, $10,177 90

THE CHRISTIAN WORLD.

Vol. XX. FEBRUARY, 1869. No. 2.

"The Roman Catholic View of Education."

IN the January Number, for 1869, of the *American Educational Monthly*, we find an essay entitled "The Catholic View of Public Education in the United States," which we notice as an attempt by the Romanists to revive an old "agitation" respecting the Public School Fund. This plausibly written paper, mild in tone, chaste in style, pretentiously argumentative in matter, is professedly an appeal to "a liberal public" in behalf of the Roman Catholic *claim* to a portion of this Fund. They urge its assignment to them for the maintenance of their schools—schools under the surveillance of their priests, and under the absolute control of their Church. For this apportionment they will consent that said schools shall be "subject to the *limited* supervision of the State."—Doubtless, a gracious and hearty consent, we observe in passing, for such "limited" supervision would secure an open acknowledgment of the Romish Church by the State, in addition to an annual grant for her support from the same, thus formally embodying and legalizing a union between the State and that Church.

The present article only designs a notice of certain points in the paper referred to. Of the larger part of the facts which make the bulk of written matter, nothing need be said, for they bear not upon the argument. For example, the writer dwells, with great rhetorical effect, upon the modifications in form of nineteenth century sins as compared with ninth century crimes, in support of his assertion that the former is no whit the better century. And again, after stating the cause to lie in the want of right (meaning Christian) education and knowledge, he dilates eloquently upon the insufficiency of Grecian and Roman culture to impart the knowledge needed.

But we come to some of his real points. In his comparison of the nineteenth with the ninth century, the writer exclaims: "To be sure there is a certain stereotyped class of saints and philosophers who cry

aloud, 'Compare our enlightened era with the rude times of the crusaders; or place the nineteenth along side of the ninth century; and let the celestial light of our civilization shine down into the abysses of monkish superstition!' We shall, nevertheless, refuse to close our eyes to those stupendous sins which have supplanted the violent crimes of our ancestors." This, however, is no answer to the "saints and philosophers," who are wont to push their contrast a little further, and a little closer to our own times. They are accustomed to say: "Compare the intellectual advancement, the material prosperity, the literary renown, the moral sentiment, the religious knowledge, of the masses of England, the United States, and every other Protestant country, in the nineteenth century, with the popular ignorance, degradation, intellectual, moral and material impoverishment of the people of Spain, Italy, Mexico, and South America, where the education of the masses has long been under the control of Romanism; and you have facts enough to settle this question. The history of these countries furnishes a luminous commentary upon the kind of education imparted to her people by the Romish Church, which had the millennium between the ninth and nineteenth centuries for her experimental opportunity, and had *all* power, kingly and popular, social, civil, and religious." Nay, let our Essayist furnish an example. He says: "We have seen an enlightened nation, in our day, deify humanity, refuse to adore God, and prostrate itself before a harlot, as the high-priestess in the apotheosis of Reason!" Yet he tells us that "in France, by the last census, the population was thirty-seven millions, divided about as follows: 480,000 Calvinists, 267,000 Lutherans, 30,000 of other Protestant sects, and 73,000 Jews: the remaining thirty-six millions being either practically or nominally Catholic." Surely then, since the influence of the Romish Church had predominated for centuries in France, the writer shows that Romanism is thus practically and historically responsible for the great national disgrace of the French people. By characterizing the small number of Protestants as "dissenters from the national faith," he makes it evident that the national faith and the national education producing it, are to be accredited with that "enlightenment" which led the nation to "deify humanity and refuse to adore God!" That faith taught the people that a Romish priest is to them *in the place of God;* that a Romish priest can *create his Creator.* No wonder that such teachings, outraging reason, should have led first to a rejection of Christianity thus falsely interpreted, and then to the embrace of Infidelity of the maddest type.

This Romish writer says: "The subtile Gibbon, mocking the cross of Christ, will confront the testimony of the martyrs, with the heroes of pagan history." But Gibbon was in early life a Roman Catholic, and when he rejected that system of irrational faith, he became an infidel.—"To a total neglect of religious instruction he attributes his boyish con-

version to the Roman Catholic religion, which was produced by an assiduous perusal of the controversies between the Catholics and Protestants: and to use his own expressions, as he entered into the field 'without armor,' he fell before the 'weapons of authority which the Catholics know so well how to wield.' Following his convictions, he abjured the errors of heresy at the feet of a Catholic priest in London, and then wrote a long letter to his father, to justify the step which he had taken." *Ency.*, Amer. Vol. V., Art. Gibbon. "Voltaire," continues our Essayist, "did the same for the French youth of the last century, to their destruction." But Voltaire "received his first instruction in the Jesuit's College of Louis XIV., under Poree and LeJay;" and the only ideas of the Christian religion he had, were derived from the teachings and example of Romanists.

But the writer further affirms that "the experience of wise governments is this: that *morals* must be based upon *faith*, and faith made efficient in deeds of practical virtue." True, and here we take occasion to assert from an intimate knowledge of text-books in use at Maynooth (endowed by the British government), that Romanism gives the worst possible education in morals. Dens and Liguori are the authoritative teachers in the Romish Church. They educate her priesthood, and the priests control the education of her people, and what the result in morals is, let the population of Catholic countries declare. On the other hand, the faith derived from the Scriptures, familiarized to the minds of our youth in our schools, is the safeguard of their morals. No sect speaks to them out of the Bible, but the voice of God in his law, the voice of Christ in his Gospel, the teachings of the sacred writers of the New Testament fall upon their ears and come home to their consciences, with the authority of God, without the dictation of any ruler or priest.

Romanists fear the influence of the Bible. They dare not trust the minds of their youth to the control of an education in which the simple reading of the Scriptures enters as a daily exercise. Hence they say, in language under review: "The Catholic parent is aware that there are between his creed and all others the widest and most irreconcilable differences, and that it is impossible to open the New Testament, at almost any page, without forthwith encountering the prime difficulty." What is the difficulty? Simply this: the New Testament is silent upon or opposed to all that is distinctive in the Romish Doctrine and Ritual.—No sanction is there found for the pagan ideas of holy water, worship of images, votive offerings, holy incense, transubstantiation, auricular confession, monasticism, the Romish hierarchy, the popedom of Peter, or the immaculate conception.

It is natural and right that Roman Catholic parents should seek to rear their own children in their own faith. But, exclaims the writer: "The Christian State has no authrity, by divine or human appoint-

ment, to invade this trust. It has no mission either to coerce conscience, or to dictate the education of it." True, and it never has assumed this authority. On the contrary, it has resigned the duty of religious training to those to whom it belongs, while its chief care is to impart such education as shall fit its youth for the secular pursuits of life, for the duties of American citizenship. The broad basis of this education is Christianity, irrespective of sect-peculiarities, and therefore the State legislates for such an education as shall serve her own interests, without interfering with conscience in religious matters. For this purpose the State of New-York has created a public school fund, which all her citizens *as such* must support for the end in view, as just indicated. No injustice is done to an individual when he is obliged to pay taxes for such an education as shall qualify her youth for the active duties of American citizenship.

Speaking for his church, the priestly writer complains that "a wild cry of anger has been raised against them, at times, as though they were the avowed enemies of all *popular* education. They pay their full quota of the public taxes which create the school fund, and yet they possess, to-day, in proportion to their wealth and numbers, more parochial schools, seminaries, academies, colleges, and universities, established and sustained exclusively by their own private resources than any *other denomination of Christians* in this country! Certainly this is no evidence of hostility to education!" We have in this boastful enumeration, the strongest proof of avowed enmity to our American *popular* education.—Counting the Romanists as one of the "denominations of Christians," he tells us that they have more denominational schools than any *other* church. Why is this? Why compel "those with the scantiest means" to erect parochial schools all over the city? Would this be exacted by the priests from those of the "scantiest means" were not Romanism hostile to the *popular* education of the State? Surely not, and this essay, notwithstanding its unimpassioned style, is as broad a demonstration of that enmity as we require for proof. Because Catholicism is not taught in our public schools, "therefore *the Catholic people desire denominational education*, as it is called." Let them have it, but let them not call upon the State for its support. As *citizens* they are bound to pay taxes in common with others to support the educational system of the State for the purposes already indicated. As *religionists*, they may, like all others, originate as many denominational schools as they please. In this respect they are on equal footing with "other denominations of Christians," and on what tenable ground can they expect any thing more?

But this Romish Father is not content with this. Hear his reason: "Widely as they differ the one from the other, there is a fundamental assimilation between all the Protestant sects, which may render it possible for them to unite in one educational organization." "It is well

known, however, that between the Catholic faith and all Protestant creeds there is a gulf which cannot be bridged over. It would therefore be simply impossible to adopt any religious teaching whatever in mixed schools, without at once interfering with the Catholic conscience." But what has this to do with the matter? The school fund was *created* by Protestants, not as such, but as citizens; not because it was possible for them to unite on any common religious fundamental belief, but because all could unite to impart a sound education in secular learning to the youth destined to become citizens of the American Republic. So long as Roman Catholics enjoy the privileges of citizens, they are bound in common with others to pay for the education the State deems necessary for its youth of all creeds, who prospectively must become the inheritors of our American institutions, and the conservators of our Republican government.

Let it be distinctly understood, that Catholics had nothing to do in the matter of *creating* the public school fund. "The Public School Society of the State of New-York," was incorporated in 1805, to "educate poor children in a free school, who do not belong to, or who are not provided for, by any religious society." Chap. 108, laws of that year. At this early period every sectarian school was excluded from support by public funds, and Catholics formed an unappreciable portion of the people. The originators were all Protestants.

In 1808, the name of this body was changed to "The Free School Society of New-York," "to extend a free education to all children who are the subjects of gratuitous education."

In 1812, was passed the first general act for the establishment of Common Schools, and thus our common school system was organized, (and there was no Romish source from which funds were drawn to replete its treasury.)

In 1813, a supplement was passed, by which the commissioners of school funds were directed to pay the said moneys to "the trustees of the Free School Society of the City of New-York," and also to the "trustees of the Orphan Asylum Society, and to the African Free School," and also "to such *incorporated religious societies* in this city as now support or shall hereafter establish charity schools within the same city, who may apply for the same."

Abuses arose by the passage of an act in 1822, allowing the Baptist Bethel Church to build a school house out of the surplus funds, and then in consequence of these abuses the Legislature of 1824 passed a general act "for the better management of the School Fund in the City of New-York." The fifth section of the act found in the laws of 1824, p. 338, is as follows—"The INSTITUTION OF SCHOOLS which shall be entitled to receive of the said school monies, shall from time to time, and at least once in three years, be designated by the Corporation of the City of New-York

in Common Council convened, who shall have the power to prescribe the limitations and restrictions under which said monies shall be received by the said institutions and schools or any of them." By the ninth section of this act, p. 339 of said laws of 1824, the law of 1813 was forever REPEALED. "From and after the 15th of May, 1825, 'an act supplementary to an act,' entitled 'An Act for the establishment of Common Schools,' passed March 12, 1813, and all, each and every act, or section, or section of acts, heretofore passed, relating to Common Schools; to monies arising from the School Fund of the State, or to the distribution or apportionment thereof, so far as relates to, or in any wise concerns the City and County of New-York, *and societies supporting charity schools therein*, and no farther, *is and are hereby repealed.*" So that no religious incorporate society can claim any "share" of the school fund, which is set apart and hitherto has been sacredly preserved for institutions and schools, disconnected with churches, sects or denominations. This is the wise law of our State.

The Constitution of the State also says, that "The free exercise and enjoyment of religious profession and worship, without *discrimination or preference*, shall be forever allowed in this State, to all mankind." But in and by their "claim," the Catholics ask for "discrimination and preference" in soliciting a portion of the people's money to sustain their own exclusive denominational schools, in which no Protestant teacher is allowed to enter, and that for a reason which must appear utterly inadequate. There is "a gulf between the Catholic faith and all Protestant creeds." The Mormons, and the Chinese on our western coast, might make the same plea, and for the same reason, and this reason is Paganism. The Essayist says that he has shown that Catholics "cannot avail themselves of the public school system as now organized." Whose fault is it? Surely, their own. They object to the Bible, because it is not read with their own notes and comments, or rather, for the better reason, that even the Douay version of it is the condemnation of Romanism.—They object to our faithful histories, because they must reveal the persecutions and iniquity with which Romanism has interwoven the whole history of the world. They fear to have their children come in contact with Protestant youth, because they fear the influence of Scriptural truth with which the latter are imbued.

But this Romish pleader avers, and that in italics: "*They do not desire to interfere with that system*, as it seems at present to meet the wants, or at least the views of their Protestant fellow citizens, and they are therefore not 'opposed to the Common Schools,' in the sense in which they have been represented to be. They simply *ask that they may be allowed to participate in the only way open to them, that is, by the apportionment to them of a ratable part of the fund, in aid of their existing schools, and of such others, as their numbers in any given locality may*

properly enable them to establish, subject to the LIMITED *supervision of the State.*" How limited, he does not explain. But who does not see that such an apportionment would break up, necessarily, the whole system? Who does not see, that this "claim" is a demand that *discrimination and preference* be given to the Catholic church, contrary to the express wording of our State constitution? Who does not see, that it is asking for a union between that Church and the State in so far, that the Romish hierarchy may have the State in bonds to their ecclesiastical organization for the annual sum of some eighty thousand dollars or more, and that, not for the purposes of a secular education, but for strengthening the sinews of Romanism for a more vigorous effort against Protestant truth and American liberty!

The Roman Catholic Schools for which this claim is made, are rigidly sectarian and exclusive. During the conflict of twenty years ago, a committee of gentlemen having visited them made this public declaration—"The citizens at large are not only shut out from the management of these schools by their organization, but the books used, and the doctrines taught in them, are so utterly *exclusive and intolerant* as to forbid the attendance, not only of the children of parents of other religious denominations, but of those of no sect."—*Mem. and Remon. of the Pub. Sc. Soc., p.* 10.

Such are the schools we are asked to sustain by our *Protestant* School Fund; Schools from which Protestant teachers are rigidly excluded, and the very existence of which, for the very reason given in this Essay, is an insult and an injury to the State, not only by reason of an *inadequate*, but of a *seditious* training of youth, taught to regard all Protestants with implacable hatred, between whom and Catholics "there is a great gulf fixed!"

Protestantism—a Success.

BY REV. H. D. NORTHROP.*

THE broad assertion is made in more than one quarter, that Protestantism is a failure, and the boldness and assumption with which this new discovery is laid down are, in a measure, calculated to make unthinking men believe it. If such teaching is true, it is high time that Protestants knew it. If not true, it is high time that counteracting forces were at work, and the error exposed.

Is Protestantism then a failure? Let us examine the question, not as those who are prejudiced, but as those who acknowledge no authority except that of the truth, and are bound to be led by it wherever found.

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I. My first statement is of *a historical character.* And let me say that my authority is Dr. Hase, Professor of Theology in the University of Jena, a most learned and able historian, whose truthfulness is unquestioned by either friend or foe.

The term Protestant has been in use since 1529, growing out of the celebrated "protestation" of the friends of the Reformation against a certain edict of the Emperor Charles V., and the Diet of Speyer. The term Protestantism, however, is applied to that whole movement of the 16th century: or rather it is a comprehensive word, defining that religion which claims to rest upon the evident letter of the Scriptures, and upon the voluntary convictions and individual consciences of men.

I need not refer in detail to the times—the troublous times—wherein this latest child of God was born. It were easy enough to kindle enthusiasm by the picture of heroic men, struggling and suffering for principle—easy enough to put such a man as Luther in the front of the argument, and say, "Doubt Protestantism now if you can!"—easy enough to show how inevitable was the Reformation, if men would maintain any respect for their manhood, any liberty of conscience, or any proper regard for the simple truth of the Gospel. It would be a story long and complicated, though of thrilling interest.

A few words will give you the gist of the whole matter. The visible Protestant Church, that is a body of believers who held the truth in its early simplicity, who held that the corruptions which had been multiplying for centuries were destructive of all vital godliness, and were a disgrace to the pure Christianity of the early times, who longed for a return to the apostolic faith and worship—this Church was in the grasp of the Roman Church; it was not created, but only emancipated and unlocked from that grasp at the Reformation. Dr. Cumming happily illustrates the event by an incident recorded in the travels of Lord Lindsay. "That nobleman states that on visiting the Pyramids of Egypt, he found in one of those ancient repositories of the dead, a mummy which indicated, according to the most reliable mode of interpreting hieroglyphics, that it was fully two thousand years old. On opening the case, and unrolling the mummy, he found in its right hand a bulbous, or rather tuberous root. Lord Lindsay wondered whether vegetable life would outlast an imprisonment of two thousand years, and in order to put the problem to the test, he opened the hand of the mummy, took out the vegetable root, planted it in a fertile and favorable soil, and exposed it to the sunshine and the dews of heaven, and, to his amazement and delight, that lately dry root shot up and presented a stem, unfolding a most beautiful dahlia."

Now, the Protestant Church, before the Reformation, was in a position similar to that of the dahlia root; it was compressed in the iron

grasp of the most deadly despotism. And all that Calvin and Luther and Knox did was to unlock the hand that held it—to take out the concealed epitome of heaven's high principles—to plant it in the fatherland of Germany, of England, of Scotland, and of Ireland, and to place it beneath the beams of the Sun of Righteousness, and the raindrops of the Spirit of God, till it took root and grew up, and presented, as it does now, wide-spreading boughs, crowned with ten thousand blossoms, destined to wave with immortal fragrancy, and to constitute the accumulating glory of the world.

Just this was the meaning of the Reformation wherein that much reviled thing called Protestantism was born. No new church was manufactured at that time. Old truths were re-asserted, and followed to their legitimate conclusions. Old principles, drawn clearly from the Word of God, received a new and better embodiment. Yet these Ritualists would have us believe that Protestantism is a falsehood, a schism, a thing without Catholicity, because it is a departure from a certain something in the Roman Church, a something in the Greek Church, and a something in the Anglican Church. The question is not whether Protestantism is a departure from the Roman Church or any other church. The question is, whether it is a departure from the Gospel of the Lord Jesus Christ. And any man who asks me to believe in something called a church after it becomes the embodiment of a falsehood, with a bucket of error to every drop of truth, only insults my intelligence and my conscience. We maintain, then, that Protestantism was not a schism—it was an emancipation. It was the re-assertion of old truths and principles, in opposition to the errors and abuses which had been gathering around them for ages. It was men saying that they would not hug a carcase after the life had left it.

II. *What has been the effect of the historical fact of which we have been speaking?*—Was that mighty movement only the excitement of a passing moment—a something which to-day can be called *a farce, a mistake, and a failure?*

We shall meet the main drift of the argument presented by these bold arraigners of the Protestant system by answering these two questions: Is Protestantism a right thing, or a wrong thing? Has it fulfilled its purpose or not? As respects the former, how are we to determine what is right or wrong? What test shall we apply? How can we know whether a thing is to be set down as for God, or against him? Plainly by the Scriptures of the Old and New Testaments. Our appeal must be to the law and the testimony.

But here the opponents of the Protestant system meet us. They deny us the right of interpretation. The Church, they tell us, must do this. The astounding assertion is made that it is not reasonable to suppose that God would bestow a Catholic faith upon the world, and then leave

it in the hands of fallible men. Therefore an infallible church has been appointed to look after it, and see that it does not get spoiled.

We reply that it is far more reasonable that God should give us a truth which every wayfaring man could read and understand, than that he should put his truth in a mystery, and appoint others to interpret it for us who are as likely to err as we. We make our appeal to the simple letter of the Scriptures—they make theirs to a Bible confused by traditions. But suppose we admit that in some things the church ought to be allowed to speak for us. Then we claim that the apostolic church ought to be our authority, and not the church of the fifth, the tenth, the nineteenth, or any other century, except so far as that church is in harmony with the church of the primitive times. We *have* the right of interpretation—we *are* able to understand the creed of the apostles—we *do* know what the Bible teaches. God has never told us to submit our faith and our conscience to the judgment or authority of another. On the contrary, He has expressly commanded us to avoid the commandments and traditions of men. The Gospel never can accomplish the salvation of the world if it is not something which men can read and understand for themselves. If you follow these men who deny you the right of private judgment, who teach that you must believe what they say, you sign away your manhood, and go contrary to the Scriptures themselves.

To the men who tell us, "Your Protestantism is heretical—it is worthless—it is a failure, and altogether wrong"—we answer that we will open the Bible and see if it be so. They reply, "The Bible! why, you have no right to interpret the Bible,—you must leave that to the Church."—They condemn us, and then when we attempt a defence, they turn round and say, "You have no right to be heard." Where do they get the authority to shut our mouths, and do all the talking and interpreting themselves? We tell them that so far from the Bible conforming itself to the notions of the Roman, the Greek, the Anglican, or any other church, that no one of these systems *is* a church except so far as it rests upon the plain truths of Revelation. If you say then that you can dictate to us because you are the Christian Church, we reply, "You must first prove that you *are* the Christian Church." This is fair treatment. It is opening the Bible, and testing every thing according to that alone.

And here is the position which we take upon this matter: there is not one characteristic feature of Protestantism, but that is authorized, called for, aye, demanded by the Holy Scriptures, the word of Eternal truth, and there is not one characteristic distinctive feature of the opposite system which is not condemned by the same divine authority. The latter system teaches that the written word of God is not the only rule of faith, but that tradition or the teaching of the Church in all ages must be added to it to render it a safe guide. The other system,

the Protestant, holds that Scripture and Scripture only is profitable for doctrine, reproof and correction. One system teaches that the Church cannot err in matters of faith. The other system teaches that fallibility is common to man, and the Church is composed only of men, not of angels, and therefore the plain meaning of the Bible, and not vague traditions, is to be our guide. One system teaches that the prayers of departed saints and of angels still avail, and therefore their aid is to be invoked. The other system teaches that we have one Advocate and one only with the Father, Jesus Christ, the Righteous. The one system has its Confessional, its celebration of Masses, its gorgeous ritualism. The other system maintains that these were unknown in the Apostolic Church, and challenges the proof that they have any divine sanction. The one system obscures the simple truth, and places justification chiefly in works and penances and baptism. The other system teaches that he who believeth on the Lord Jesus Christ shall be saved, and that this is the only name given under heaven which carries with it salvation. The one system teaches that the real body of Christ is present in the Sacrament. The other system holds that this is a monstrous absurdity, that any child knows better, and that the bread of heaven is to be appropriated by faith. The one system teaches that if a man is in the Church, he is bound for the kingdom of heaven. The other system teaches that unless a man is renewed in the spirit and temper of his mind, he is not fit for the kingdom of heaven, and would be out of place if he were to go there. The one system binds down the thoughts and consciences of men, and requires each man to submit his faith to another, who is just as fallible and liable to err as himself. The other system allows every man to make Christ his teacher and mediator.

We are prepared now to take up the other inquiry, *has Protestantism accomplished its object?* Has it done, or is it likely to do, what it undertook? It is plain that we cannot answer this question, unless we know what *was* the object of Protestantism. If one has confused ideas as to what was really contemplated by the Reformation three hundred years ago, he may be betrayed into the notion that nothing was accomplished by that movement.

We ask then, *what was the object of Protestantism?* for this must be settled before we can come to any satisfactory conclusion. Our learned historian shall inform us on this point, and these are his own words: "The object of the Reformers was to return to the purity of the Apostolic Church, and to remove the abuses which had become almost universal during subsequent centuries, especially on the subject of justification by works, and the deification of creatures. They therefore maintained that the Word of God was the only authority in matters of faith, and that human nature is so corrupt that it can attain salvation

only by the merits of Christ, appropriated by a faith wrought by a divine power." There you have it, clear and concise. Still further, and these are glorious words, Protestantism, "on the one hand, implies a continuued protest against the extravagant claims of Catholicism, and on the other, an acknowledgment of a common universal Christianity, wherever a heart is found in connection with Christ. It likewise claims to be the Christianity of the heart and of freedom."

Here then is the object, and here the underlying principles. If Protestantism has done anything towards restoring the purity of the Apostolic Church—if it has maintained that by the deeds of the law shall no flesh be justified, and has exalted Christ as the only Saviour of men—if it has taught that God only is to be invoked and worshipped, and that no creature is to be deified—if it has held up the Word of God, instead of a self-constituted priesthood, as the only authority in matters of faith, giving each man liberty to read, and think, and believe for himself—if it has recognized in every follower of Christ a friend and brother, and has stoutly maintained that religion is a thing of the heart and life, and not of empty and gaudy externals—if it has done all this, whether on a large scale or a small scale, and it certainly has done it, then it is *not* a failure.

Has Protestantism accomplished nothing? These Ritualistic opponents may give us an answer in one direction. For they have both praised and censured the Roman Catholic Church. They have said that it embodied to some extent the true faith, yet denied its right to be acknowledged as exclusively the true Church. Now these strictures upon the Roman system could not have been made before the Reformation. Why? Because there was no Protestantism, systematized, active, and powerful. They could not have been made in Spain five years ago. Why? Because there was no Protestantism. They could scarcely be made to-day in Papal France or Austria. Why? Because Protestantism has not gained that ascendency to which it aspires. These things can be said here in America. Why? Because we are a Protestant nation.

In fact, if it were not for that religious liberty which it is one of the great objects of Protestantism to assert and maintain, the very doors of the house of God might have been closed against us. We should have had no rights appertaining to conscience and worship. But for those immortal principles which have been denounced and ridiculed in professedly Christian pulpits, every one of us might to-day be the victim of tyranny upheld and enforced in the name of God.

Nay, more, it is nothing but Protestantism which prevents the men who have denounced it, and criticised some parts of the Roman system —I say it is nothing but that religious freedom which is the fruit of the Protestant faith that prevents these very men from being dragged

out of the pulpit and burned as heretics. They condemn the thing which gives them liberty to speak. If their own assertions were true, it would cost their life to say what they have said.

And yet this very Protestantism which seeks to restore the purity of the Apostolic Church; which claims that God's Word, and not man's, is the proper rule of faith, and that God's Word is better than man's; which asserts a doctrine with reference to justification that is written plainly on every page of Scripture; which demands with trumpet tongue liberty of thought, of conscience, of speech, and of worship; which is the most Catholic thing on the face of the earth, acknowledging a common, universal Christianity, wherever there is a heart in connection with Christ—we are told, that all this is a failure! Really, if we doubt that this is an age of invention, we have evidence enough here. If all this be true, then we say amen, and may we have a greater failure than we have ever seen yet! But where will these tremendous discoveries end? On the same argument and facts, it ought to be discovered now that the Bible has failed, that Christianity has failed, that God's plan of redemption has failed.

No. Protestantism, which is but another name for the Christian religion in its simplicity and purity; which as a definite system, opposed to all forms of error, has stood the buffetings of three hundred years, and grown stronger thereby; which has gathered around it some of the most illustrious names in history; which has given us our fireside altars, our Sabbath schools, and Churches; which comes to us marked with some of the noblest struggles of the past, and around which gather our dearest thoughts and associations, and our must precious hopes for the future; which has opened its sacred oracles, unlocked the truth and thrown upon it the light of heaven; which has brought to our comprehension the lofty teachings of God, disclosed the eternal inheritance of saints, and poured its radiance into the sullen grave—this which we denominate Protestantism, is not a failure, it is a success.

In conclusion, I pronounce the memorable words with which Luther closed his defense before the Emperor and the Imperial Diet of Worms:

"Unless I am refuted and convinced by proofs from the Holy Scriptures, or by plain, lucid, and evident argument, I yield my faith neither to the Pope, nor to the Councils alone, for it is as clear as the day they have frequently erred, and contradicted each other. Until so convinced, I can and will retract nothing, for it is neither safe, nor expedient to act against conscience. Here I stand, I can do nothing else; God help me. Amen."

NOTE.—This will be followed, in our next issue, by a second article on the same subject.

Light Beyond.

Beyond the stars that shine in golden glory,
Beyond the calm, sweet moon,
Up the bright ladder saints have trod before thee,
Soul! thou shalt venture soon.
Secure with Him who sees thy heart-sick yearning,
Safe in His arms of love,
Thou shalt exchange the midnight for the morning,
And thy fair home above.

Oh! it is sweet to watch the world's night wearing,
The Sabbath morn come on—
And sweet it were the vineyard labor sharing—
Sweeter the labor done.
All finished! all the conflict and the sorrow,
Earth's dream of anguish o'er;
Deathless there dawns for thee a nightless morrow,
On Eden's blissful shore.

Patience! then, patience! soon the pang of dying
Shall all forgotten be,
And thou, through rolling spheres rejoicing, flying
Beyond the waveless sea,
Shalt know hereafter where thy Lord doth lead thee,
His darkest dealings trace;
And by those fountains where His love will feed thee,
Behold him face to face!

The Papal Council.—The Armenian Patriarch accepts the invitation of the Pope to attend the Ecumenical Council at Rome. The Greek Patriarch of Constantinople, of course, under Russian influence, refuses. The Anglican bishops have written an answer with a keen pen. After referring to what the Church of England has done in disseminating the Holy Scriptures, they add:

"Thou, our most holy Lord; thou the Vicar of Christ, the Bishop of Bishops, the Supreme Judge of the Faith, and Arbiter of all controversies; Thou, the Head of the Church, the Light of the nations, let us humbly ask Thee canst Thou show us even a single copy of the original Hebrew Old Testament printed in Thine own city, Rome, 'The Mother and Mistress of all Churches?' No, not one. One edition of the New Testament in Greek, printed there the other day—about four hundred years after the invention of printing—from the celebrated Vatican MS., we have now gratefully hailed; after long, and anxious delay. But we apprehend that the flock committed to the pastoral care has still to wait for an edition from the Roman press, in their own tongue, of the Old or New Testament."

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

NICHOLAS ALONSO.

MALAGA, Dec. 11, 1868.

I AM waiting Mr. Hall, from whom I had news from Paris. I am doing, by the mercy of God, a good work here. It is necessary to be more skilful now than during the time of tyranny. Of course the Gospel opens its way through the people and reaches the hearts of many.

I preach, and besides have a Bible class in my house, and another in a friend's house. My little congregation is composed of intelligent men and many ladies, who want to know the truth. I have told them I am not ordained, and they say that as I teach them the truth it is not necessary for me to be a priest. I go to the clubs and assemblies, and speak to people about the Gospel as the foundation of Liberty and independence. Several times I have had public controversy with some priests, and am happy to tell you that the victory has been for the truth.—Pray that God may give me strength and grace to be a witness of Himself in this land, which has been and still is the patrimony of ambition and falsehood.

[MR. H. C. HALL, our energetic representative to Spain, who left here in November, proceeded at once to Madrid. We present herewith two or three sentences from his interesting communication.]

"Eight years ago there was a Spanish shrug and a meaning silence when matters of government or religion came up for conversation. This has been true until the overthrow of the late government.—Now the masses are eager in inquiry, ready to talk and everywhere conversing of changes accomplished, and yet to be completed.

Riding up from the station with a gentleman of culture and large information, I said: "Are you to have a Republic in Spain?" "No, *sir*," he replied, "NO, sir, we have *five* times too much Catholicism for a successful Republic! We want Protestantism!" "And education for the children," I added. "*Yes, and for their mothers!*" he emphatically continued. I mention this because it is a correct index of popular feeling so far as I have been able to understand it.

The masses are ready and eager for the Word of God. Give a tract to any one of a group of men, and it will be read aloud to all. This has never previously been the case.

One hundred thousand Bibles and Testaments could be sold *at once* in Spain *if here*, and of evangelical books and tracts twenty tons would but commence the work.

This is not my own view alone, but that of those who have been long in Spain seeking her wants.

But there is an obstacle to the introduction of *all* printed books of foreign imprint which cannot be overcome, or has not thus far, but which, we hope, may be set aside ere long."

[We subjoin, also, a brief extract from a letter of Mr. L. R. ARMSTRONG, the English layman (referred to in our last number), who has for two years co-operated with the little Christian bands in Spain. The letter is dated Madrid, Nov. 24th, 1868:]

"The state of the country is most interesting; it is hard to realize that, in the country, but two months ago, par excellence the most illiberal in the *world* in religious matters, the *people* are now clamoring as loudly 'for the separation of the Church from the State:' yet this is a fact. There are in Spain some nineteen millions of souls, strangers to the word

of life, and to whom Christians are now at liberty to carry it, and be assured that there cannot be too *rapid* action; that every agency that Europe and America can put in motion will be needed to prevent Spain, freed from Rome, becoming infidel and materialistic, so realizing the sad picture, Matthew xii. 45. We invite your co-operation, assuring you how gladly we will afford any further information to your Union or any counsel that may be in our power. These are days when all who love the Lord Jesus, and desire His glory, the triumphs of His cause, should link themselves closely together, as union, system, and a good, wise, strong organization are necessary to the success of that cause in Spain."

[Of Mr. Trigo, whose account is given below, Prof. Humbert writes:]

"Miguel Trigo (one of the two companions of Matamoros in captivity) formerly a decorated officer, established himself at Oran, in Africa, to preach the Gospel to his countrymen in that colony. He left his post for a short time in 1867, being called, by the Bible Society of Edinburgh, to do missionary work among the Spaniards who visited Paris to see the Universal Exhibition. He acquitted himself with much success in this mission.

After the closing of the Exhibition, he set out for Switzerland, Holland, and Great Britain, to interest the friends of the Gospel in his work in Oran. In Neuchatel he received ordination from the pastors of independent churches of this canton, and placed himself under the direction of a committee, composed of members of the national and independent churches.

On his return to Oran, Mr. Trigo opened public worship, and called from Spain a man capable of replacing him while he was making excursions in the country.—Hearing of the Spanish Revolution, Mr. Trigo went to Spain, from whence he had been exiled, and the Juntas, to which he presented himself, assured him of the protection of the new authorities. He is now traveling over a part of Spain, distributing Bibles and tracts as many as he can procure, and encouraging his countrymen to be converted. The committee of Neuchatel advise him to establish himself in a central place in Spain, and only to return to Oran to bring his wife and daughter."

Mr. Trigo's Account of His Reception in Spain.

"I have been received everywhere with great joy, and have had every facility for preaching the Gospel and distributing the Scriptures.

At Elche, in the province of Alicante, the President of the Junta, an intimate friend, presented me to the Junta, who received me with most friendly demonstrations, and invited me to be present at a banquet to be given in celebration of the triumph of liberty.

At Carthagena, it would be impossible to describe to you in a brief letter, the reception I met with. The President of the Junta there is also one of my good friends. I was officially presented to the Junta, and received from them the following document:

'*Provisional Junta of Carthagena and Province*:—The Provisional Junta of Carthagena, having proclaimed as a natural right of man *liberty of worship*, hereby authorizes Don Miguel Trigo, Minister of the Gospel, to whatever extent he may need their authority, to perform his ministerial functions.

The President, Jose Profumo.
Carthagena, Oct. 14, 1868.'

By this official document I was authorized to officiate publicly as a Minister of the Gospel, with general consent.

Yesterday I was invited to dine with a friend who has a brother, a curate; during the repast I avoided discussion on religious subjects, except that I requested permission to ask a blessing. After dessert, however, we discussed certain points, and my friend made some concessions.—I also held conferences in various places, during the day, leaving my hotel in the morning, and not returning till 10 o'clock at night. Copies of Scriptures and religious tracts are freely distributed. A

tract is now being reprinted, entitled :— *A Spaniard to the Spaniards*—with the addition of a table showing the century and year in which Rome introduced each of her dogmas and practices, proving that some of them originated with Jesus Christ or his apostles.

Before leaving Oran, I gave to Don Francisco T. de la Torre a box of Scriptures and tracts, and brought with me a trunk filled with them for distribution on my journey in Spain. The next steamer from here to Oran takes an order for another box. To-morrow I am going to Murcia, then to Valencia, Terad, Saragossa, probably also to Barcelona to meet Tudurg della Torre, and from there to Madrid and Andalusia. I shall then return by way of Carthagena to Oran. In my absence my brother-in-law has taken charge of the meetings and other affairs of the Mission at Oran."

Italy.

MR. CLARK.

Two years ago, in speaking of the religious condition of Italy, I referred particularly to an inviting field recently opened to the Gospel, and in which no labor had then been performed. This field embraces the very north-western part of the country, extending from Venice on the West, along the coast of the Adriatic to Trieste on the East, and on the North reaching to the Southern provinces of Austria, where, in the sixteenth century, Protestantism prevailed to such an extent that it embraced nearly the entire population, but which, by one of the most terrible and protracted conflicts with Papacy the Christian church has ever sustained, was almost extirpated—yet, there are still found many feeble churches scattered here and there throughout the Alpine region.

In this part of Italy before mentioned, called the Friuli, during these two years past, a good work has been performed.—Colporteurs with Bibles and religious tracts have visited every part of the country, and their sales have been very large. There has been manifested in all the principal cities, towns and villages, a very earnest desire to obtain the Bible and religious books, and a great readiness to receive the truth.

Last year we occupied Udine, the principal city of the Eastern part, where there is now a good congregation and a church of some forty members. From this central city the Evangelist has frequently visited the towns and villages around, and preached to large congregations. We have however, at present, only two laborers for all this region, viz. : the Evangelist at Udine, who was trained in our Theological School at Milan, and a colporter. Another Evangelist is greatly needed for the towns around the city, and two colporters to circulate the Bible and religious books on the Eastern and Northern frontiers. In this way our Italian work would come in contact with the feeble evangelical churches of Villach, St. Ruprecht, Blicherg, Feldkirchen, Gnesau, Ariach, and Klugenfust in the South provinces of Austria. And in these Austrian provinces there is also a sad destitution of the Scriptures. Colporters here too are greatly needed. Even where there are poor Protestant churches the people mourn over this great scarcity of the Word of God. A noble work could now be done in all this extensive region to kindle into life, encourage and strengthen those few impoverished and persecuted Christians, and if possible bring back the light and power of the Gospel to those provinces, where, three centuries ago, the population was almost entirely evangelical.

The Italians in Trieste are also very desirous that an Evangelist should be sent to that city to preach the Gospel of Christ, and such is the encouragement that, it is said, a good congregation could easily be gathered. Had we the man and the means we should occupy that place at once.

In the Western part of the Friuli, the region immediately North and East of Venice, we have this year occupied Treviso, the principal city, sending here another of our students. The work in this place is one of great promise. Our young Evangelist has often two hundred and sometimes more to listen to the Gospel. The

people of the city are favorably disposed to the truth, and the principal journal of the city speaks out decidedly in favor of our work. We have here been embarrassed for means to obtain a suitable place of worship and seats for the same. We do not ask or desire Christians in America to *purchase* houses of worship for the Italians, but only for a time provide the infant and feeble churches with convenient rooms, till they get strong enough to provide and purchase for themselves. They must be trained to become *self-supporting* churches as soon as possible, and hence they should by no means get the impression at first that every thing is to be done for them.

In the region north of Treviso there are many towns and villages scattered along the foot of the Alps, from the Tyrol on the West, to the North and East, even to the central part of Southern Austria. Many Bibles and religious tracts from this region have gone into the Austrian territory, and good fruits have been the result. But for all this region we have at present only one colporter, stationed at Treviso as his centre of operation.

One of our most prosperous stations during the year past, in Northern Italy, has been that of Verona. There is now in this city a church of more than a hundred members, and nearly all gathered during the six or eight months past. We have two excellent men at this station; and God has, in a most signal manner, prospered their labors. Many who have embraced the truth, and are now members of the church, are from the more educated classes. Verona, being one of the largest and most cultivated cities of North Italy, this work will have great influence for good in a large and populous section of the country.

France.

LIMOGES.—BONHOURE.

Of all the industrial cities of France, Limoges most recommends itself to the active solicitude of Christians. Its geographical position, its commerce, and the numerical importance of its population, make it the natural centre of many departments, which the Gospel has not yet penetrated, or which it has only touched in some points. Thus far, results have been obtained which it would be unjust to undervalue. Souls have shaken off the yoke of Romish superstition or incredulity, and have placed themselves under that of Christ. Many have fallen asleep in peace after glorifying the Saviour by the fidelity of their lives. Numerous prejudices have been dissipated, and, while some predominate among adversaries wilfully blind, the people generally render justice to our character. But these blessings are few in comparison with those which God holds in reserve for His servants, who, counting on His promises, devote themselves to this work in faith and earnestness.

The number of Protestants at Limoges hardly exceeds two hundred. A few families are of Reformed origin, the others have abandoned Catholicism. The latter have joined us less from principle than from disgust for the practices of their former church. There are only twenty-five or thirty who participate in the communion, nearly as many more are animated by religious sentiments; the rest are lukewarm, indifferent or dead.

Two services, the one preaching, the other meditation and prayer, are held every Sunday. Thursday evening is devoted to the study of the Bible. Besides this congregation there are two classes of Protestants to whom it is our mission to announce the word of God, I refer to the military and prisoners. We have the joy to see a small number of the former attend the service quite regularly, and among the latter we are happy to be able to reveal the infinite compassion of Christ. Every Sunday we bring to these poor embittered hearts the consolations and teachings of the inspired Word.

The education of the young is also the object of our care, as the future of our Church depends on that in a great measure. Our enemies well understood this when they caused the interdiction of the opening of our schools. By demanding our rights, authority has been obtained for two classes, one for boys, and the

other for girls. Beside the religious instruction they receive daily from their masters, the Pastor gives a special lesson to the eldest every week, and presides on Sunday at a service exclusively for the children. Three-fourths of them being Catholics, their presence opens up to us an excellent way to evangelize their families.

The people of the cities and villages around Limoges have an equal claim on our interest. Obliged to limit our activity, we have only directed our efforts on two points, Aixe, and St. Leonard. In *Aixe*, a little town of two or three thousand inhabitants, situated on the banks of the Vienne, at twelve miles from Limoges, we hold meetings from time to time. In *St. Leonard*, a more important town than the preceding, we were able to establish a worship twenty months ago. We took a house on a lease for nine years, prepared a room for religious services, paid into the hands of the owner the rent for the first three years, and we solemnly and publicly inaugurated our modest chapel. An Evangelist teacher and his wife were installed to direct the schools and religious services. At each meeting were from sixty to eighty persons on an average. According to the confessions of the police, who watched us rigorously, everything went on in perfect order, when on the 15th November last by order of the Minister of the Interior, we were distinctly forbidden to unite in numbers exceeding twenty, at one time. This arbitrary measure was taken in consequence of calumnious reports instigated by the Roman clergy. Although we have had no trouble to show their complete falsehood, the interdiction has been maintained till now. Soon we propose to attempt new and we hope decisive measures. This is an example of what they call in France "liberty of worship."

ST. DENIS.—M. SAGLIER.

My field covers the three "departements," de la Seine, Seine and Oise, and Oise, being at the same time a town and rural mission among Roman Catholics.

I have two Sunday services and a Thursday evening meeting in St. Denis, and beside hold regular services at Noisy le Sec, Argenteuil, and Stains.

Instead of opposing, one by one, the Romish superstitions and heresies; we at once assert in an affirmative manner the great truths of the Bible. We have succeeded in bringing in a comparatively large number of converted Romanists, most of them workmen, several of whom have suffered much to serve the Lord according to his own word. Our school for boys numbers one hundred and twenty pupils; the one for girls seventy-six.

An old lady told me the other day how she joined our Church. She had once heard some verses of the Bible explained. She became desirous of having the book itself. She had just bought, with the whole of the money she had put by, an "Eucologe" or complete Mass and Prayer book, with a "Quinzaine de Paques" Easter Services. She went on foot to Paris, being herself then more than fifty years of age, and found out a bridge where she had been told the Scriptures were sold. She then offered to change her two beautiful books for a small Bible, which was declined. As she was going to take leave of the seller, he at last, moved at her earnestness, gave her a Bible. Her joy was so great that she could hardly prevent herself from making exclamations in the streets. Since then she has become a most consistent Christian. I have heard her say with a touching expression of gratitude, "I may not have learning, or rank, but I am 'folle de Dieu' (filled with God's love), and I am not afraid of speaking about him to those who do not love him."

Individuals, who have given us proofs of repentance and faith, leave us every year, as the working population changes year by year. Our influence on the general public is considerable, and many are indebted to us, through a casual conversation, or a sermon heard at a burial, or a simple Christian advice, for the amount of faith and real religious spirit they may possess, even when they have continued to be outwardly Roman Catholics.

CARTHAGENA.—MR. MONTSALVATGE.

We have past the last days of November and the first of December in public examinations. By the appointment of the President of the State, and the Superior and Professors of the College of Bolivar, I have acted as Examiner of that establishment, and last year also, notwithstanding the opposition of the Bishop. The examination of the College commenced on the 24th and ended on the 30th. The Bible Class was as proficient as the others. I am very glad to be able to say that a large number of youths in this city, can recite by memory, all the Gospel according to St. Matthew, and other chapters of the Bible, as the 20th chapter of Exodus, etc., which they have learned at my Sabbath-school or at the two Bible classes which I established at the two Colleges of the Government. Previously, all their religious education consisted in reciting the catechism of the "Padre Ripalda." I have also been invited to assist at the examination, and to question the scholars of four of the schools of Carthagena.

It must have been noticed that the Spanish Navy was the first to proclaim religious liberty in the Peninsula. Is this not in part, at least, a result of the blessing of God on my meetings, and the reading of the books and tracts which I distributed so abundantly to the crews of the eleven ships of war which were so long at Carthagena?

Chili.

SANTIAGO.—MR. MERWIN.

The public mind of the country has never been so fully roused as now, with regard to the abuses of the Church of Rome.

The Archbishop—having cherished resentment for ten long years against the Chief Judge of the Supreme Court—formerly President—has recently found an opportunity to take vengeance, by instigating an accusation against him. This has been sustained by a considerable majority in the House, where are many of the partisans of the Archbishop, but it is doubtful whether the Senate will vote in the same way.

The political scheming of the priesthood causes general disgust among honest and right-minded men. Public meetings are held in solemn protest against their action, and articles appear in the most influential and most widely circulated daily, denouncing in strongest terms the Romish hierarchy. One article in particular shows the progress that is being made. Nothing better or more opportune could have been written for these times. The great question, is, "Should the reading of the Word of God be encouraged?" It is the ablest and boldest article of the kind from the pen of a Chileno, on record. The author consented to our request, that it should be printed in pamphlet form, and nearly six hundred copies were distributed in this city, in Valparaiso, and Talca. Many men and women read this pamphlet from a countryman, who would not touch a publication with the imprint of the American Tract Society.

An answer has recently appeared written by some priests, assuring the people in the midst of much soft speeches, that the Archbishop is most anxious that all should have the privilege of reading the Scriptures. It is to be hoped that the authors of the tract are sincere in what they say; but there are *two facts* which stare plain people in the face, and cause them to inquire, "Is it *honest* to give the Archbishop the credit of indulging such a noble wish?" One fact is, that the cheapest copy of the Bible, R. C. version, with notes, (and all others are prohibited) costs about $12.00. Occasionally a second hand Bible can be purchased at a reduced price. Another fact is, that Dr. Trumbull several years since, through the public press, offered to pay $500, whenever the clergy would print a *cheap* edition of the Scriptures with R. C. notes. This offer has never been accepted—and it stands upon record as a testimony against the false assertion that the Church of Rome encourages the reading of the Word of God.

The Sunday evening services and the Bible-class continue to be well attended. Facts show that the seeds of truth are springing up on good ground. The Sabbath School is increasing in numbers, though slowly. Four of the children received this week a copy of the Estrella de Belen, neatly bound—for having repeated, without prompting, the names of the principal Bible characters.

The day school has an efficient teacher and the pupils are making progress. One of the editors of the principal paper here is much pleased with our plan of instruction, and proposes to advocate the establishment of a similar system in the public schools.

United States.

LOUISVILLE.—MR. SADD.

While Popery seems to be decaying and losing its influence throughout Europe, and South America, it is gaining strength in our large cities. In Louisville the Romanists are constantly putting up new churches and new houses for convents and asylums. So large a proportion of the city police are Roman Catholic that every orphan and vagrant child is taken by them to a large house of Industry, as it is called, (R. C.), where they receive and provide for poor children and poor adults. The Council of the City send to them all such children, found idle and without homes in the streets, and pay them forty cents a day for each child, and sixty cents a day for adults. The Roman Catholic agents watch the Alms House and other places for the children. We have rescued quite a number from their grasp. During last month we saved two very interesting Irish boys from their hands by putting them into the House of Refuge.

Our room, which I thought was secure for the winter at least, was demanded by a new occupant of the house. I was troubled sorely for a time, and could not well sleep. Mrs. S. said, "Christ once wanted a room for the Passover service, and he told his disciples where they could find one furnished and prepared, and the owner." So I went to Him with my burden. Mrs. S. said also, "Go to such a man, and ask him," (a rich friend of ours). I did so. He dropped his head a moment, and said, "Yes, I think I can get one for you without expense." And now we have an excellent room *free* from rent, that will hold one hundred and fifty children. And this too is near the river, a short distance from the other, where the same children are gathered, and others beside. This I expect we can retain a good while.

The person who secured this room is a Methodist, and a devoted Sabbath School man, and loves the Mission work among poor children. He thinks we have assisted him much in his efforts to build up a large mission school for the Methodist church. These rooms (for there are two of them), would rent for $600 a year. So the Lord answered our prayer, before we had done asking, and we are now rejoicing in so good a place for our Sabbath and Industrial school.

My other school in the eastern part of the city numbers two hundred and fifteen, with twenty-five or more teachers.

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Gen. Prim to a Jew.—The *Scotsman* publishes a letter which Mr. Henry Levy, Jr., has received from General Prim on the subject of religious liberty in Spain. Mr. Levy is a Jew, and had written to General Prim on behalf of his co-religionists. General Prim replies:—"One of the principal liberties achieved by Spain in the great work of regeneration that has been made is that of religious liberty; and only yesterday, M. Romero Ortez, master of religion, in his address to the people of Madrid, declared and proclaimed that the edict of the fifteenth century, which expelled your co-religionists from Spain, has been repealed by the Provisional Government, and that all religious bodies will be able in future to raise their own temples, and adore God according to their belief. That solemn declaration of my colleague is the best response that I can make to your letter."

Missionary Intelligence of other Societies.

AMERICAN BAPTIST MISSIONARY UNION.

Rev. A. T. Rose, traveling by steamer along the Irrawadi, writes:

"The Burman seems even a more uninteresting being in the king's territory than under British rule. The Captain had difficulty to procure help to get wood put on board at Min-hlah. The wood was only fifteen or twenty feet from the vessel; he offered two rupees per one thousand sticks (very small). An active man could put a thousand sticks on board in three or four hours. There were about a hundred men on the bank, idle all day, half naked and not looking too well fed; but they would not work though they could have earned four days' wages in four hours."

And again: "Rice, vegetables, fruit, fish, and fowls, can be procured in no country for less labor than here, if the people would only be industrious. Cheap clothing and cheap dwellings are all the people need for their comfort; and for these very reasons, doubtless, the Burmese are an indolent people."

Mr. Stoddard of the Assam mission, writes that the Garos have a tradition of the flood. They said they supposed some things had been forgotten, holding it so many hundreds of years in mind without books.

"There was a flood"—they don't know why. The waters covered everything. One man and one woman, hand in hand, reached the highest peak of the highest mountain. When the waters came near, they climbed to the top of a very tall tree which the floods did not quite overflow. By this couple, who were Garos, the earth was repeopled.

Speaking of his work, Mr. Stoddard writes:

"On the last Sunday in June, Omed and I baptized twelve in this new Jordan, the Dudh, which bounds one side of our school grounds. Five were young men from the Normal School, who had heard much of the Christian religion; four were the men spoken of in my last, from a new village some two hours from Damra; three were from Amjonga. One, a woman whose husband I baptized last February, came eight miles, bringing on her back a large child, and fording streams to her armpits. She seemed quite happy in obeying Christ, and I trust will be a great help to her husband, from whom I heard the best accounts. He was too ill to come with her."

Mrs. Ward, of the same mission, reports the incidents of a visit made by two colporteurs to several Kampti villages. She says:

"There seem to be no greater obstacles to the progress of the gospel among them than among Buddhists generally. When told of the folly of worshiping images that could neither hear, nor speak, nor move, their reply was, 'We don't worship the images; we worship God; but we cannot see Him, so we make these to represent His body.' But they acknowledged their great ignorance, and expressed a willingness to be taught a better way."

Siam.—Dr. Dean sends from Bangkok his journal for last August, in which we find one entry regarding the eclipse:

"The king, with many officers of the government and some of the European community, are preparing to leave for a place on the west coast of the Gulf, in lat. 110° 30', to view the total eclipse of the sun on the 18th. Several of his Majesty's steamboats have for several days been running back and forth with men and material in preparation for the event, when the king expects the governor of Singapore, the admiral from China, with French officers from Cochin China, as his guests. Temporary dwellings have been erected, American carriages have been transported, and large provisions are in progress for the accommodation of visitors. We remain at home, to witness a partial eclipse of the sun and to enlighten, if possible, the multitudes around us to whom the Sun of righteousness is

in a total eclipse. The king understands the cause of an eclipse of the sun, and how to foretell one; but the people with the nobility generally ascribe it to the *yak*, or monster, which they say attempts to devour the sun and moon, and he is frightened off from the devouring by beating tin pans and brass kettles, and gongs and drums. The din or wail on such occasions here is enough to frighten away any monster not fabulous. The mystery to the people is how any one can foretell the time the monster is coming to devour. It is hoped that the coming temporary darkness may through his Majesty give to his subjects some scientific light, and aid them to seek the light of the world.

AMERICAN BOARD.

CEYLON.—The sense of personal responsibility for the progress of the gospel finds expression in large offerings for its support. Mr. Howland mentions one woman who gave eighteen dollars (gold), and a member of the native Evangelical Society, who first paid in his tenth—fifteen dollars—and was then prepared to make an effective speech. Besides giving of their income, much more is done in personal effort to commend the gospel to others. At Tillipally, the afternoon service has been given up, and the male members have gone out, two by two, into the villages, with portions of Scripture and tracts, to read and talk with the people.

The female boarding-schools, at Oodooville and Oodoopitty, are doing a great work for the women of Ceylon. Miss Townshend has begun her second term in the new institution at Oodoopitty, under very favorable circumstances. Mr. Spaulding, admiring the completeness of its arrangements upon a recent visit, remarked, "Oodoopitty was made, but Oodooville, like Topsy, 'growed.'"

Singularly enough—and not the least remarkable as an evidence of the changes going on in heathen lands—on the ground now occupied by the mission premises, the church and the boarding-school, only twenty-five years ago there stood a heathen temple in which resided, as was supposed, an evil demon, the terror of the neighborhood. In the very place where, so little time ago, dumb idols received worship, and hideous sounds were made to please devils, sweet voices are now daily raised in praise of the true God.

Mr. Smith, who has been untiring in his efforts to complete the arrangements for this school, speaks of using finely-cut stones around the well, taken from heathen temples, destroyed long ago by the Portuguese, that the girls, when they draw water and bathe, will stand upon stones cut hundreds of years ago. "Some will be used also in erecting a monument on Dr. Poor's grave. So the work of the ancients, done to honor idols, is now appriated by Christians to a better use."

MR. COAN writes from the Sandwich Islands:

"We now have about two hundred Chinese in the district of Hilo, divided into merchants, cooks, stewards, peddlers, and plantation laborers. No less than nine of our stores are kept by Chinamen: and all the Chinamen in our town are good neighbors, friendly, courteous in manners, and honorable in business transactions. Several of them have long been in the habit of attending our native services on the Sabbath, and of contributing generously at our monthly concerts, and for other benevolent objects.

On Sabbath afternoon, the 11th instant, I went out to a Chinese sugar plantation, three and a half miles from town, and found the house packed with natives and Chinese. We took up a collection for missions on the occasion, which amounted to ninety-seven dollars. Of this, three Chinamen gave each five dollars, others two dollars, others one dollar, and about thirty ladies gave twenty-five cents each. Thus it is in building churches, our Chinamen are ready and generous in helping. Most of our more intelligent Chinese give up their old forms of worship, and prefer to believe in the Christian's God.

You have noticed that our Hawaiian Board, engaged the services of Mr. S. P. Aheong, a young Chinese merchant, as a traveling agent among his countrymen at the Islands. One week ago we had the pleasure of welcoming him into our family, where he now is. Last Sabbath morning he preached to an overflowing house, in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects, to *all* the Chinese in and around our town. He understands six of the Chinese dialects, he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent, and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable in the best society and respected by all. We think his countrymen are somewhat proud of him, but his demeanor is meek and quiet. He tells me that his father was an officer in China; that he was well educated in Chinese literature and in business; that in the war his father got shot and he shut out of a beleaguered city; and that, under these circumstances, he was enticed to ship as scribe, or overseer, in a coolie vessel. He states that he shipped for two years only, and that the Captain told him that our years consisted of only eight months, and these months of only twenty days each, giving only a hundred and sixty days to the year! At these Islands he was sold, or hired for a steward, but on his remonstrance his services were changed, and at length he went free and independent, married, and established himself as a successful merchant. Thus the Lord led him, and he is 'as a brand plucked from the burning.'"

LONDON MISSIONARY SOCIETY.

(*English Independents.*)

THE Dirctors of this Society make the following statement:

"For many years the Papists have endeavored to secure a firm footing amongst our Missions in the South Sea Islands. These efforts have been put forth in Tahiti, in Samoa, and in the Loyalty Islands. But wherever they have contended with the truth on equal terms, their victories have been but few. In Tahiti and Samoa, the immense majority of the converts cling to the Word of God; and even in the Loyalties it is only unscrupulous violence which has enabled them to make any progress."

Rev. Mr. Murray writes from the Samoan Islands:

"Our annual missionary meetings, at which the contributions for the year are made up, have as yet been held at but a few places, so we can only conjecture as to the amounts we shall realize. I don't think it will fall below that of last year, and that as you will see from the balance-sheet of our assets, which will reach you along with this, amounts to $1,400. Early in the present year Mrs. Murray and myself made a visit to Tutuila. I conversed with two hundred and seven candidates for Church fellowship, and of these we received new members, eighty-eight: restored members, fifty-five; total, one hundred and forty-three. About eighty candidates remain, forty in each district. The number of members at the time of our visit was as follows:—Leone, two hundred and twenty-five; Lagopago, two hundred and thirty-five; total, four hundred and sixty. I received over £40 proceeds of sales of Bibles, sold since our former visit, and during our last. And if the people could have got money there would not have been a copy of the Scriptures unsold when we left.

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THE CHRISTMAS FESTIVAL AMONG HIGH-CHURCHMEN.—There was a midnight service on Christmas eve at St. Alban's, N. Y. city. The priests were robed, the incense pot was swung, the banners were borne in procession, and everything done in precise Ritualistic order. On the day of Christmas, the great function, we are told, was "High Mass." The music was Mozart's "Twelfth Mass." "Father Morill" was vested in laced alb, amice, chasuble, and maniple. It was a very fine show, but the scenes were strange and saddening, as the worship of what is yet nominally a *Protestant* church.

EDITORIAL NOTES.

"The Roman Catholic View of Education in the United States," is the first article in the *American Educational Monthly*, published by Schermerhorn & Co., 14 Bond-street, New-York. So plausible in argument, so subtle in sophism, so smooth in diction, and so apparently sweet in temper is this production, that some on a mere perusal may, perhaps assent to its positions. Grant the editor of the "Catholic World," however, his demands, and our Common School system, the glory of our land, would be destroyed, and State education prostituted to serve sectarian bigotry. So important do we deem this subject, that we request our friends to read carefully our answer, the first article of the present number. We are glad to learn from Mr. Schermerhorn that an elaborate reply will appear in the next issue of the Educational Monthly.

The Sermon by Rev. H. D. Northrup, which we publish as our second article, will bear a careful perusal. In connection with it, we call the attention of our readers to the statement made by the editor of the *Pacific* in reference to the author of "Protestantism a Failure":

"We knew him when, in Sacramento, he was one of the editors of the first democratic paper ever published there. In those days, being a graduate of Harvard, he was addicted to Emersonian poetry and philosophy, and regarded Christianity only as one of the religions, and believed in Budh or Brahm as much as he did in the Trinity. He went to no church at all. After a few years he moved to this city, and here engaged in various literary and business pursuits. He was publishing here a not very brilliant magazine, upon the model of the old Knickerbocker Magazine, in 1856, and plunged into Spiritism, when that issue first came along this way. He filled many pages of the magazine with the silly marvels of that 'beautiful faith.'—But the magazine died of it, and he himself declined from the power of it. The next we knew of him, to our surprise, we learned he was engaged in study preparatory to taking orders under Bishop Kip. He preached in this city a year or two subsequent to 1860, and then returned to New-York. There, it seems, that he has in these days become an advanced Ritualist, with the prospect of becoming a Romanist. It would not be very strange, if back of Romanism he should find something more congenial still, and end life where he began it, in the Pantheon, where Budh and Brahm are not without honor."

From many of our brethren we receive assurances of the high value they put upon the *Christian World* as a help to them in their Monthly Concerts. We quote from a letter just opened: "Allow me to express the growing interest I have felt for some time past in the 'World' and the cause it represents. In selecting reading for our Monthly Concert, I have found it of more service to me than any other single publication,

including nearly all the missionary monthlies. The aspects of your cause are assuming broader and deeper and more absorbing interest, as the providence of God developes his wonderful designs in regard to the nations of the earth."

Though grateful for such cheering words, we cannot sometimes help the question, How is it that the very letters that contain them also assure us that collections for our work would be gladly taken, were it not for calls already too numerous and burdensome? We do not wish to claim that our cause is superior to all others; but we do ask, Is it not at the present time equal in importance to any, either at home or abroad? If it is, give us help now!

THE providences of God, of late years, have been so marked among the nations of the Old World as to fix our attention almost wholly upon the people of that continent. No wonder then that American benevolence has flowed, like the gulf stream, across the Atlantic, and poured its warm tide upon European shores. This is well, but it is time for us to remember the moral deserts, which are a great part of our own continent? There is every reason that Mexico and South America should at once be reclaimed. The Directors of this Society believe this strongly, and therefore call upon the Church of the United States to enable them to carry out measures already adopted for the speedy evangelization of these lands.

THOUGH we printed last month a larger number of copies than usual, so numerous have been the calls for the *Christian World* as to almost exhaust the edition. Will those who do not file our magazine please remember that we shall be very glad to receive copies dated January, 1869?

NUMEROUS applications are made for books and tracts suited to the present aspects of the controversy between Protestantism and Romanism in this land. The Board hopes soon to meet these demands. A series of tracts, from the pens of men best acquainted with the subject, will be ready for circulation in a few days.

THE following came to us without a name. It will speak for itself:

"For the cause of Christ I wish to devote this bit of gold, having retained it as a keepsake from a dear one who enlisted in the Maine Volunteers. One precious soul is of far more value than this bit to look on. That God may accompany it with His blessing, is the prayer of one who hopes in His mercy. I have often thought, where shall I send this? May God direct it to some precious soul."

MISCELLANEOUS.

Catholic Publications.—In an advertisement under the head of "How shall we get cheap books?" Lawrence Kehoe, General Agent of the Catholic Publication Society in the city of New-York, gives publicity to a fact that is not generally known. Indeed, it is not even known to the "bishops, priests, and zealous laymen" of the Catholic Church, as it is published for their information, and in answer to their repeated inquiry—"Why is it that Catholics have not cheap books?" These are the words of the advertiser: "The usual edition of a new Catholic book is fifteen hundred copies, and it takes about a year to dispose of it, which, even at present prices, only pays for the manufacture. Hence, with small editions, it is impossible to sell books any cheaper than the present prices."

The obvious design of this announcement is to explain why Catholics have not cheaper books; but the fact which will occasion the reader surprise is, that the editions of their authorized publications are so very limited in number. We know that the impression has prevailed, that, though their published books were not numerous their editions were very large, in some instances enormous, and sold at low prices.—It would be difficult to explain the origin and growth of such impressions, which, when they once find a lodgment in the public mind, can seldom be removed except by an open declaration of the truth, as in the above-mentioned advertisement.

The Catholic Publication Society propose to overcome their difficulty by the adoption of an experiment, which is to reduce the price by increasing the demand. They propose to publish editions, not of fifteen hundred copies as heretofore, but of ten thousand copies, at half the former cost. Hitherto there has been no demand for more than fifteen hundred copies, or the ediitons would have been enlarged or multiplied. There is no evidence of any increased demand in the reading public now, or the system of enlarged editions would not be proposed as an experiment. And so, the advertisement is an appeal to the "bishops, priests and laymen," to order each a hundred or more copies of an experimental book.

The last fact naturally suggests the following inquiries: "What is the object of publishing such enlarged and cheapened editions? Who are to become the readers of these books? And how are these books to be distributed?" All these questions are answered in the advertisement from which we have already quoted. Speaking of cheap books, the advertiser says: "That we need them is evident, especially in these times, when the attention of non-Catholics is so unusually drawn to the doctrines of the Catholic Church. We need books such as can be placed in the hands of sincere inquirers after truth; and they should be cheap enough to allow of free distribution by zealous Catholics when necessary,"

It is observable that the editions of future books are not to be enlarged and cheapened, that the books may find a freer and fuller circulation among the professors of the Catholic faith. These books are not intended to instruct or please, as is the case with books generally, and an ordinary circulation by sale is not expected, possibly not even desired. They are meant to be a sort of silent missionary, which may, by reason of their numbers and cheapness, find their way into the house and into the hands of every Protestant in the country.

If it is true, as is generally believed, that what priests and bishops buy, the lay members pay for, we have another fact worthy of observation. It is not meant that payment is made direct, but in the form of contributions, which are applied to any purpose required. And thus these books are to be paid for by persons who are not

expected to read them, and who, perhaps, may never know of their publication, unless they become the instruments of their distribution.

Whatever of theology there may be connected with the plans and purposes of the Catholic Publication Society, as foreshadowed in their advertisement, we leave to the consideration and criticism of such publications as treat upon religion. Our purpose was merely to explain, what we conceive to be a most extraordinary means to secure the sale and distribution of enormous editions of books, which, from the very nature of the attending circumstances, would otherwise fall flat from the press upon the hands of the publishers. It is worthy of notice, even though it may not be imitated.—*Yale Courant.*

What Rome Teaches.—In the "Glories of Mary," it is said "Mary so loved the world, as to give her only-begotten Son."—P. 449.

"Go to Mary . . . . Our salvation is in her hands . . . . He who is protected by Mary will be saved; he who is not will be lost."—P. 136.

MARY is:—

"Our only city of refuge."—P. 90.

"The only advocate of sinners."—P. 90.

"The only hope of sinners."—P. 90.

"In Mary finally we shall find life and eternal salvation."—P. 124.

"No one is saved but through thee" (Mary).—P. 135.

"O immaculate Virgin, we are under thy protection, and therefore we have recourse to thee alone; and we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil."—P. 233.

"No one comes to me" (Jesus Christ) "unless my Mother draws him by her prayers."—P. 540.

"She is the sinner's ladder; She is my greatest confidence; She is the whole ground of my hope."—P. 538.

"Many things are asked from God and are not granted: they are asked from Mary and are obtained. And how is this? It is because God has thus decreed to honour His Mother."—P. 106.

"*Modern heretics* cannot endure that we should salute and call Mary our Hope—'HAIL OUR HOPE!' *They say that God alone is our Hope, and that He curses those who put their trust in creatures. This is what the heretics say;* but, IN SPITE OF IT, *the Holy Church obliges* all ecclesiastics and religious *each day to invoke and call* Mary by the sweet name of *Our Hope*—THE HOPE OF ALL."

"The Virgin Mary is our *greatest Hope;* yea, *the entire ground of our Hope.*"—Gregory XVI., (the late Pope,) August 15, 1832.

"Thou (Mary) art *the only Hope of Sinners.*" ["Tu es Spes unica peccatorum."]—Roman Breviary, 9th September.

Such is the teaching of Rome! These are her practical lessons at the present time, for we quote from an authorized work, "cordially recommended" by the late Dr. Wiseman, and by every Papist Bishop in the world.

Rome among the Freedmen.—The Roman Catholics are doing all they can to get control of the colored people. They are to spend $600,000 in gold this year to make proselytes. The "Sisters of Mercy" may be found all along the coast of Florida, the priests in great cities, and monks wherever they can get a hearing. Protestants should be wide awake. The Catholics allow the colored people to sit on the same floor with them, while proud Protestants send them to the galleries of their churches. Not a poor Catholic man, woman or child, is allowed to suffer hunger. The poor black is cared for as well as the white. The "Sisters" will help the little negro girl to sew. The priest is "well-mannered" to the humblest black man.

Would to God that Protestant America realized the great work that is to be done among the freedmen. The nation is not yet half aroused. There are from 170,000 to 200,000 colored children under instruction in the South by the Romish Church.

Inspection of Convents.—There are now between two and three hundred convents, male and female, in Great Britain. What do we propose to do with them? We do not ask our Government to do what the Government of Italy did in 1866, and what the Provisional Government of Spain has done within these few weeks—that is, suppress these establishments, confiscate their property, and expel their inmates.—This the Governments we have named have done, avowing publicly as the reasons of their act, that these places were the abodes of indolence, and the nurseries of vagabondism and crime. All we ask is—and surely it is a modest and reasonable demand—that convents should be open to inspection by the authorities. The door of every citizen's dwelling is open to the law; the door of every factory and workshop is open, that the law may enter and see to it that no oppression or cruelty is done to any one within. But when the law comes to the door of the convent it finds it shut—bolted; and let the oppression, cruelty, and crime which may be enacted within, be what they may, law cannot enter either to prevent or to punish them. Every cathedral, meeting-house, and Jewish synagogue in the kingdom is open, and the law can enter any hour and satisfy itself that all is right. The door of the Popish convent alone is closed. Are Englishmen aware of this? Or are they willing that an anomaly so unfair, so alien to the whole spirit of the British constitution, and which is creating a new slavery on British soil, should be continued? We have been spending our blood and treasure to put down slavery in distant lands. We pride ourselves on the sacrifices we have made for this great object, and certainly for such an object no sacrifice could be too great. We boast of our love of liberty, and that the instant a slave touches our soil he is a free man; and yet without lifting a finger, or uttering a protest, we have permitted Parliament to set a hedge, through which law cannot penetrate, around these two hundred institutions of the worst of all kinds of slavery.—*Christian Times.*

BOOK NOTICES.

CAPTAIN WALTHAM: A Tale of Southern India. Pres. Publication Committee, 1334 Chestnut-st., Philadelphia.

We scarcely need the editor's statement—well qualified as he is to make it—that "in Captain Waltham the reader will find a life-like view of society in Southern India": nor his further intimation that the author had become familiarized with its peculiar atmosphere by years of residence. We can add, after the reading, that the eyes of the understanding were wide open, and their perceptive power keenly employed by the author during those years.—There are marks of unusual power and attractiveness in the book. Its style is crisp, transparent and vigorous, abounding in good Saxon Bible words. This, of itself, is a commendation to our youth.—The characters, English or native, are evidently persons, the incidents, though unfamiliar, are naturally told and full of interest. The acuteness of the Hindu mind is well illustrated in the discussions and colloquies about opposing religious beliefs and practices; and the spiritual tone of the book is earnest and healthful—all the more from the sharp contrasts of character, and the absence of model saints and sinners.

This we believe is the latest of the series of Missionary Stories issued by the Pres. Publication Committee. For easy and ingenious play of invention, for spirited

conversation, and for naturalness of description and narrative, it is among the very best. We commend it to the advanced children in our Sabbath-schools, and as well to the older members of our Christian households.—B.

NIGHT SCENES IN THE BIBLE. By Rev. Daniel Marsh, D.D., author of "Walks and Homes of Jesus." (12 Illustrations.) Philadelphia, Cincinnati, Chicago, and St. Louis: Zeigler, McCurdy & Co.

Rightly believing that to appreciate the spiritual and heavenly truths of Revelation, it is of the highest advantage to be led into the places, to look upon the scenes and persons referred to upon the sacred page, Dr. March has here undertaken to realize this advantage to the extent of these many incidents of night-story.—With a thorough mastery of the facts of Biblical geography and history, and having made himself familiar with the scenes and customs of Bible Lands, bringing to his work a chaste and vivid imagination, a clear, wise judgment and pure taste, he has so graphically wrought out his narratives, that places, persons and incidents appear as if one walked among them and looked upon them to-day. And this is done without seeming effort, evidently with the single purpose intimated in the closing sentence of a thoughtful, graceful preface: "From the Night Scenes in Sacred History, the author has sought to bring forth some rays of light to cheer the dark hours of life, and to guide pilgrims on their way to that land where there shall be no night."

We gladly respond to the strong and truthful words of commendation written by Albert Barnes, Dr. Fisher of Utica, and Prof. Phelps of Andover. The latter says:

"The aim and place of the book, so far as I know, are entirely new in our religious literature. The execution is admirable. One cannot but be struck with the rare combination of instructive thought and glowing imagination, with a chastened taste and a pure style. It gives me pleasure to commend the volume as a valuable addition to the libraries of Christian families, and also as a model to preachers of *picturesque* discourse illustrative of the Word of God."—B.

THE MOTHER AT HOME, *and Household Magazine.* Edited by Mrs. Henry Ward Beecher. Hosford & Sons, Publishers, 57 and 59 William st., N. Y.

We know not how often we have wondered why it was that our country produced no first class magazine with the above title. If ever such a work were a necessity, it is in our land, at the present time. One whose profession calls him much away from home, cannot fail to see how children seem in our day to rule the household and dictate terms to both mothers and fathers. It is not the want of love that leads many a mother to give her boy such latitude.—It is the want of tact, or rather of education as a mother. We do hope Mrs. Beecher's magazine may become the most useful and popular periodical of America, and make, not boarding houses, but homes that shall be an ornament to our country.

ISAIAH, with Notes Explanatory, Critical and Practical, for Pastors and People. By Rev. Henry Cowles, D. D. New-York: D. Appleton & Co.

We have not seen the series of volumes by the same author, on the minor prophets and Daniel and Ezekiel. If Isaiah is a fair specimen, they must have proved profitable to the public as aids in Bible study. The book before us is what it professes to be, critical and yet practical. As a text book for a Bible-class, or a brief commentary for the closet, the volume we think will prove invaluable. We bespeak for this work a large circulation.

THE ORPHANS' TRIUMPHS; or the Story of Lily and Harry Grant. By H. K. P.—New-York: M. W. Dodd. 16mo., pp. 295.

A pleasing narrative of child life, detailing the influence which the pious training of even one young child may exert on the associates which, in Providence, may be its in increasing age. The story is simple, the characters drawn without too much exaggeration, and the action generally good; and we take it to be a book which will do good among the young readers it is designed for.

GOD'S ACRE. Miss E. Osborn seems to have caught inspiration from Longfellow's exquisite poem, in transferring his idea to her painting. Two little girls, on a visit to the grave-yard to wreathe the tomb of a mother, persist in their undertaking tho' the snow falls fast and a strong North wind almost turns inside out their umbrella. The Cromo-lithograph, as published by Fabronius, Gurney & Son, 707 Broadway, N. Y., is truly pretty, and would adorn any mantel-piece.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th January, 1869.

MAINE.

Augusta. John Dorr	1 00	
Bucksport. Cong. Ch.	22 56	
Freyburg. Cong. Ch. & Soc'y	22 00	
Falmouth. 1st Cong. Ch. & Soc'y	15 00	
" A friend	1 25	
" 2nd Cong. Ch. & Soc'y	3 19	
Yarmouth. 1st Cong. Parish	31 00	
		95 99

NEW HAMPSHIRE.

Great Falls. Cong Ch. & Soc'y	6 00	
Littleton. " " " to make Rev. C. E. Milliken, L. M.	31 03	
" M. E. Ch.	6 77	
Lyme. Cong. Ch. & Soc'y add. to make Mrs. H. A. Hazen, a L. M.	27 00	
Langdon. Through Rev. M. Geroild	5 75	
Hampton. Cong. Ch. & Soc'y	7 00	
Temple. Dea. Nathan Wheeler $5; Warren Keyes $5	10 00	
Sanborn. Cong. Ch.	17 25	110 80

VERMONT.

Springfield. Cong. Ch. makes John C. Loveland, Henry Closson, Fred. Parks and Geo. Bowers, L. M's	117 50	
Grafton. Cong. Ch. & Soc'y, add	4 00	
Benson. Cong. & Meth. Ch's	17 77	
Orwell. Cong Ch. & Soc'y makes E. M. Wright, L. M.	33 50	
Ascutneyville. Rev. S. S. Arnold	4 00	
		176 77

MASSACHUSETTS.

Boston. Albert Gay	1 00	
Westport. Rev. H. P. Leonard	1 00	
Monson. A. W. Porter	200 00	
Granville. A friend	30 00	
Centreville. Cong. Sab. School, Rev. G. H. Moss, for Cretans	10 00	
Brighton. Rev. D. T. Packard	1 00	
Coleraine. Cong. Ch & Soc'y	6 09	
Hawley. " "	9 53	
Buckland " "	21 46	
Shelburn Falls. Cong. Ch. & Soc'y.	16 20	
Holyoke. 2nd Cong. Ch. for Spain.	20 04	
Long Meadow. Gent's Benev. Ass'n.	12 50	
New Braintree. Cong. Ch. in full of L. M. for Dea. Morris Pollard.	20 30	
Sherborn. Ortho. Cong. Ch. & Soc'y.	16 71	
Worcester. 1st Ch. & Soc'y	66 45	
Brookfield. Cong. Ch. & Soc'y	68 14	
Walpole Ortho. Cong. Ch. & Soc'y	25 00	
Pepperell. Cong. Ch. & Soc'y	9 50	
Auburndale. " " "	194 43	
Templeton. " " " in full of L. M. for Rev. L. Sabin, D. D.	16 25	
South Dedham. Cong. Ch. & Soc'y.	32 75	
Cambridgeport. Prospect Ch. & Soc.	98 77	
E. Randolph. Cong. Ch & Soc'y, add.	10 75	
Littleton. " " "	7 00	
Lowell. John st. Ch. & Soc'y, for L. M's of Mrs. Wm. H. Richardson and Mrs. Mary G. Benjamin	221 01	
Newton Centre. Cong Ch & Soc'y	97 15	
Danvers. Maple st. Ch. & Soc'y	36 33	
West Newton. Cong. Ch. & Soc'y	102 55	
Boston. Miss C. Newman $100, Miss A. B. Newman $10	110 00	
Andover. So. Ch. & Soc'y	75 15	
Cambridgeport. Ladies of Prospect street Ch. for Miss Rankin	50 00	
Charlestown. Thomas Edwards	10 00	
Lowell. John st. Ch. & Soc'y	6 28	
		1,603 25

NEW YORK.

Candor. Cong. Ch.	15 35	
Binghamton. E. Hawley	50 00	
N. Y. City. Stewart Brown	100 00	
" " "P"	100 00	
Canandaigua Anonymous	1 00	
New York. Womans' Union Miss'y Soc'y for Miss Rankin	75 00	
N. Y. City. R. H. Van Anken	20 00	
Batavia. Pres. Ch. in part	43 85	
Victor. M. E. Ch.	3 74	
Big Flats. Pres. Ch. in part	6 05	
" Union Meeting	4 54	
Durham. Rev. Alvin Cooper	5 00	
Brushland. Mrs. M. J. Black for Miss Rankin	5 00	
New Hartford. Pres. Ch.	25 25	
N. Y. City. Wm. Brinkerhoff	50 00	
Upper Aquebogue. A. B. X.	12 50	
Port Richmond. Quarterly coll'n in Ref'd Ch, by A. W. Sexton, Tr.	35 00	
Tarrytown. M. E. Ch.	6 03	
N. C. City. W. H. Aspinwall	500 00	
Rhine Cliff. Mrs. J. Schultz	1 00	
N. Y. City. Bible Society for distribution of Bibles in Italy	1,000 00	
Brooklyn. Gen. Loomis, U. S. A.	5 00	
N. Y. City. J. R Hurd	25 00	
" " Thos. Jeremiah in full of L. M for Mrs. E. J. Simonson	5 00	
" Alexander Van Rensselaer to make Mabel Van Rensselaer a L. M.	50 00	
" E. C. Richards for L. M	30 00	
Batavia P. L. Tracy	50 00	
Brooklyn. Central Cong. Ch.	88 90	
Utica. Mrs. Agnes Horseburgh	5 00	
		2,318 21

NEW JERSEY.

English Neighborhood, Ref'd Ch.	15 00	
Woodside. C. C. Him.	5 00	
Newark. N. E. Allen in full of L. M.	20 00	
" North Ref'd Ch. for L. M.	35 10	
" Spencer st. Sab. Sch'l to make Miss M. A. Rasch, a L. M.	30 00	
" W. R. Sayre to make F. F. Sayre a L. M.	30 00	
" M. Sare to make H. N. Sayre a L. M.	30 00	
Bergen. Cash	1 00	
		166 10

CONNECTICUT.

Milford. 1st Cong. Ch., add..... 3 00
Winchester Centre. Alvah Nash... 1 00
Goshen. Cong. Ch..... 20 00
Torringford. Harvey Watson..... 4 00
Farmington. R. L. Hills..... 5 00
New Haven. A friend..... 4 00
Ansonia. 1st Cong. Ch. to make L. Barker, L. M..... 32 13
Plymouth. In full for L. M. for Rev. H. E. Cooley..... 28 10
Ellington. In full of L. M. for Rev. H. B. Woodworth..... 3 75
Hartford. Asylum Hill Cong. Ch. add..... 5 00
North Manchester. Cong. Ch. in part of L. M., for Rev. E. A. Adams..... 20 50
South Manchester. R. R. Phelps.. 4 00 — 130 48

PENNSYLVANIA.

Mooreheadville. John Moorehead.. 1 00
West Chester. Pres Sab. Sch'l add for L. M. of Wm. E. Barber.. 5 00
Louisburg. Pres. Ch..... 36 00
Alleghany. 1st Ref'd Pres. Ch..... 20 00
Newtown. Ref'd Ch..... 5 50
Philadelphia. Central Cong. Ch.... 30 50
Mahanoy City. Pres. Sab. Sch'l 15 00
Philadelphia Marple Pres. Ch..... 21 41
" Jas. S. Earle $50, J. C. Farr $5, Jas. Queen $5, W. Taylor $5.. 65 00
Lionville. Rev. S. Sentenan..... 5 00
Mahoning. O. S. Ch..... 20 00
Canonsburg. Chartiers O. S. Pres. Ch. in part of L. D. for Rev. Wm. Ewing..... 66 40
Bethel. O. S. Pres. Ch..... 35 00
Belle Valley. Mrs. R. Russell..... 7 00
Chartiers. U. Pres. Ch. add for Italy 24 00
New Castle. Mr. Agnew..... 5 00
" " O. S. Pres Ch. in part .. 38 56
" " U. Pres Ch. in part for Italy 48 25
" " J. Wilson for Italy..... 30 00
" " Bapt. Ch. in part..... 9 20
" " Cash..... 1 00 — 488 82

ILLINOIS.

Chicago. Rev. W. B. Trux on L. M. 5 00
Charleston. Members of Pres. Ch. $39 50; others $10.50..... 50 00
Pittsfield. Cong. Ch..... 17 15
Geneseo. Ladies by Mary P. Ford.. 3 00 — 75 15

INDIANA.

Indianapolis. A. D. Wood, for L. D. 25 00
Sullivan. Pres. Ch..... 6 45
" Christian Ch..... 6 05
" Meth. Ch..... 5 20
Columbus. Bapt. Ch..... 2 27
Mitchell. G. Donaldson $5, Moore Bro., and Dr. F. Goodwin $2 each, others $17,50, to make Thos. A. Steele a L. M..... 26 50
Salem. G. Knight $5, J. May $2. H. Henderson $2, others $21, to make Rev. J. St. John a L. M. 30 00
New Albany. 2nd Pres Ch. add.... 11 00
Evansville Mrs. L. Brown..... 5 00
Bloomington. John Dinsmore..... 3 00 — 120 47

OHIO.

Wellington. Cong. Ch. & Soc'y..... 49 25
Columbus. Estate of D. T. Woodbury..... 470 00
Dayton. 1st Eng. Luth. Sab. Sch'l for Greece..... 20 00
Walnut Hills. 1st Pres. S. Sch'l for Miss Rankin..... 50 00
Springdale. 1st Pres. Sab. Sch'l for Greece..... 30 00
Xenia. 1st U. Pres. S. S. for Italy.. 36 70
" 1st U. Pres. Ch. add..... 5 00
" 2nd U. Pres. Ch. add..... 75
Cincinnati. Mr. Sergent $5, Mr. Brown 3 doz. thimbles for sch'l, Mrs. Post for the poor $2.50, A friend $1, Fisher 3 boxes children's combs, Mr. Williamson 1 bonnet..... 8 50
Lebanon. 1st Pres. Ch. Messrs. Scott, Publis, Mrs. Gould $5 each; Manning, Anderson, Mrs. Rogers, Tichenor $2 ea.; Steele, Frost, Smith, Wilson, Morris, Smith, Rodgers, Gilchrist, Smith, Bernham, McBurney, Mrs. Smith $1 each; others $1.25, to make Jas. M. Smith a L. M..... 33 25
" Bapt. Ch., R. Boake $5, A. H. Dunleavy $3, J. Simonton, Mrs. Egbert $2 each; Lewis, Leonard, Thomson, Mrs. Ford, Sage, Corwin $1 each; J. W. Thompson 50c..... 18 50
" 1st Cong. Ch. Sab. Sch'l $5.16; Mrs. Parshall $5, Munroe, Williamson, Dyke, Smith $1 each; Miss Dunham 50c..... 14 66
" Meth. Prot. Ch., Farner $2, Hutchinson, Rockhill, Lewis, Osborne $1 ea.; others $2.25.. 8 25
" Children's Aid Society..... 11 06
" Cumb. Pres. Ch. Mrs. Nelson $1.50, Dale, McKean, Sellers, Nelson, Bennett, Miss Waters, $1 each; others $1 50..... 9 00
" A. Holbrook $5, Jos. Holbrook $1, Mrs. Holbrook $6 25 12 25
" So. West Normal Academy 17 50
College Hill. Pres. Ch. to make Geo. F. Sadd a L. M..... 31 00
" " Female College..... 21 20
Springdale. Pres. Ch. to make J. Moore a L. M..... 42 00
Glendale. Pres. Ch..... 20 30
Lockland. Pres. Ch. in part..... 31 81
Walnut Hills. Lane Sem'y Pres. Ch. in part, Messrs. Chamberlaine, Rossetter, Mrs. H. Norton $10 each; Alexander, Evans, Herney, Mrs. Bates, Evans $5 ea; R. Folsom, Mrs. Smith $3 ea; Mrs. Hicks $2, Mr. Kendall $1, others $93.31..... 157 31
Hamilton. A. Kennedy..... 2 00
Oberlin. 1st Cong. Ch..... 65 66
Bridgeport and Martin's Ferry. To make Rev. G. W. Chalfant a L. D..... 102 55
Martin's Ferry. Wm. Clark in part L. M..... 15 00
Bellaire. M. E. Ch..... 13 00
" Rev. D. H. Laverty..... 5 00
" O. S. Pres. Ch..... 41 28
Steubenville. U. Pres Ch. for Italy. 26 25
" O. S. Pres. Ch..... 21 47 — 1,393 42

WISCONSIN.

Turtle. E. A. J..... 5 00
Lodi. Rev. Warren Mayo..... 1 30 — 6 30

WEST VIRGINIA.

Forks of Wheeling. A few friends. 15 00
Wheeling. M. E. Ch..... 13 00
" Knox, Turner, Cash, Cummings, Kelley, Richardson, Allison $5 each; Cash $6.50.. 51 50 — 79 50

Total, $6,765 17

THE CHRISTIAN WORLD.

Vol. XX. MARCH, 1869. No. 3.

*MATAMOROS.**

MANUEL MATAMOROS was born in the city of Malaga, in the year 1834. As to most of the youth of the middle class, the army presented to him the surest means of advancement and comfort; for while the masses of the people gain a precarious livelihood, the Queen takes good care that her soldiers go well clad and fed, as their appearance everywhere testifies. In due time Manuel was matriculated as a cadet in the *Colegio de Infanteria* of Toledo, where he passed three years of his life. While still young he lost his father, a Lieut. Colonel in the Artillery, and this circumstance, together with a certain repugnance which he now felt to the military career, led him to return to Malaga, and devote himself to the care of the paternal estate.

But the time had come for the Gospel-seed to germinate in Spain.—Since the days of Borrow and Graydon (1835–40) there had not been wanting unseen hands to let fall an occasional printed word of light and life upon this arid soil. Nothing is too hard for God, and Christian men in England had been long praying that the people's Reformation might speedily come for Spain. In 1857 Matamoros was in Seville, the lovely old town on the Gaudalquivir. A tract was put in his hand, tremblingly, we may conceive, yet, as the event proved, at the bidding of "Him who openeth, and no man shutteth." This prepared the way. Manuel was engaged with certain literary compositions designed for the Spanish stage—a career which he had followed of late with marked success. This business conducted him to Gibraltar, that mighty rock given by God to the English, as if to found there beneath its great shadow a church for the weary land behind it, which should be impervious to the tempests of persecution and the floods of sacerdotal rancor.

Late one calm Sabbath afternoon, Matamoros was walking in the principal promenade of Gibraltar, meditating the details of his forth-

* The above interesting account of Matamoros, written by Prof. W. J. Knapp, we received from our President, WM. A. BOOTH, Esq.

coming drama. As he paecd slowly along, absorbed in his worldly plans, the clear tones of a chapel bell aroused him. It was a voice crying in this wilderness of Europe, "Prepare ye the way of the Lord;" but Manuel heeded it only an instant. Again the peal rang out, and bounding from cliff to cliff of Calpe, sped far over the beautiful bay, and on across the narrow strait, till it died away among the caverns of Abyla. This second summons turned the mind of the dear child of Spain to the story of Andrew Dunn, slipped cautiously into his hand on the banks of the Gaudalquivir. He called up his father's religion, his mother's faith, the associations of other days; these might be in error, the tract said so, yet they were the household gods he had been taught to venerate, and mighty is the spell of home. Father was gone now, but that made his dying trust more sacred in the eyes of the affectionate son; mother was alone in Malaga now, and at this vesper-hour was kneeling on the cold marble of its grand Cathedral, invoking the protection of *Maria Purisima* for her absent boy.

Again, the third time, he heard the bell that called men to the house of God. His previous reflections had softened his heart, and kindled strange emotions, that he could not explain. He bent his steps at last to the chapel—the Protestant chapel—and entered the quiet sanctuary. The service was in the Spanish language. The extemporaneous prayer was something quite new to the young man, reared amid the magnificent litanies of the Romish system, and its simple power struck him. But when, throughout the sermon, he heard constant reference made to the Scriptures, and urgent recommendations to peruse them, he resolved within himself to search and see whether these things were so.

The meeting over, he asked an officer of the chapel where he might purchase a Bible. The kind-hearted "son of the Rock" informed him that it was not for sale on Sunday, but immediately presented him with a copy of the New Testament. Never was a gift of this wonderful book more wisely bestowed. Matamoros returned to his lodgings with his treasure, and began to read. Hour after hour passed, until he had read through the live-long night, and when the cannon of the fortress announced the morning of a new day, the dawn of a new day had commenced to shine into his soul.

He rose up to the fearful struggle which the light revealed to him.—Go through his country, reader, and witness the universal unity, the league with death, then pity the young Spanish Christian. He saw the difficulty and the danger before him, but he exclaimed to a friend, in the language of Paul, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

I cannot have space to follow him as he went from place to place tell-

ing the story of the cross and the full redemption wrought out there, and exhorting his fellow-countrymen to believe and be saved. The whole is a marked instance of the power of God, and if He will, I propose to give it to the Christian public in another form than this.

Matamoros labored successively in Malaga, Seville, Granada, Jaen, and Barcelona, in each of which cities large numbers heard the glad tidings with joy, and formed secret churches. In Malaga a group of more than ninety persons were gathered, among whom were the mother and relatives of the young pioneer. But the enemy who so long ago sowed tares in the midst of the wheat, was not dozing now. A young man, Nicolas Alonso by name, while pursuing his studies for the priesthood in the *Seminario* of Granada, was one day surprised in the act of reading a New Testament. His examination led to the discovery of a Protestant work in the city, and the implication of one Jose Alhama, on whose person was found a letter addressed to Senor D. Manuel Matamoros, Barcelona. The telegraph was applied to, and in a short hour Matamoros was lodged in prison. This occurred Oct. 7th, 1860. Some eight days thereafter, the whole Tribunal presented themselves in the prison. The Judge solemnly demanded, "Do you profess the Catholic, Apostolic, Roman religion?" "My religion," replied Manuel, "is that of Jesus Christ; my rule of faith is the Word of God, or the Holy Bible, without one word more or less: such is the basis of my belief. And in this I am confirmed by the last sentences of the Apocalypse, and many other statements of the Apostles in their Epistles. The Catholic, Apostolic, Roman Church not being based on these principles, I do not believe in her dogmas, and still less do I obey her in her practices."—*Judge*—"Are you aware what you are saying?" "Yes, sir, and I will not retract. I have put my hand to the plough, and I will not withdraw it."

The official Spanish report from which I have translated the above account of the examination at Barcelona adds: "This affirmation produced extraordinary surprise among the members of the Tribunal, who had not heard the like in many years." *** "Matamoros was taken to Granada, and the news of his profession of faith, made before a court in the heart of a prison, was scattered over Europe with marvellous rapidity, and those whom the law condemned as criminals in Spain, were looked upon as martyrs by millions of Protestants elsewhere."

The aged Cipriano de Valera, whose version of the Scriptures had brought light to young Matamoros' heart, wrote in 1588: "I testify to my nation that the zeal of God is in her. You will find very few Spaniards who are atheists, or without any religion; only their zeal is not according to knowledge, not being ruled by the Word of God. If my countrymen left the Pope, it would soon be over with him; he would be like the sick man given up of his physician, having received the ex-

treme unction without any hope of salvation." Prophetic legacy of the sixteenth century! Austria, Italy, France and Portugal are withered limbs of the Papacy to-day; it remains for Spain to administer the extreme unction, and Valera's oracle is history.

But before the priest, comes the doctor, and before the extreme unction, comes the secular power. So Spain, in 1860, lifted up her hand, and smote the rising heresy, till the last remnant seemed to have been bound fast in the dungeons of Granada and Malaga. But the Word of God is not bound. The people grew sadder and more thoughtful. The leaven is working slowly, silently, permeating the whole lump.

Matamoros languished in his cell for three years. The trial at length came on, and resulted in a sentence of eleven years hard labor in the galleys for the young Christian. But these are not the days of Torquemada; there are brighter spots on the map of Europe than there were in the time of the Arch-Inquisitor; there is a different spirit abroad now, and that spirit was called upon to act. Protestantism issued her protest anew. The Evangelical Alliance sent a committee of delegates from each nation, to Madrid, in behalf of their condemned brother. The Queen was petitioned not only by these, but also by Jews and Gentiles, Catholic and Protestants, by the liberal minded of the entire continent. The English, French, Belgian, Swiss and German press teemed with articles denouncing the intolerance of the Second Isabel. Universal public opinion was added to the pressure exerted by the committee.—The trial of Matamoros was reviewed, there was found a flaw in it (!) and the verdict was commuted to banishment from Spain—for life.

Life! How much of that was left to the exile, let the following short extracts from letters of his, and his fellow-sufferer, Alhama, suggest:—"The tribunals in this place (Granada) are acting in a satanic and inquisitorial manner with us; my physical powers are rapidly sinking, and the thread of my life appears nearly spun out. The dampness of these prisons is killing me; but every step I take towards the tomb strengthens my faith." And Alhama writes: "Yes, I suffer very, very deeply. You will imagine all if I tell you a little. They are constantly trying to make my poor wife ashamed of her husband. They call me thief; they assail me with insults and opprobrium. These priests, who are called ministers of Christ—how can they be his priests? Oh, my poor children! your father will probably die the death of felon and a galley slave, but he will die confessing his faith. N——, be the protector of my poor orphans. My mother, at her great age, cannot long survive my misfortune; and my poor wife, only just convalescent when I was arrested, is, they tell me, dying. I suffer with patience all that is hardest in our undeserved captivity. Be firm, grow in faith; we put our trust in God."

Deprived henceforth of the privilege of laboring in Spain, Matamoros

was nevertheless not idle. After visiting various countries, and interesting the Christian public in his cause, he commenced the study of theology, or rather continued it, under able instructors in Switzerland. He also caused schools to be established in Pau and Bayonne, in France, to which young Spaniards of piety were invited, and in which they were educated. Thus he prepared for a better day, ever firm in his faith that God would surely visit his people. But the health of Matamoros was broken, and now began rapidly to decline. The planting of a new Spanish school at Lausanne, led him there once more, as the sequel proved, to die.

His character and spirit can be best seen in his correspondence, and from this I shall make a few extracts, as also from a journal of his last moments, kept by his Swiss friends.

Writing to Mme. B., of Lausanne, he says: "I am very weak, but the physicians declare that I am better; however it be, the Lord is my all. When I began to grapple with the agonies of death, I desired life, I now desire nothing but the perfect realization of the will of God.—Lately, certain features of the work have preoccupied me; but I place myself at the disposal of Him who has thus far directed me. He will make a perfect use of what is His. I love life, but in this solemn hour, the question is not to know if I love it, but whether the Lord wishes to preserve it."

At this time he wrote of his mother as follows: "With regard to the work in Spain, I have very comforting intelligence, but the official report will give us details of it all. The news from my family are distressing, indeed. They think my poor mother will probably lose her sight. Oh, my mother! she suffers extremely, but they do not believe her illness is unto death, although of a very serious character. Dear mother—she is a true martyr on the earth. They write that she bears up under it remarkably well, and displays a heroic faith. Oh! who will tell her how much I love her? But I am sure that God himself will let her know that I love her beyond all expression. May the Lord support thee, dearest mother—may he bless thee with the richest blessings."

The following was dictated by him in Spanish, and sent to his young compatriots, at this time scattered among a few pious families of the Canton de Vaud: "With what sympathy I write you, with what love I address you these words! **** At this solemn hour to me, I want to tell you that I love you, that your spiritual future is the object of my prayers. Consider my position. Still young, and in the first years of my Christian activity, the thread of my life will soon be severed; what would become of me if I did not believe in a Saviour like Jesus Christ? He is to me, in this condition of pain, my friend, my help, my strength, as he is my salvation. Farewell, dearly beloved! may the Lord bless you with his most precious benedictions."

Protestantism—A Success.

BY REV. H. D. NORTHROP.

It may be well to consider some of the specific charges which have lately been made against Protestantism.

1. It has been declared "*the parent of modern Rationalism and Infidelity.*" We are assured that but for this accursed schism we should not now be afflicted with all the false *isms* which, like the plagues of Egypt, have been let loose among us. But there seems to be one thing wanting to make this charge complete. It ought to be affirmed that Protestantism is not only the parent of infidelity, but of all sin. If its logical tendency is unbelief, since unbelief is the root of all evil, why not say at once that there is no way of accounting for total depravity but by Protestantism? Common sense asks whether any thing that may be called an efficient cause, can logically produce that which is its very opposite. There may be mystery in religion, but there need not be nonsense.

In this specification there is at the outset a false assumption. We deny the truth of the premises. It is taken for granted that whatever is outside of the Papal system is Protestantism. Rationalism assails the Bible, assails Christianity, assails this infallible, historic Church, and therefore, according to this new method of reasoning, Rationalism is a part of Protestantism. This is a gratuity we must excuse ourselves from accepting. And for this reason, that Protestantism is a religion—not an irreligion—and it is a religion which stands directly opposed to every phase of skepticism. Its all-pervading doctrine is belief, even as faith is the essential requirement of Scripture. It is forgotten that we protest as strongly against all shades of infidelity on the one hand, as we do against all the errors and corruptions thrown around a pure Christianity on the other. Protestantism is an unflinching protest against every form of Rationalism, just as truly as it is a protest against every form of error in the Christian Church. Hence it is that there are those who protest against Protestantism, and clamor for the reformation of the Reformation. Our faith denies their skepticism—how then is our faith the parent of their skepticism? And yet when we say, "Give us the simple Gospel, give us the plain Bible, give us the Church in its early purity, give us justification by faith," we are told that all this means, "Give us infidelity!" We commend this logic to any man who is hard up for argument, and yet is bound to make out his case.

But it is said that the real tendency of Protestantism, the inevitable result of private judgment, and of breaking away from a church which does all a man's thinking for him, is Rationalism. Those who make this statement ought to put in the proviso that it shall not be examined. None will accept it except those who have already signed away their

private judgment. It denies the possibility of any such thing as an intelligent belief. It requires that a man shall shut his eyes, and take his creed, as he takes his doctor's prescription. Besides, the statement is absurd, for it assumes that those who exercise their private judgment and discard the Papacy, are all infidels, which is plainly contrary to fact. Because some men in the use of private judgment turn skeptical, it does not follow that all who judge for themselves *must* become rationalistic, or that there is an inevitable tendency in that direction. For one man to pervert his liberty and take his own life, does not prove that all who have liberty are to become suicides.

But we are not satisfied with this view of the argument; we prefer to turn it. Roman Catholicism, and its satellite, High Churchism, are far more responsible for modern infidelity than is Protestantism. It is the rebound from sickening superstition and falsehood which has thrown men into Rationalism. Disgusted with the Papal religion, that takes its life-lease from ignorance, they naturally pass to the other extreme, where they reject whatever claims to be the Christian religion in any form.—The words of Kirwan to Bishop Hughes are pertinent here. After he had discovered his mistake, and broken through the delusion of Popery he says: "Every thing that I had ever learned from parent and priest to esteem as religion, was now rejected as false; and not knowing but that this was all of religion that was in the world, I had no alternative but infidelity. I had no test but my reason, and when I brought your system to that, I was compelled to reject it, not only as false, but as a monstrous absurdity, and with it, all religion. Nor have I any hesitation in saying that the process of my own mind from Popery to infidelity is that through which multitudes of minds have passed, and are now passing. Hence the infidelity of France, of Spain, of Italy." This is an emphatic refutation of the charge that modern unbelief is the fruit of the Protestant faith.

In this connection it may be well to notice some assertions respecting the religious condition of New England. It is affirmed that this once favored section has been burned over by Protestant revivals, and by the reaction, skepticism has come in with fearful devastation. So that but for these revivals, New England might now be in a happy condition, and sound in the faith. That there may be spurious excitements we would not deny, but we do deny that a genuine revival of religion is productive of infidelity, any more than the sun is productive of darkness. It may safely be said that except for Dr. Nettleton's glorious work, there would now be many more churches contending against orthodoxy, and holding a half-infidelic creed. It has been estimated moreover that in the revivals of his time thirty thousand persons were converted. Perhaps it is our obtuseness which fails to discover any skepticism in all this. If New England, or any other part of the country, is drifting away from the

Christian faith, it is not by reason of genuine revivals, but from the want of them.

We dismiss this charge with one more consideration. It is evident that whatever may be called modern infidelity is only the outgrowth of that unbelief which is natural to man. We would like to be informed how the Protestant religion, which makes, not denial, but belief its corner-stone, can be the efficient cause of all modern delusions and errors.—Moreover, if there was no unbelief before the Reformation, if there were no Epicureans, no Saducees, no Nicolaitanes, if there never was such a thing as Rationalistic denial, then we yield the point. Whoever brings such a charge as that we are considering, will have a hopeless task to prove it—History is against it.

2. It is charged against Protestantism that "*It wants Catholicity.*"—It is maintained that the universal Catholic faith, extending in time back to the apostolic faith, and in space throughout Christendom, can be found only in the Greek, or Roman, or Anglican Churches. We shall show that the greatest and most essential doctrine of Christianity, is held by the true Protestant Church of whatever denomination, by all branches alike, and that it runs straight back to apostolic authority.—When we have done this, we shall have at least answered those who, in their mighty wisdom and self-righteousness, ever denounce us because we have no Catholic faith.

The question of all questions is, how shall man be just before his God? There is no one who will deny this statement. Christianity is intended to prepare men to live aright and die in hope. No one will for a moment affirm that the very essence of the Gospel scheme is any thing but salvation. The Greek Church professes to teach the way of eternal life. The Roman Church professes to do the same. The Anglican Church professes to do the same. And so does the Protestant Church. And as Christianity means simply salvation, so it means salvation by Jesus Christ, and by Him alone. Now suppose we ask the Greek or Eastern Church, Do you think the one great essential doctrine of Scripture salvation by Christ? and it answers "Yes." We ask the Roman Church, Do you teach salvation by Christ? and it answers "Yes." We ask the Anglican Church, Do you teach salvation by Christ? and it answers "Yes." Then we say the Protestant Church does precisely the same, and if yours is a Catholic faith, so is ours. Understand, that if this is the sum and substance of your creed, as it is of the Bible, then we claim as much Catholicity as you, for we hold, and contend, and suffer for the same.

But suppose we ask the Greek Church, Do you teach salvation by Christ? and it answers "No." We ask the Roman Church, and it answers "No." We ask the Anglican Church, and it answers "No." Then we will drive you from your boasted Catholicity. For if you do not

teach salvation by Christ, you teach a falsehood. You stand impeached, convicted of heresy, and our evidence is God himself speaking through His eternal truth; and whatever you call your faith, whether Catholic or any thing else, it is not the faith of the Gospel. We say to these Churches, either you hold this fundamental truth, or you do not. If you do, we are as Catholic as you. If you do not, you stand before High Heaven convicted of heresy, and your boasted Catholicity is a falsehood.

Mere universality is not certain evidence that a thing is right. If it is, then sin is right, for it is the most universal thing in existence, extending through all the space where man is found, and back through all time. But if it can be shown that any matter of belief has extended back to the apostles and early Christians, this is received by Protestants, and hence it follows that we have as much true Catholicity as any Church on the face of the earth. And the only reason why we protest against many of the dogmas and ceremonies of the Papal system is, that they cannot be proved to be Catholic, dating back to apostolic custom and authority. Prove their divine sanction! We ask no more.

But it is sometimes said to Protestants, "Your faith cannot be Catholic because it has no unity; you are divided; one sect teaches one thing, and another teaches another thing." None but a superficial observer would make such a statement. Because there are separate churches, and diversity in forms of worship, and government, this does not destroy the unity of belief in those doctrines of Scripture which are fundamental and essential. Different organizations may yet be pervaded by the same spirit. I would call any one a simpleton who should gravely pronounce my Bible false, because it was not bound like his. It is not a question of cloth, or sheep, or morocco, although there are some men who can never get deeper than these. They have an eye only for externals.

3. It is charged against Protestantism that "*It has lost its hold upon the masses, or does not reach them.*" Therefore it has failed! Granting this to be true for argument's sake, did it ever occur to any one that if Protestantism has failed in this respect, so has Christianity itself? The Gospel has not yet permeated all ranks of society. Take the churches of every name in New-York, or throughout the country, and they have not gathered in their embrace half of the population. Would you say that the Christian religion is all a sham, a delusion, and a falsehood, because there are multitudes who have never welcomed its light and liberty and felt its divine power in their personal experience?

But the real question is not whether a thing reaches the masses. The devil reaches them pretty effectually, but he is the devil for all that.—Grog-shops reach them, but would you argue from this that they are a divine institution? The European Circus, lately in New-York, reached them, and called out the people by the thousand, as it paraded the

streets. The secret of it all was a lion in full show, women gaudily dressed, a cheap pageantry. The masses were on hand.

The question, we repeat, is, whether Protestantism is right—not whether it has found its way through all classes of society. I had rather reach one man to lead him to the cross of Christ, to elevate him, to pour God's clear light upon his soul, to give him an intelligent apprehension of revealed religion, to make him a better man and set him on the track of moral rectitude and immortal glory—than to reach ten thousand men, only to hoodwink and delude them, only to trifle with their credulity, only to rivet the fetters of their ignorance more firmly, only to fleece them and fatten on the spoils, only to teach them errors and menacing dogmas, only to give them a serpent when they cry for fish, and a stone when they stand pleading for bread. Reaching the masses! For what purpose do you reach them? What do you teach them after you have reached them? What do you make of them after you have reached them? What changes do you work upon them? I remember once seeing the masses reached in a Romish church. The whole service was in a tongue unknown to the common people. There was nothing whatever which any auditor could understand, except an appeal for a collection. This was in plain English. This is one instance of the transcendant benefit conferred upon the masses by priestcraft. They are a paying community. Whatever view may be taken of their souls, their pockets at least are precious. How empty is the boast that the masses are reached, unless reached by truth!

4. It is asserted that in the late National Christian Convention in New-York, called by the Christian Commission, "*Nearly all of the recent charges against Protestantism were admitted*, and it was more than once confessed that it is a failure." It was freely granted that the poor are left out of our churches, while the popular creed is, "the rich and the poor meet together, and the Lord is the Maker of them all." As for infidelity, it was rolling like a deluge through the land, and carrying every thing before it. As for faith, reason was driving it from the field. Other forms of belief were supplanting the doctrines of Luther, and poor New England was in need of missionaries.

Thus this Convention was twisted into an argument to favor the most unexpected of all modern discoveries, that "Protestantism is a failure." We do not justify every thing said in this Convention. If some of the prophets have less honor in their own country than they had here, they will not suffer from human applause. But for all this, we favor free speech, open conference, healthy ventilation. Great good came from this Convention, and if any one supposes that an admission of failure was intended, he makes a grand mistake. No, the Convention itself was a rousing evidence that Protestantism is wide awake, and is clothing itself with new power and energy. Criticisms were made, to be sure,

and opinions freely exchanged. So the directors of the Pacific Railroad might come together, and one say, "There is a chance for improvement," another endorse it, while another might point out defects in surveys, and bridges, and stock. Would not a man achieve a lasting reputation for folly were he to go away and declare that the Pacific Railroad was a stupendous sham! Men suggest no improvements in a nonentity—they give no medicine to the dead.

If any other charges against the Protestant system have not been touched, it is because they have even less foundation than those already stated. We have been battering down fictions—now we will give one or two facts. The statistics are compiled from a French work on the subject:—

"Taking Great Britain and Prussia as Protestant countries, and France and Austria as Catholic nations, we find that where twenty can read and write in the former, but thirteen, or little more than one-half as many, can do so in the latter. In sixteen European countries one in every ten is at school in the Protestant nations, and but one in 124 in Catholic countries, or more than twelve times as many Protestants as Catholics are thus educated.

If we take six leading Protestant countries in Europe and six Catholic, in the former one newspaper or magazine is published to every 315 of the inhabitants, while in the latter there is but one to every 2,715; that is, about ten times as many newspapers and magazines in proportion to the population are published in these Protestant countries as in the Catholic.

The value of what is each year produced by industry in Spain is six dollars to each inhabitant, in France seven dollars and a half, in Prussia eight dollars; and in Great Britain thirty-one dollars, or nearly five times as much as in Spain and France.—There are about one-third more paupers in the Catholic countries of Europe than in the Protestant, owing mainly to the numerous holidays, and the ignorance, idleness and vice of Catholic lands.

Three times as many crimes are committed in Ireland as in Great Britain, although there are three times as many inhabitants in Great Britain as in Ireland. There are in Ireland six times as many homicides, four times as many assassinations, and from three to four times as many thefts as there are in Scotland. In Catholic Austria there are four times as many crimes committed as in the adjoining Protestant kingdom of Prussia."

It requires a vast amount of genius to see a failure in all this. Why will people continue to be Protestants when Scripture, and reason, and all the facts are against them? Did Martin Luther ever suspect what a mistake he was committing? If he could only rise from his grave, what a lesson he might learn! Most likely he would confess his error, and go sneaking back to his cell in the monastery. And you, John Knox, if you had known as much as we know, you would have kept your cage like a tamed lion. And you, Melancthon—and you, old Puritans, Charnock, with a mind as deep as the ocean—Baxter, saintly, and all alive with godliness—grand old John Howe, teaching those whom the world called great, as if they were school boys—and you, John Wesley, what zeal all wasted in a failing, good-for-nothing cause!—and you,

George Whitefield, with your seraphic eloquence, preaching delusions! O mighty shades of the departed, what a pity you were not spared until this great day to learn what a miserable delusion is a Protestant religion! Let no one now be surprised to find our churches closed, and a notice draped in mourning pasted on the doors, announcing the sudden demise. There is one thing, however, for which we do not look. We do not expect to discover any genius who can show the consistency of reading prayers out of a Protestant Prayer Book, and then shutting it up, and calling Protestantism a schism, a sin, and a failure.

*The Romeward Progress of Ritualism.**

The movement, some twenty years since, denominated "Puseyism," (though Newman, and not Pusey, was its actual founder,) had, apparently, almost died out; there seems little or nothing left but a few smouldering embers of the flame which once burned so fiercely. The two years suspension from preaching of Dr. Pusey by his own University, because of the doctrines of Tract No. 90, had chilled the zeal of men who, while professing the most lordly contempt for Rome, were actually meditating a transfer of their allegiance to the Papal See, as shown in the defection of Froude, Newman, Manning, Wilberforce, and some score or two beside. In this country, the Carey ordination, and the Ives apostacy, had, after considerable excitement, passed into comparative oblivion. Men were settling down into the comfortable conviction that Tractarianism had "had its day," and that the old traditionary High and Low Church parties alone remained, when lo! as if by magic, the old disturber of the peace of Israel, under the new cognomen of "Ritualism," is ushered upon the stage.

The advent of this new school of ecclesiastical sensationists, was silent and stealthy. Few expected them; and no sounds of premonition heralded their approach. We were asleep, in fancied security: and on awaking, they were here.

Were Ritualism naught but the freaks of some few ill-balanced, ultra-zealous, but silly and weak-minded young gentlemen, ambitious of "priestly" power, and coveting *notoriety* if not distinction, we could afford to pass it by in silence, assured that like its prototype, or elder sister, Puseyism, it would—if let alone—soon have its day. But it has a deeper significancy. While, so far, few indeed but men of a sort of

* This historical sketch has been prepared by a leading clergyman of the Protestant Episcopal Church in this country. It is greatly important that the facts be clearly apprehended by Christians of all denominations. Another article, suggesting points of a practical character, may be looked for in our next.

dyspepticised ecclesiasticism, who belong more to the mediæval cloister than to the active and bustling thoroughfares of the world in which we live, have joined its ranks, it has, nevertheless, here and there, certain aiders and abettors who are not to be despised. In this singular movement, so opposed to the progressive sentiment and spirit of this age, there are men of real force who do not appear. *St. Albans* is but the feeble foreground exhibition put forth to test the popular taste and the popular endurance. In the back-ground are the authors of the play, who are using drama and actors in all gravity and fixedness of purpose to overthrow the Protestantism of our land, and of the mother country; and especially, as a step antecedent, to unprotestantize, both in name and effect, the not uninfluential organization known in the United States as the Protestant Episcopal Church.

A few remarks as to certain peculiarities of this new system may not be out of place.

I. Its innovations in practice and usages.

These have been slow but sure. And this remark by no means contravenes what has just been said as to the sudden inauguration of the *system*. As such it *has* come upon us suddenly, while the materials have been long a gathering. The flower of the *century-plant* bursts forth in an instant after its growth of a hundred years.

Those who have been long members of the Episcopal Church—and the writer has been one, *half a century* within its pale—will understand that the fruit of this baleful upas has been long and gradually ripening. As a system of perversion, its inroads have been stealthy and steadily maintained.

"Protestantism a failure!" twenty years ago, would have agitated the church from centre to circumference, and startled men as from a sound midnight slumber, raising the waves of a mighty tempest. *Now* it can be proclaimed from a Metropolitan pulpit, causing but a slight ripple upon the placid surface of the waters; not even placing the daring speaker in danger of an "admonition" from the Episcopate.

The innovations of the Ritualistic party have been slow but sure, in symbol, doctrine, and ceremonial. There are those who can remember when the *Credence-Table* was first introduced. Next followed the setting aside the old-fashioned lofty pulpit from its significant position in the *centre*, on the plea that it obscured the "altar"—cautiously pronounced such—from the public view. The attempt was clumsily made, 'tis true, for, in many churches of that period, the one pulpit and reading-desk below, now became *two* pulpits, one either side the chancel—*why*, people did not exactly see: but they were told the one was for preaching, the other praying. But presently a further step in advance. The prayer-pulpit was shortened down, and quietly *turned around*, so that the minister no longer faced the people, but *obliquely towards the "altar"* (now

become the central object,) when leading their 'devotions' at the Throne of grace. In some few churches, about this time, the *pulpit* was altogether taken down, and put out of doors—if the people could be brought to bear it—or else, thrust into some obscure corner, and the *moveable* "lectern," of which we had not heard before, substituted in its place.

But matters were not suffered to stop here. *The Gown*—that seemly academic garb which had been in use for five hundred years, or more, must next come under censure of critics and reformers. It was sneered at as "Genevan": and the surplice declared the only ministerial—not *yet* "priestly"—garment. True, the sciolists ignored, or were not aware of, the significant distinction intended by the Church between the surplice in Desk and the gown in Pulpit—that between official and responsible, and unofficial or private, utterances. But a purpose was to be subserved. The voice of the minister was to be proclaimed, either from Desk or Pulpit, the voice of *the Church:* and therefore the distinctive habit must be laid aside.

II. Corruptions in doctrine.

These innovations upon long-established usage were not mere matters asthetic. They symbolized *changes in doctrine.* The pulpit removed from its central position, we now began to hear of altars and superaltars: and it sounded strangely to unaccustomed ears, to hear ministers of a *Protestant* Church, and that the Church of the Anglican Reformation, of all others, assuming to themselves the title and functions of "sacrificing priests!" Hence the significancy of the little "credence" built into the chancel wall, for the purpose, we were naively told, of "complying with the Rubric." Praying also was extolled above preaching: and therefore it was made almost matter of conscience, certainly of order, to locate the Prayer-desk on the right, and the Pulpit on the left of the chancel. Then followed rapidly the multiplication of crosses on the outside, and crosses on the inside of churches; crosses on the spires, and crosses in the windows; crosses on the altars, and crosses on the pulpits; crosses on stoles and surplices, and crosses on candelabras, baptismal fonts, and organs; crosses, in short, here, there, and everywhere!

Thus far, however, the innovators had not dared to tamper openly with doctrines. True, the old traditionary distinction between moral and evangelical preaching still existed. The followers of Blair and of Sterne were confronted by those of Simeon, and Venn, and Cecil. But each was nominally Protestant: neither dreamed of affiliation with Rome. Each cultivated friendly relations towards those without, albeit the "High and Dry" with somewhat less of cordiality than the "Low" or "Evangelical." But as yet no thought was breathed of a "*Real,* substantial, *presence*" in the Eucharist; of Confessions and Confessionals; of Prayers for the Dead; or of the Θεοτοκος—Theotokos, or "Bringer-*forth of God*"!

The "Tracts for the Times," however, had done their direful work, although some of their authors had been disciplined; and others, more honest, had gone where they belonged. The poison was slowly, but surely, doing its deadly work. Driven out from one part of the system, the disease nevertheless kept making its appearance in another. The new Religion began to gain proselytes, for there is that in mere ceremonial which commends itself to the natural man. Embryo Ritualism was becoming popular among those of the wealthy and refined, who could not submit to the more humbling doctrines of the cross. "Plain Song," and the Gregorian Chant were introduced—the latter possibly an improvement. Men clamored for the introduction of the Daily Prayer; and first weekly, but now DAILY, communion, into churches; much stress was laid upon the keeping of Fasts and "Saints" days; "THE Church" was pitted against the "Sects" or "Dissenters"; the crossed open palms were mysteriously extended for the reception of the Eucharistic bread, now "BECOME" the body of Christ; bowing became excruciatingly profound, at the recitation of the name of Jesus, in the Creed, and elsewhere; things were becoming "churchly" throughout our borders.—"Alms-basins" replaced the "collecting plates;" here and there a bishop was presented with an ornamented *crozier;* we began to read of "sacristies," and "Holy vestments," and of maiden keepers thereof: and we *did not* hear of conversions by the power of the Holy Ghost, nor of Justification by faith alone. It was, practically, a doctrine of human merit, of salvation by sacraments, and confessings and alms-givings.

But the doctrine had so far escaped any "*overt*" attempt at corruption—because *the people were not ready.* As yet, we heard nothing of "piscinas," "corporals," of the "mixed-chalice" and its "oblations," nor of sole priestly communion—all indications of a revolutionary purpose on the part of their advocates.

Recently, however, all these and more have been introduced. "Priests of the Church of England," with an intolerable effrontery, have denounced, in published "Lectures," the martyrs of England's Church as "the greatest criminals of their day"—"superiors in wickedness and cruelty to the fiends Marzt, Danton, and Robespierre, of the French Revolution!" Men profess their hatred of "Protestantism," and of the Reformation. Bishops and Doctors seek alliance with corrupt or decaying foreign churches; Editors of "churchly" newspapers advocate a doctrine of the "real" or corporeal; Bishops, of the "ineffable" presence; Manuals of Instruction for "Priests" are printed and circulated containing formulas for the benediction of CRUCIFIXES, paters, chalices, service-books, and all other ecclesiastical paraphernalia; candidates for confirmation, through the instrumentality of *Pathways of Faith*, distributed by "Canons" of "Cathedrals" are instructed in the mysteries of consubstantiation and of the confessional; specific forms of "Prayers for the Dead," involving,

of course, the dogma of *Purgatory*, are furnished; altars of stone; huge crosses of brass; and mammoth candlesticks are set up in churches; the beautiful simplicity of worship is travestied by the introduction of "Processionals" and "Recessionals"; and surpliced boys and men, in choirs. Now we hear of such man-millinery as "copes" and "chasubles," "tunicles" and "maniples"; now are witnessed the strange sights of Romanists entering and bowing down in the aisles, either in honest mistake, or in a bitter irony, as though Churches of the Roman obedience. "Low Masses," it will hardly be credited, are urged upon our attention; and the piety of English people, as exemplified by Church attendance, is compared unfavorably with that of the *continental nations of Europe!* The "Eucharistic Sacrifice" is proclaimed, in a pamphlet now before us, "the CENTRAL ACT OF ALL OUR WORSHIP," and its "*daily celebration*" the "means of warming the people with the spirit of devotion which seems at present well nigh to have fled from them."

And this by a beneficed incumbent of the *Church of England!*

III. DISREGARD OF AUTHORITY.

The Ritualistic, or semi-Romish, professes to be a very reverential party—a party who are seeking the revival of religion in the "Catholic" Church, through the introduction of all Popish doctrine, and the restoration of mediæval forms and ceremonies. They are very obedient gentlemen *when the bishops are on their side;* and have no special objection to gracing with their presence occasions of discipline when "Evangelicals" are placed under the harrow. But, when a "successor of the Apostles" undertakes to confine them within due bounds, they defy his authority, as in the case of Mr. Rogers of the projected "Church of the Blessed Virgin" at Memphis; and take appeals to the higher Ecclesiastical courts, as in England: and when in danger of discomfiture, announce their adhesion to the Church of Rome, and so escape the punishment due to their dishonesty.

IV. PERVERSIONS AND APOSTACIES.

The list of brilliant men among us who have sank into utter insignificance by joining the Romish apostacy, is sad and sickening in the extreme. But the trouble is they will not go fast enough: for surely if, on plea of "Catholicity," a man hold all Romish doctrine—save the comparatively unimportant one of the *Papal supremacy*—common honesty demands that he should at once cease eating Protestant bread, and go to "his own place." There is no church in this land for those who hate the Reformation, and pretend to despise Romanism. Certainly not the Anglican, nor her daughter the Protestant Episcopal: and therefore they are not honest men who remain in either communion.—"The Catholic Church," as they picture it, is not the body of true believers every where—the blessed company of Christ's faithful people,—but, a mere intangible myth—a figment of the imagination. It has

neither vitality nor corporate existence. The Protestant Episcopal is one of the several *branches* of the Church Catholic already established in this land: and yet these men are not satisfied! That she holds all Catholic truth while holding the Catholic creeds; and that she has an Apostolic ministry, they cannot successfully deny: therefore it *must* be in the interests, and in furtherance of the plans, of Rome, that they continue in her pale. Well know they that one unsound man can do more harm to Protestantism, whilst professedly a minister of a Protestant Church, than could five hundred of the acknowledged "Priests" of Rome.

The Army of the Lord.

BY ALFRED SULLY.

GOD is marshalling his army
For the rescue of His truth,
He is calling now to battle
Both the vet'ran and the youth.
You can hear His mighty summons
In the thunder of His word—
Let us then be valiant soldiers
In the army of the Lord!

Let the watchman on the tower
Keep his post with sleepless eyes;
Let the private out on picket
Guard against the least surprise:
For the order is forever
To be ready at a word,
There must be no sleeping soldiers
In the army of the Lord.

'Tis a war that lasts forever,
'Tis a conflict with the world:
There can be no furlough granted;
There must never flag be furled.
We can never cease the conflict,
'Till the summons home be heard;
We have all for life enlisted
In the army of the Lord.

Let us not be weary, comrades!
Let us faint not by the way!
Though the night be long and dreary,
Soon will dawn Millennium's day;
Let us keep the camp-fires blazing,
Let us sound abroad His word;
There are glorious victories coming
To the army of the Lord.

As we think of home and heaven,
Of the dear ones gathered there,
Of the mansions builded for us,
And the glories we shall share—
Let us buckle on our armor,
All the zeal within us stirred,
Let us vow heroic service
In the army of the Lord.

THE BIBLE AND ITS LESSONS.—A Bible was given to an intelligent and honest Roman Catholic, who had never before seen it. He took it home and began to read it with deep interest. It opened before him an entirely new field of thought and feeling, of truth and duty. After awhile he said to his wife, "Wife, if this book be true, we are *wrong!*" He went on with his reading. It showed him that he was a sinner, and a great sinner against God. "Wife," he said, "if this book is true we are *lost!*" But still he went on reading the Bible, and soon learned from it to know and love Christ as the only and all-sufficient Saviour, and then he said, "Wife, if this book is true, we are *saved!*"

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

France.

PARIS.—DR. GEORGE FISCH.

My son has been called by the British and Foreign Bible Society to be the Superintendent of all the colporteurs in France, along with Mr. V. de Pressence, who is their Director. He accepted that call, which gives him a very wide field of influence, and will be conducive, D. V., of much good. Happily we found for him a good substitute, a Mr. Perrenoud, who is able to preach very well, and will, I think, suit better the country people.

You ask me for a succinct statement of our work. We work in twenty-four stations of seven departments. There are eighty other departments which we are anxious to reach, and everywhere the door would be open. The rapid success of Mr. Fourneau, at Noallon, shows the readiness of the people to listen to the good news, which is for them indeed a news.

Since 1863, we have entered upon a new course, that of irradiating as much as possible by our laborers. None of them are confined to a single place. All visit many towns and villages, and are constantly striving to open new places for the preaching of the Gospel. Our prospects are very good, if we persevere in faith. We may suffer some persecutions in several places, but on the whole, religious liberty will prevail. The last Secretary for Home Affairs, Mr. Pinard, was a bigoted Roman Catholic, and tried to arrest our labors: he was dismissed and replaced by a more liberal man.

About the other Evangelistic works of France. There are 1st, The works connected with the Established Reformed Church. (*a*) The Central Society, a Missionary agency for scattered Protestants and Roman Catholics, with an income of about one hundred and fifty thousand *fs.* It works along with the Consistories, and tries to multiply Established churches. (*b*) The Societe Fraternelle, which seeks to counteract the efforts of the Rationalist party within the Established Church. (*c*) The German Mission of the Lutheran Established Church, working among the Germans of Paris.

2d. The Commission L'Evangelization, connected with the Free Churches, working especially in the South, and getting up Free Congregations.

3d. The Societies which have no denominational character. (*a*) The Evangelical Society of Geneva, which is working in France for the main part. Income one hundred and forty thousand francs. A sister society of ours. (*b*) The Evangelical Society of Strasbourg, working in Alsacia, by Scripture readers; small income, about twenty thousand francs.

The Protestant Bible Society, fallen into the hands of the so called Liberals. The French Bible Society, of Catholic Evangelical spirit. The Tract Society of Paris. The Toulouse Tract Society, and The Society for promoting primary instruction among the Protestants.

All these Religious Societies together expend about one million francs, (two hundred thousand dollars). The total number of Protestants is about one million two hundred thousand. Rationalism is doing an immense deal of harm in the Established Church. But the Evangelical Christians are increasing in number every year.

Out of eleven hundred pastors of all denominations, there are seven hundred who preach faithfully the Gospel.

AUXERRE.—MR. BERTHUEL.

At Auxerre, more than elsewhere, nothing is required but *the fall of clerical*

preponderance to bring to the surface many adherents now hidden. This fatal influence of the Romish clergy should be taken well into the account in judging of the results of our labors. During two years the work *has made* very sensible progress. At the time of my arrival, January, 1867, the work was languishing. The first Sunday fourteen persons only attended the morning service, and twenty-eight in the evening. Since (by the help of God) we have seen the congregation re-united, and all attend regularly, not only on Sunday but also during the week. Our evening audiences have sometimes numbered three hundred, for the most part regular attendants. We have also been much rejoiced by the admission of many converted Catholics, who edify us much by their piety and consistent Christian life. A year ago we were able to organize our church with forty members. We must add that our city work is in general esteem, and that it has won sympathy in high quarters.

The *work in the country* around Auxerre presents a less encouraging aspect. The interest awakened in the *city* has not been absolutely barren of results outside, but these results are rather moral than religious. Many foreign Protestants established here and there in the villages around Auxerre, had lived entirely out of all relations with our pastors and their ministrations. Now, the state of things is improved, and we have reason to hope for good results not only for our foreign friends but for the populations in the midst of which they are scattered. We will do all that depends on us to penetrate into these villages and others, where God may dispose the hearts to desire our coming.

VILLEFAVARD.—MR. BOUBILA.

A young man of Chateauponsac, the son of the priest's sexton, placed many years in a Catholic seminary with the idea of becoming priest, has been led to the knowledge of the Gospel. His conversion has been an event in the city. Unhappily he has been attacked by disease of the lungs, which I fear will carry him to his grave. In spite of his bodily feebleness, he testifies, in his native village, to the *truth* on all occasions and with much zeal. He visits many houses we are not permitted to enter. He has a great facility of language, and if the Lord permit the re-establishment of his health, we will have in him a powerful auxiliary. Another young man of eighteen, formerly one of the priest's choir children, will present himself in March for examination for a teacher's diploma. He already presides at religious meetings, and I am persuaded will become an excellent workman in the vineyard of the Lord. Two other young Catholics were touched by the grace of God and soon after expressed an ardent desire to consecrate themselves to the service of the Lord. I sent them to the institute at Glacy, three years ago. One of them felt urged by his conscience to devote himself to the work of missions among the heathen. He entered a house at Paris to prepare for this work and will set out for Senegal in the month of January. He has just passed two months among us, and he has employed his vacation in publishing the good news of salvation. He has rejoiced us greatly and at the same time astonished us by the extraordinary progress he has made in three years. I see in him a new proof of the rapid development, that the grace of God produces in the heart and intelligence of His ransomed. Four years ago this young man did not even know that there was a Bible. The second returned last year to his family seriously ill, but as the outer man became more feeble the inner grew more strong. When he first returned to his family he hoped ardently to recover health, that he might finish his studies and begin the work of God. But he was ripe for heaven and "Our Father" has called him home. He said during my last visit, "The Lord sustains me, and I am ready to go to Him; but there are moments when the flesh is too strong and I desire to remain yet a little longer in the midst of my earthly ties." The priest of Dreux has been to see him a number of times without daring to speak on the subject of religion, but he offered

his services whenever he had need of them. At the instigation of the priest many letters were addressed to him by his old friends, begging him at this critical moment to return to the lap of *the Church*, assuring him of his prompt cure, if he acceded to their wishes; but all these urgings were vain. "Not for all the world," said he, "would I abandon the faith that the Lord has put in my heart. I wish that Mr. Boubila preside at my burial. It is he that you will go for."

I regret much that I was not able to be with him at the last, and treasure his last expressions of faith. He told his father to pray; told him repeatedly not to grow weary of calling upon the Lord; that He would do him good. He fell asleep in peace, at the age of twenty-two, beloved and esteemed by all the Catholics of the neighboring villages. I saw the manifestation of this on the day of his interment. A great number accompanied his remains to the field of repose, listening with attention to the publication of the Gospel, even shedding tears.

ST. DENIS.—MR. SAGLIER.

During the two last months we have used our principal exertions in improving our Sunday School. Half of our Roman Catholic children attend it regularly. The difficulty lies in the finding teachers among poor converted Roman Catholic young men and women. We have established a special normal class for assistant teachers, who will become teachers as soon as they are able to be useful. Our ladies have been busy making garments for the poor, to be given them on the Christmas tree with Bibles, New Testaments, and hymn books. Through the children we have hold on the parents, who then open their houses to our evangelists.

A workman lately brought several of his fellow working men, to whom he had already given some knowledge of the way of salvation. This man never loses sight of his missionary labor. He makes it a duty to speak of his Redeemer to every one, and uses every opportunity his situation gives him. He was without work for a long time and often came to see me. I expected of course the usual expressions of discontent and discouragement, but, in spite of poverty and failure, he bore testimony to the mercy of his God, and his countenance was expressive of thankfulness and peaceful trust in his heavenly Father.

SENS.—MR. DUSSAUER.

Our country friends persevere in the truth. Some of them, animated by the first zeal of the Christian life, go from house to house to evangelize. One of these good friends said to me on Christmas day, "Why do not all men embrace the Gospel since it is the truth? As for me," added he, "I am so happy that I want to tell it to every one I meet, and you will see that the Gospel will find its way to their hearts." This friend has already sold several New Testaments, and this is the way he proceeds: Entering a house, he takes his New Testament from his pocket, and begins to read certain passages which he has chosen beforehand. It is seldom that some of these do not strike the hearers, who ask him where he has found such a good book. Our friend then offers them his (at cost) recommending them never to read it without having previously asked God for the help of his Holy Spirit. On Christmas day he succeeded in bringing with him to the meeting a number of his neighbors, walking not less than twenty-one miles that day. Our friend remarked, "I shall tell every body I meet to-day, that I have learned why Christ was born!"

At Villeneuve, our meetings are as large as at the commencement. There also we have some who are doing what they can to make known the Gospel to those around them. There, too, a worthy old man goes from house to house reading his New Testament. At our last meeting we had the mayor of a neighboring parish. After the service he came and shook hands with me, begging me not to forget his parish, and saying that he had

a suitable room at my disposal. I have recently visited a village called The Thuileria, where I have been received eagerly by the inhabitants, who have made me promise to visit them as frequently as possible. What most interested me there was a poor paralytic, with whom I read some passages of God's word and offered prayer. The poor man was moved to tears: "It is God," said he, "who has sent you to us: for the future I beg you to hold the meeting in my house that I may be able to profit by it."

Italy.

MR. MOOREHEAD.

Some months ago, the Evangelist at Bari, on the Adriatic coast, expressed an earnest desire to visit Dalmatia, his native land. As he had held meetings for the Dalmatian fishermen at Bari during the winter, and found them eager listeners to the Word, he conceived the idea of visiting some of their cities and preaching the Gospel as the Lord might open the way. Accordingly he sailed from Bari in one of the fishing boats, and passed several days on the island which the fishermen inhabited. He was received with great cordiality and preached with much acceptance to the people. After having remained some days with the fisherman, he pushed forward until he reached Sebenico, his native city, where his father and brothers are still living.

For more than three hundred years, Dalmatia has been inaccessible to the public preaching of the Gospel. But since the advent of civil and religious liberty, the whole Austrian Empire is now opened to the free circulation and preaching of the Word. Unfortunately the priests, whose influence is still very great, had learned of the coming of the "heretic" (our Evangelist), before he arrived at Sebenico, and had filled the minds of the "baser sort" with prejudice against him. When the vessel which bore him to his home and fatherland, anchored in the port, he was suprised to find some three hundred persons gathered on the shore. He knew not what it meant, but, as he descended from the side of the vessel, and set his foot on his native land where he had not trod for many long and weary years, (he was exiled from Dalmatia in 1848), a low murmur arose from the multitude which unmistakably told him their purpose. However, no other opposition was made to his landing; and in a few minutes after he was in his old home, and cheered with the greetings of his father and brethren. Here he remained for nearly a month, showing to his relatives and friends the true liberty with which Christ makes His people free. From thence he wrote me that he was greatly encouraged with the prospects, and that many in his native city seemed well disposed towards the Gospel.

From Sebenico our Evangelist removed to Spalatro, the most cultivated and refined city, perhaps, in Dalmatia. Of this visit and the prospects for evangelization there, the Evangelist writes as follows: "For a month I have been residing at Spalatro, and living in the old palace of the Roman Emperor Diocletian, the fierce persecutor of the early Christians. Here still exists the horrible tower where thousands of those who had the courage to profess openly and boldly the despised name of Christ Jesus, were murdered. How wonderful are the ways of God! The truth, so persecuted then, triumphed over every obstacle. But as time went on, that same heavenly truth was darkened and corrupted by the perfidy and ambition of men, and the shades of ignorance and superstition deepened into night, not only over Dalmatia but over the world.

In the good providence of God, I am now in the city of Spalatro, to preach eternal life in the holy name of Jesus Christ! Although I have found the field full of obstacles, yet, trusting in our Omnipotent Lord, I hope I may become the instrument of leading some back to the truth. During this month I visited some hundred people, and altogether I found them accessible to the voice of the gospel. Of course in opening this evangelization in a totally new field, I have not yet been

able to speak with that clearness and plainness which I could desire, simply because we must be prudent in the beginning. Besides the priests of Sebenico had already reported me to their colleagues of Spalatro, and you can readily imagine what their reports were and in what colors they represented me. But notwithstanding this, I have reason to glorify the Lord for the results of gospel-preaching in Spalatro. I have found many who heard me with pleasure, who also visited me at my lodgings, and to whom in my own house I could talk much more freely than elsewhere. With the first results therefore, I am quite satisfied, though those who come are truly, as the Apostle says, 'babes to whom milk and not strong food' must be given."

Greece.

ATHENS.—MR. CONSTANTINE.

It is idle now to speculate about the effect of the trouble with Turkey on the Cretan insurrection; but one thing is certain, that the poor Cretans are suffering fearfully, and will suffer whether they stay here or go to Crete. The issue of the Cretan insurrection is still a problem, but whatever it may be, we know that hundreds of Cretans here have learned to love America, have heard of Christ, and have come in contact with the Bible, in fact, that much has been done toward the *moral* emancipation of that people. I know of cases where Bible knowledge has not been acquired in vain. The Spirit will bless the seed and in due time it will bring forth fruit to the glory of God.

Last Sabbath I preached the last sermon of a series, begun six months ago, on the Creed. This has given me occasion to present some points of great interest, especially to Greeks. Dr. King, time and again, as he sat listening and watching the close attention of the people, wept like a little child. He is a great comfort to us.

I rejoice in the action of the Society constituting a Committee or Board which may discuss the plans and needs of each Mission. This field is still "without form,' though not "void." It needs, as every other, to be put under regulations now, while the work is in its beginning. We are called upon to extend our operations. Our audiences are steadily increasing, and sooner or later, we must have a proper place for preaching. There is a peculiarity in this field which ought to be considered, in future as well as now, viz: that the Missionaries are *Greeks*, and they cost the Society more than any Greek community could afford to pay a pastor. I have taken a deep interest in the operations of the A. B. C. F. M., whereby they seek to raise up a native ministry in a way that it *may be supported by the native churches*, and so make the evangelized portions centres for the extension of the Gospel at less expense. We received a reply to our communication to Mr. B., the German missionary, for several years employed at Kassandra, Turkey. He tells us that he pleads daily that the Lord would bring him back to his people there. Should the Society feel that it can increase the expense of this Mission by five hundred dollars in gold, annually, we can be sure of one more laborer in another centre.

GREECE.—A SKETCH.

DR. KALOPOTHAKES.

The country that bears this name lies in the most southern part of Europe, and comprises the peninsula of Peleponnesus, the so-called continental Greece, the beautiful island of Eubœa, the Cyclades—a group of a dozen small islands situated eastward from the Peleponnesus, and the Ionian Islands, lately (1863), ceded to Greece by the British government. It is about two hundred and fifty miles in length, and one hundred and fifty in breadth, and its area is a little over twenty-three thousand square miles, exclusive of the islands. The present population, including the Ionian Islands, is about one million five hundred thousand inhabitants. Small as she has been, it needs hardly be said, Greece has acted

a very important part in the world's history. By her arms she stayed the tide of Persian barbarism and tyranny that threatened to overrun the world. By her colonies and commerce she removed the barriers that separated the different nations, and promoted civilization. By her literature and philosophy she unfolded and expanded the powers of the human intellect. By her arts she refined and elevated the taste, and by her language she prepared the world for the reception of the glad tidings of salvation! With the fall of Constantinople in 1354, Greece, in common with other European countries, fell into the hands of the cruel Turk, and, like the ancient Israelites in Egypt, was sorely afflicted by her unmerciful masters. In 1821, she took up arms, and after an unequal and bloody struggle of seven years, she succeeded in obtaining her independence.

Notwithstanding the four hundred years of slavery and in spite of the absolute governments of Europe, she did not forget the form of government of her ancestors. As soon as she found herself free, she adopted the republican government. Situated as she was, however, she could not maintain it—her first President was assassinated, and one of the princes of Bavaria was placed upon her throne in 1831. King Otho on ascending the throne of Greece, swore to give them a constitution, but failing to fulfil his solemn oath, he was, one night in 1843, surrounded in his own palace, by both citizens and soldiers, and without fighting or bloodshed, was compelled to sign the Constitution. He did so, but his heart was not in it. No sooner had the danger passed away than he fell again into his old habits of arbitrary government, and continued to disregard the Constitution, till in 1862 he found himself without a friend, expelled from the country, and obliged to return in disgrace to his native land,—and Prince George, the second son of the King of Denmark, succeeded him on the throne of Greece in 1863. In 1867 he married the Princess Olga, daughter of the Grand Duke Constantine, brother to the Emperor of Russia. In my next article, I will speak of the Constitution, education and religion.

Hungary.

MR. CLARK.

I HAVE the pleasure of communicating to you in this letter some interesting notices of our laborers in Hungary. Our indefatigable colporter, Mr. Riedel, after laboring six months in Transylvania, passed a few weeks in October with his family in Pest, and then returned again to his former attractive field of labor, where he proposes to continue his work uninterruptedly during the winter.

Transylvania is situated in the remote eastern part of Hungary, and has a population of about two millions of people, of various nationalities, languages and religions. The nationalities chiefly represented are the Hungarians, who number over three hundred thousand, the Rumanians nine hundred thousand, and the Saxons from two hundred to two hundred and fifty thousand. These latter emigrated into Transylvania as early as the twelfth century. The Greeks, Jews, Bulgarians, Gipsies, and Armenians, are also quite numerous. The number of the latter is about ten thousand, and they constitute some of the most enterprising merchants and business men of the country. Among the various nationalities represented, sixteen different languages are spoken. The entire population is divided according to religion, nearly as follows: Hungarian Roman Catholic, two hundred thousand; Reformed Evangelical Church, from three hundred to three hundred and fifty thousand; Lutheran, twenty thousand; Unitarian, fifty thousand; Greek United Church, four hundred thousand; and Greek (not united), about nine hundred thousand. In this vast field there are only two colporters, one, sustained by Christians in Scotland, and the other, Mr. Riedel, sustained by the American and Foreign Christian Union. In giving an account of his labors, Mr. R. says, "Last summer I spent a considerable time in Roman

Catholic towns and villages, and not only were no obstacles placed in my way, but everywhere I was met with great readiness to purchase the Word of God, as well as books and tracts. At Pentecost I visited Shickshamja, a place where some relics of saints are kept, and where at that time many thousands of pilgrims had congregated. I was very much struck with the idea that occurred to me, that though we were all traveling along the same road together, yet the object was different, their object being to receive priestly absolution, and my errand was to offer the Book to them, in which the only way of salvation is to be found, and the only Saviour who can remit and take away sin. It was probably the first time, as long as pilgrimages had been made to the place, that the Word of God was publicly sold to the people. The first day I sold twelve Bibles and nine hundred and forty-three Tracts. In midsummer, I was informed that about two thousand Italian railway laborers had come to Translyvania, and I visited them. I was everywhere received by them with marked respect. At one of the stations, where I arrived on a pay day, I sold in a few hours twenty-nine Bibles, forty-seven Testaments, and three hundred and eighty-six tracts. While I was satisfying my customers, one of the men raised his Bible high above his head, and addressed his companions as follows: 'Comrades! only a short time ago we were under Austrian rule, then these books were forbidden. If the priests discovered a Bible in any house, the possessor was required to give it up; if he refused, the punishment was excommunication. To-day, Italy is free! We neither frequent the confessional, nor do we surrender these books to the priests. Friends, let us freely purchase the Bible! Viva l' Italia!' The officials and overseers likewise purchased Bibles and tracts, and expressed themselves most grateful to the Christian friends, who had sent so far to provide them with useful literature in their isolation."

In reference to our Evangelist, Rev. Mr. Frohlich, Rev. Mr. Konig from Pest thus writes, "I am happy to state that his work, quietly and modestly commenced, promises more and more good for the future. I mentioned to you in one of my late letters that in August he was invited by Superintendent Torok to officiate for him at Pesth, during his absence to the baths at Carlsbad. This invitation was very honorable and very interesting, as it gave Mr. Frohlich an opportunity to preach on four or five Sabbaths to the principal Protestant congregation of the capital, before an audience of fifteen hundred or two thousand hearers twice every Lord's day, apart from addresses at baptisms, funerals, &c. He also preached once to my own congregation after Professor Torok's return. Just at this time, a new opening occurred for him which will interest you the more as it is a fruit of his former labors.

You are aware that he on his journeys has made the acquaintance of very many pastors, and those of them who visit Pesth occasionally, regularly come to my house, and are most welcome guests. One of them, an intelligent young man, paid me a visit about three months ago with one of his brethren, and in the course of a long conversation on the entire absence of religious periodical literature in Hungarian, I threw out the suggestion whether he (knowing the German, and being able to make use of German periodicals,) would not undertake the publication of an Hungarian periodical similar to that which I publish in German. He expressed many doubts as to the probability of success, and I thought the matter was forgotten. However, about six weeks ago, I received, by post, a pretty heavy package containing a very long letter in folio size, an elaborate programme of a new periodical, an invitation to Protestant Hungary to encourage this new effort, and last, not least, a complete first number of a paper to be entitled 'The Mount of Beatitudes.' All this Pastor Kovacz sent for my inspection, desirous to know whether I approved or disapproved. I was, of course, greatly surprised and cheered. An examination of his programme, as

well as of the paper itself, led to the conviction that nothing better could be offered to starving Hungary than a paper of that kind. I found every article very good, truly evangelical, and at the same time adapted to the taste and the intellectual level of the country. Is not this the very thing we are aiming at? quietly to act on the *movers*, and make the *native pastor's work*, with aid, if needed, from abroad.

The paper is to contain Scripture exposition, biographies of Christian men and women, Missionary Intelligence, both Home and Foreign, &c., the first number to be published January first. It is interesting that Pastor Kovacz, in his programme, distinctly says, 'As regards the spirit of the periodical, my purpose is that it shall always be truly evangelical, and that modern Rationalism be never admitted into its pages.

This enterprise I think ought to be encouraged. As regards myself, I have engaged to superintend the printing, supply Mr. K. with German periodicals, and endeavor to obtain some pecuniary assistance, until the paper shall become, as I hope it will, self-supporting. The American Tract Society would perhaps undertake some small pecuniary responsibility.

As regards Mr. Frohlich, there appeared to me a distinct call for him to proceed once more to the same locality, where the Lord has hitherto prospered him so much. He left Pesth a week ago, with the following instructions: 1st. To seek opportunities, as on former occasions, for preaching. 2d. Further to confer with Pastor Kovacz in regard to the periodical, to acquaint other ministers and teachers with the plan, and secure their co-operation. 3d. To establish additional depositories for tracts and books. 4. To aid in distributing the Bible among Roman Catholics."

Chili.

SANTIAGO.—MR. GILBERT.

[We ask special attention to the remarkable Editorial translated by Mr. Gilbert, from the most influential daily paper in the Capital. At the request of our missionaries, it was subsequently printed in tract form, and by them scattered in the city.]

A Chilian Editorial advocating the Study of the Bible:—

"Are you acquainted with the Gospel, and have you read it with attention?

"Have you not been astonished by its democratic, tolerant, and philosophical spirit, and by its fragrance of peace and conciliation?

"Was your attention ever called to the poverty, disinterestedness, spirituality and self-denial of the Master and his disciples?

"We ask this with some distrust, for as modern Catholics obedient to the Jesuits, perhaps, you only know by *name*, that book dictated by the founder of Christianity. You know very well that the Word of God is prohibited indirectly under pretences many, and most sacrilegious.

"First. Because it is dangerous to hear the simple, clear, candid, and inspired word of the Master.

"Second. Because as yet only Bibles are accessible that are printed by heretics; while the Jesuit ministers ride about in their coaches, having neither time nor money to publish legitimate editions, and

"Third. For other reasons which I need not now enumerate, and which the reader can readily imagine.

"If you are not acquainted with the text of the Bible, read it without fear. Every one has a right, and more, he is under obligation to know, the last will and testament of his father. If the political clergy snatch away from your hands that Holy book under pretence of its being falsified, ask of them an authentic copy. If they answer you with the stammering voice of imposture or with the feigned sincerity of the hypocrite, tell them to go about their business. He who conceals from you those beautiful words of Christ is but a cunning enemy of Christianity.

"What would you think of a government that would prohibit its people from the reading of its Constitution, and call those political heretics who should circulate it? What would you say of a government that persecuted its citizens because they had the Constitution in their houses, and commanded those to be punished as outlaws and revolutionists, who should disclose to others the contents of this Constitution, entirely without comments? However demented and submissive you may be, would it not occur to you that some despotic and illegitimate interest urged the officials of the people to conceal the rights and guarantees of the people, as well as the duties and responsibilities of the rulers? Would you not suspect some antagonism with justice; some contradiction of right on the part of a government that took pains to conceal its own original charter? * * * * * Distrust those who would oblige you to shut your eyes, but do not distrust those who say, 'Use the light, look for yourself!' Darkness comes from the abyss; only the light reveals the sure path which leads to truth and justice.

"Eyes are made to see—ears to hear. To him who would bandage your eyes that he may lead you as a blind man, say, 'You do not comprehend the will of God, who has given eyes, not only to the Archbishop but also to all the people.' In nature, bats and owls love darkness. Only bandits and thieves live in caves. * *

"God has suspended a glorious light in the universe—the Sun. The Word has placed in the moral universe an equally luminous light—the Gospel. Do not displace this light for the conscience with the glimmering, fœtid, candle of the Inquisition. * * * * *

"Read the Gospel and you will find in it, neither the origin, nor the defense of the ultramontane policy, but its refutation and condemnation. Here is the lash which scourges those who conceal the Holy Bible that they may avoid the shame of a contrast between the ambition and fraud of the present, and the humility and charity of the past."

United States.

CHICAGO.—P. BOUDREAU.

During the past month one family, including father and mother, have been hopefully converted from the church of Rome. Besides, I have, through the grace of God, found access to four or five families, with whom I freely speak of the love of Jesus, for they treat me with unusual kindness. I am glad to tell you that our meetings are constantly growing in numbers; the last three Sabbaths there were about sixty to sixty-five present in the morning. Our prayer-meeting in the week, has been increasing in interest. Some have commenced to pray publicly for themselves and for their unconverted friends and relations. Amongst the converted, there are five that have a great zeal for the conversion of others; they labor unceasingly to bring their acquaintances and strangers to Church.

We desire that all who can do something shall exercise a true missionary spirit and work with us. Through many difficulties we meet with blessings and encouragements.

LOUISVILLE.—MR. SADD.

One interesting feature of our schools, is, the number of Roman Catholic children that attend. The priests and other leaders of the Roman Catholic church must have felt somewhat concerned for the lambs of their flock, for on Sabbath, one week since, they opened a school for catechising them, at the same hour of our school. Some of our boys came in late, and gave as a reason, that they were at the catechising of the priest, so he does not keep them as yet very long.

Last Saturday, about ten poorly clothed boys, came to the door of our Industrial School and wished to come in. We gave them leave on their promise to be quiet. I asked them if they wished to learn to sew, so as to mend their clothes. One said, Yes, and another laughed. I gave them small pieces of cloth, needles, and thread, and soon they were all at work.

EDITORIAL NOTES.

A FEW friends of the Union have feared harm to its interests from an article in *Putnam's Magazine*, (and from widely-circulated comments in keeping therewith,) written by one of the younger and recently elected Directors, seemingly in an over-zeal for fair dealing with the Romish party. For the information of these friends, in anticipation of an authoritative statement by the Board, the Editors, as cognizant of the facts, would say:

1st. That the gentlemen of the Board agree with the sentiment avowedly set forth at the outset as the main object of the article, viz.: that the denunciatory and sensational style so far as formerly used in the controversy with Romanism, ought now to give place to argument and fact, set forth in plain and forcible but kindly and impersonal language. Upon this point there is and has been no issue between the Board and the writer, whatever impression to the contrary the spirit and tone of the *Putnam* article may convey.

2d. The real and only difference, expressed in the latter part of the article and made the ground of assault by *one* against all others, refers to the two books, "Secret Instructions to the Jesuits" and "Wonderful Adventures;" and the difference concerns *two points.*

(1.) One, and, as the facts are, that of least moment, respects the authenticity and character of these books. The former is *asserted* (without a line of printed proof yet specifically furnished,) to be a forgery; and the latter termed indecent by one in the face of a counter statement by several members of the Board. [As respects the latter book, it is proper to add that, for reasons intimated in the first of the foregoing statements, it has been entirely withdrawn from advertisement and sale since December, 1867.]

(2.) The other and graver point of difference, and the real ground of the assault, is the deliberate, unanimous refusal of the Board, upon an unsupported assertion of one member, to brand with the charge of iniquitous abuses the character and memory of the men who composed the direction of this (and a former) Society at first and onward to the present—in plain words, to affix the personal stigma of issuing "known forgeries" and "mendacious scandals" upon the Rev. Drs. Spring, Milner, DeWitt, Jas. Alexander, Tyng, Stone, McElroy, Beecher (father and son) Kirk, Krebs, Vermilye, J. P. Thompson, J. S. Spencer, W. R. Williams, Hutton, Palmer, McClintock, Chambers, Frelinghuysen, and many other names of honored ministry and laymen. A fuller and more explicit statement will be found in our next.

To City Mission Societies, *and Individual Laborers among Romanists.* We have some copies of Gavazzi's Lectures, Middleton's Rome, Pagan and Papal, and other useful books and tracts of the old series, that we shall be glad to send (without cost to us) in small quantities for distribution by City Missionaries or others engaged in occasional labor among Romanists. All that we desire from any applicant is evidence that the books will be gratuitously and judiciously used.

We desire to acknowledge the prompt and zealous co-operation of the Hon. J. P. Hale, U. S. Minister to Spain, in presenting the request of Mr. H. C. Hall, our representative for the admission of American Bibles and tracts. To Mr. Hale's application an answer was returned in the affirmative, and the assurance given that these American books should be admitted at half the usual duty.

To John G. Dale, Esq., of the Inman Line of Steamers, it gives us pleasure to make acknowledgment of his generous donation of freight charges to Liverpool upon nearly thirty cases of these volumes.

Such has been the demand for the Tract, "Present Aspects of Romanism," that our stock is exhausted. We hope soon to fill the many orders received for this valuable document.

We have in manuscript a carefully prepared, classified Catalogue of the Literature of the Romish and Protestant Controversy, and shall publish it as soon as able.

The Board of Directors have lately appointed Mr. P. Boudreau, to labor among the French population of Chicago.

With regret we learn that our Magazine does not regularly reach some to whom it is sent. Others receive it too late for Monthly Concerts. We assure our readers that the fault does not lie with us. The utmost care is used in addressing and forwarding the *Christian World.* Those who suffer will please write us, No. 27 Bible House, signing their names and giving their Post Office addresses, so distinctly that no mistake *can* be made.

In a recent letter from abroad, Mr. Booth writes:

"It is well to keep in mind that we are only laying foundations in all our fields. The native agency, when once in active operation, will set the work forward with steadily increasing power, and thus the time will be brought about when 'all shall know the Lord.'

"My views of the importance and largeness of our work expand as I survey these foreign fields, and witness the multitudes worshipping they know not whom, while dwelling in ignorance and sin."

MISCELLANEOUS.

Evangelical Alliance.—The first annual meeting of the American Branch of the Evangelical Alliance was held on February 1st, in the lecture-room of the Mercer street Presbyterian Church, at 3 P. M. Hon. Wm. E. Dodge, the President, briefly stated the purpose of the meeting, and commended the objects of the Alliance.—After prayer, Rev. S. I. Prime, D. D., the Corresponding Secretary, read the report of the work of the year. It related to what has been done in preparing for the conference of the Christians of the world, to be held in this city in the latter part of September. Addresses were made by Rev. N. H. Schenck, D.D., of Brooklyn, and Rev. John Hall, D.D., of this city. After the adoption of the report, the officers for the ensuing year were appointed. The Executive Committee was authorized to appoint a Financial Agent, and to make arrangements for a public meeting. The exercises were closed with prayer by Rev. S. H. Cox, D.D., and the benediction by Rev. Geo. W. Wood, D. D. In our next issue we hope to give some account of the great meeting of the Alliance to be held in New-York in the fall, and of the various countries to be represented.

Rome's Secret Plottings.—We take the following most significant paragraph from the Roman correspondence of the *Westminster Gazette*, and ask our readers to ponder it well:—

We hear a good deal about the Pope's efforts in the cause of the Temporal Power, and we hear anecdotes of his genial disposition, but the grand work of his reign is going on too much in our midst to receive at the moment all the attention it deserves. But when history comes to write the record of his reign it will find that no Pope of modern times has effected so large a propaganda, that few in so short a space have effected so signal a reparation in the breaches of the ecclesiastical bulwarks. It must be remarked, too, that all this has not been done by chance, nor have certain fruits been shaken by a passing wind ready ripened into his garner; what has been done has been the result of calculation and exertion. Without noise or parade his humble emissaries go forth into the great highways of the earth, and bring him the surveys he requires, and obscure priests from remote localities, men of whose existence the world takes no note, are mighty powers in his hand. Indefatigable in his audiences, morning by morning, he studies the capacities and exigencies of each province of the earth, and masters schemes which afterwards receive their public development. We may picture him to ourselves, not without truth, sitting in his chamber, globe in hand, and marking on it the direction of new fields of labor, and saying to an insignificant emissary who passes on his way without noise—"Go and take possession!"

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th February, 1869.

MAINE.

Skowhegan. E. H. Y.	5 00	
Bath. A member of Winter st. Soc'y	5 00	
Hallowell. Cong. Ch. & Soc'y by S. Page	75 55	
North Yarmouth. Cong. Ch. & Soc'y in part	23 75	
Freeport. Cong. Ch. & Soc'y	12 35	
South Freeport. Cong. Ch. & Soc'y	8 50	129 65

NEW HAMPSHIRE.

Dover. Dea. E. J. Lane	2 00	
Salmon Fall. Cong. Ch. & Soc'y	8 00	
Conway. " " "	10 30	
Francestown. Jos. Kingsbury	25 00	
		45 30

VERMONT.

Brattleboro. A. Van Dorn $5, B H. Van Dorn $5, M. E. Van Dorn $1 ..... 11 00
Sharon. Cong.Ch. & Soc'y 8 00
Benson. " " " add 10 00
West Rutland. " " " to constitute Geo. L. Gleason, L. M. ... 31 50
60 50

MASSACHUSETTS.

Pittsfield. Mrs. C. H. Bigelow 5 00
Haydenville. Cong.Ch. by E.Graves Tr. 15 00
Shelburne Falls. E. Maynard 20 00
East Taunton. Levi Andrew 3 00
Boston. A friend 30 00
Rutland. Cong.Ch. & Soc'y by Rev. H. Cummings 12 00
Lenox. Dea. Ezra Osborn 1 00
Taunton. Nathan Rand 3 00
Pittsfield. Walter Tracy in full of L. M. for Jas. Ginn 20 00
North Amherst. Cong.Ch. to make Rev. Wm. D. Herrick and Dea. E. Hobart L. M's 66 45
South Hadley. 1st Cong. Ch. 16 15
North Hadley. Cong. Ch 18 00
Long Meadow. Ladies Ben. Ass'n 31 35
" " Gent's " " add. 7 75
East Granville. Cong. Ch. 25 75
Holyoke. 2d Church 15 25
So. Hadley Falls. To make Wm. Parker and John Sinclair, L. M's. 60 00
Chicopee. 3d Church, Mrs. A. C. Leonard, L. M. 28 55
Springfield. 1st Church, Charles H. Smith and Wm. C. Johnson, L. M's. 72 00
Cambridgeport. Prospect Ch. & Cong., add 30 00
Tewkesbury. Cong. Ch. & Soc'y 21 00
North Andover. Evan. Ch. & Soc'y 31 78
Abington. 1st Ch. & Soc'y, add 1 00
Lowell. 1st Cong. Ch. & Soc'y 48 50
" John St. Ch. & Soc'y 41 40
" 1st Cong. Sab. School. Mr. Fry's class 6 83
" Appleton Ch. & Cong. 25 00
Fitchburg. Rev. G. F. Stanton 5 00
Cambridge. North Av. Ch. & Soc'y to constitute Rev. D. O. Mears a L. M. 63 00
Grafton. Evan.Cong. Ch. & Soc'y ... 46 71
Franklin. Mrs. Lucy F. Adams, for L.M. of Mrs. Jas. Bigelow ... 50 00
Newtown Centre. Cong.Ch. & Soc'y add 2 85
West Newton. Mrs. B. C. C. Parker for Spain 50 00
Fitchburg. Rev. J. M. R. Eaton 5 00
Groton. Union Orth. Cong. Ch. & S'y L.M. of Mrs. Abel Spaulding 41 23
" Rev. D. Adams 2 00
Worcester. Sabrah Whiting 1 00
Woburn. 1st Ch. & Soc'y of which $30 by Dea. Dan'l Richardson for L.M. 157 79
Salem. Tabernacle Ch. by Jos. H. Phippen, Tr., for Spain 88 37
1,168 71

RHODE ISLAND.

Providence. Bequest of Miss Marian E. Horton by S. W. Field ... 181 15
" Jarius Putney $5, T. Salisbury $3 ..... 8 00
189 15

CONNECTICUT.

Rockville. S. B. Gould 10 00
[illegible] Anonymous 5 00
West Winsted. Jno. T. Rockwell to constitute Rev. Chas. Wetherby, L.M. 30
Stamford. 1st Pres. Ch., by W R. Ritch, Tr. 187 95
Fairfield. Mrs. Ann H. Kellogg 5 00
So. Windsor. Mrs. Clara Olcott 5 00
Collinsville. Cong.Ch., Rev. A. Hall L. M. 51 15
Talcottville. Cong. Ch., C. D. Talcott and Andrew Dexter L. M's 62 84
Ridgefield. Cong. Ch. 60 82
417 77

NEW YORK.

Seneca. Pres. Ch., to make Thos. G. Rippey, L. M. 52 65
Schenectady. Rev. H B. Gardner $5, Miss H. Niles $10 ..... 15 00
Alden. Pres. Ch (of which P. Farnsworth $5.) 12 50
N. Bergen. Pres. Ch. 5 75
Fredonia. " " 22 50
Big Flats. " " additional ... 5 50
Brooklyn. Miss Roland 1 00
N.Y.City. Mercer St Pres.Ch. Rev. R. R. Booth, D. D. 538 65
Astoria. A member of the Ref'd Ch. for Spain and Italy 20 00
Malone MaryK. Wead to make Miss Mary E. Sabin a L.M. 30 00
N.Y.City. A. C. Brown for Miss Rankin 25 00
Batavia. Rev. G. S. Corwin for two L M's. 60 00
Durham. Dea. Daniel Coe to constitute Miss Sarah C. Jewell a L.M. 30 00
Buffalo. Lafayette st. Pres. Ch. by A. Parker 66 75
" G. Abeel 10 00
Harpersfield. Mrs. Margaret Boles. 5 00
Poughkeepsie. Mrs. C.M. Hovey ... 10 00
Kingston. A member of Dr. Stitt's congregation 50 00
" Orange 25 00
Coxsackie. 2nd Ref'd Sab. Sch'l by C.J. Collier 15 00
Mecklenburg. R. Tallmadge 5 00
N.Y.City. W. A. Hall $40, T. A. Brouwer, in full of L. M. $15, H.H. Corning $200 ..... 255 00
" 23rd st. Pres. Ch., to constitute Rev. Henry D. Northrop, Henry D. Ranney, M. D., and Hiram A. Crane, L. M's. 96 00
Edgewater. Pres. Ch. John D. Dix, Esq. 100 00
Ballston. Pres. Ch., to constitute Rev. S. Mattoon, L. M. 30 00
Waterford. 1st Pres. Ch. 51 00
West Charlton. U. Pres. Ch. S. School for Mr. Moorehead's field 17 50
Albany. 2nd Pres. Ch., Rev. Dr. Sprague's 281 51
Green Island. S. Pierce $5, H. Aire $5, A. Aire $5, others $15, to make Rev. S. Bush, L. M. ... 30 00
Brooklyn. Gen'l Loomis, U. S. A. ... 5 00
Waddington. Pres. Ch. 40 00
Hudson. " " 50 00
Florida. " " 62 54
Watertown. Union Meeting in 1st Pres. Ch. 79 15
Dunkirk. Pres. Ch., W.E. Cobb, D. H. Carrier, E.B. Hard, Mrs. S. Coleman $1 ea., E.D. Thompson $2, J. H. VanBuren $3, Mrs. E. Isham $5, Cash 50c. 14 50
Batavia. Pres.Ch., bal. 15 00
Seneca. O. S. Pres. Ch., bal. in full of L.M., for R. Carson 7 35

E., Stockholm. Cong. Ch. D. B. Drake, J. Hulburd $5 each, others $9.62 ..... 19 62
Brasier's Falls. Pres. Ch., Hon. C. T. Hulburd 10 00
Hopkinton. Cong. Ch., W. Dewing $5. others $26.69, makes E.A. Dove, L.M. 31 69
Parishville. Cong. Ch. 9 00
Nicholville. Union Col'n 4 90
Lawrenceville. Cong. Ch. 3 00
West Aurora. " " 5 00
N.Y.City. Mrs. Jas. Stokes for the Cretans 50 00
——— 2,273 06

NEW JERSEY.

Englewood. Pres. Ch., Rev. H. M. Booth 210 94
Hackensack. Rev. A. Ammerman. 1 00
East Orange. 1st Pres. Ch.. S. C. Jones, Tr. 41 75
Orange. Susan H. Fowler 5 00
Newark. Wm. T. Carter made L.M. by his father 30 00
" North Ref'd Ch , additional to constitute Hon. D. A. Depue, C.K. Wagner M.D., Peter. S. Duryea. Mrs. Ab'm Polhemus and John Duncan, L. M's.... 125 00
" Wm. A. Myers 20 00
Jersey City. 1st Ref. Prot. Dutch, Dr. Van Cleef 36 49
Springfield. Pres. Ch. 5 00
Mendham. 1st " " by J.L.Sutton 26 24
Newark. A Lady for the Cretans... 2 00
Mendham. 1st Pres. Ch., add..... 10 00
Belvidere O. S. Pres. Ch..... 30 00
Rocky Hill. Ref'd Ch., which constitutes John C. Whitlock L.M. 39 00
——— 573 42

PENNSYLVANIA.

Duncannon. Meth. Church..... 9 83
Lebanon. Zion's Ev. Luth. Ch., in part of L.M. for Rev. M. Rhodes 20 00
Mifflintown. Rev. M. Allison..... 5 00
" M. E. Ch. 13 61
" Evang. Luth. Ch, to constitute Rev. Jacob Anthony L.M. 37 00
Lewistown. Evang. Luth. Ch., to constitute Rev J.B. Baltzly, A.M., a L.M. 31 60
" Pres. Ch., E. L. Benedict $5, Judge S S. Wood $5, F. Franciscus $3, F. J. Hoffman $2, E.J. Jacobs, W. Russell, Gen. McCoy, W. Jacobs, W. Patton, Mrs. Milliken, Mrs. Law, Mrs. Ann Barr, W. H. Bratten $1 ea., others $2 25..... 26 25
Wilkins. Geo. McCague $10, G. T. Miller $5, Rev. J.G. Fulton $5, for Spain..... 20 00
Philadelphia. Edw'd Miller 20 00
Harrisburg. T. W. Wier $100, J. A. Wier $20, C. L. Bailey $20, Rev. T. H. Robinson, $10, D. Fleming $10, Mrs. H. Gilbert $10, W.F. Fahestock $10, Mrs. Kerr $5, S. Fiske $5, R.J. Fleming $5, Dr. Fleming $5, A. Roberts $5, A. Sloan $5, Mrs. Foster $3..... 212 00
Erie. 1st Pres. Ch., Mrs M. B. Lowrey, F. Wittisch, J.A. French, Chas. Metcalf, J.F. Downing $5 ea., appropriated by the session $25..... 50 00
" Park Pres. Ch. M. Sanford, J. C. Spencer, S. Spencer $5 ea., A. H. Caughey $2, J. Moore and Reed House $1 ea..... 19 00
Lodi. Miss Mary Le Conte..... 10 00
Philadelphia. Isaac Ashmead 10 00
Cross Creek Village. Pres. Cong'n, per M.J. Stockton 56 50
Buchanan. Rev. T. Edwards & wife 3 00
Philadelphia. 2nd Ref'd Pres. Sab Sch'l by S.D. Jordan 15 00
Burgettstown. O.S. Pres. Ch., add... 10 00
Canonsburg. Pres. Ch. 1 00
Easton. Ger. Ref'd Ch., add., Bernstein, Deshler, Eyerman $5 ea. 15 00
" 1st Pres. Ch., Stewart $25, Stewart $20, Andrews, Young, Cash., $10 ea., Forman, Drake, Hulle, Porter, Bixler, Hay, Long, Cash, Bennett, Cash, Kerr, Eckard, Boileau, Cash, Cash, Cash, Cash $5 ea. Of the above $100 makes Rev. W. A. Kerr a L.D. 160 00
" Brainard Ch., Prof. Coffin $15, McKeen & Fox $10 ea, Pollock, Lott, Rodenbough, Riegel, Micke, Carpenter, Kelley, Cash. Burrows, Coffin, $5, others $7, Sietz $5.50, others $9..... 106 50
Eldersridge. Pres. Ch. 8 75
West Lebanon. " " 8 50
Kittanning. 1st Pres. Ch. of 200 00
Blairsville. Y.M.C.A., for Spain... 10 00
Hyde Park. Pres. Ch. 9 00
Philadelphia. A. W. and Son for Greece $100, Mrs. Lentz $25, Hodge, Porter, Cash, Thompson. Perkins, Purves, Benson, $10 each 195 00
Nevada. Little Magie and her mama 2 00
——— $1,285 54

KENTUCKY.

Louisville. Annie's Miss'y Peach Trees 1 00
McAfee. Mrs. Betsey Caldwell..... 5 00——6 00

ILLINOIS.

Elmwood. Cong. Ch. 18 15
Beverly. Mrs. C. Thorburn..... 1 00
Rockford. 2nd Cong. Ch. T. D. Robertson, Tr. 82 80
Paxton. Sam'l G. McQueston..... 2 00
Paris. 1st Pres. Ch. 11 80
" Meth. Ch., and others..... 11 80
Bloomington. Jno. Rouser, and. J. Eldridge $2 ea. 4 00
Jacksonville. 1st Portuguese Ch... 10 70
" Wm. Thomas, B.F. Stephenson, L.L. Adams, H. Chapin, G. S. Russell, H. C. Wiswell, O. D. Fitzsimmons $5 ea. C. McDonald $3, J. Hughes, W. W. Neville, Knapp & Son, W. Catlin, Jos. Bancroft, J. N. Taylor, G. Thayer $2 ea., Eames, Kibby, Saunders, Wright $1 ea., M. Glover 50c. 56 50
Mt. Sterling. N. S. Pres. Ch., E. F. Crane, J. Higgins $5 ea., J. R. Curry $3, S. Nye $2. A. A. Glenn, $5, Dennis, Lieper, Lusk $1 ea., H. Bates 50c., others $22.50 ..... 46 00
Batavia. Mrs. G. A. Rawson $10, Mrs. O. Perry 50c. 10 50
——— 254 75

INDIANA.

Indianapolis. Female Institute, for Miss Rankin, and to constitute J.R. Osgood L.M. 50 00
" Plymouth Cong. Sab. school for Miss Rankin and to constitute E T. Sinker and A. B. Willard L.M's 50 00
Greenwood. Rev. P. S. Cleland..... 10 00

INDIANA.

Evansville. Zion Ger. Evan. Ch., to constitute Rev. Chs. Schrenck L. M.	30 00	
" Mission Sab. schl. per J. F. Glover	5 00	
Richmond. W. S. Reid $10, D. K. Zellers $5, C. Coffin, O. Huntington, C. B. Hunt, T. A. Young $2 ea., T. F. Bailey, M. Blanchard, A. F. Scott. S. R. Wiggins $1 each	27 00	
Mitchell. 1st Pres. Ch. balance	4 50	
Washington. C. B. Prentis	1 00	
Columbus. 1st Pres. Ch.	14 75	
		192 25

OHIO.

Belpre. Cong. Ch. per J. A. Bates	15 00	
Strongville. E. Lyman $10, A. Pomeroy $5 in part of L. M. for Rev. L. Smith	15 00	
Morning Sun. Ref'd Pres. Ch. per Rev. J. H. Cooper	12 50	
Cincinnati. 1st Or. Cong. Ch., mo. col. for Miss Rankin	47 61	
Glendale. Female College for Miss Rankin, and to constitute Mrs. M. Furman and Miss D. F. Crossett, L. M's	53 65	
Sidney. 1st P. Ch., O. L. Taylor, L. M. in full	16 00	
Hamilton. Sab. Sch'l of U. P. Ch., for Italy	5 10	
Columbus. 2nd Pres. Ch., Baker & Olds $10 ea., Peck, Stagg, Ferson, Brown, Mrs. Monnypenny, Smith $5 ea., Miss Renner $8, E. E. White $4, Denig, Burr, Ritson, Lilley $3 ea., Ford, McDonald, Mrs. Brooks, Butler, $2 ea., McCracken, Ferson, Hunt How, Fay, Ferry, Caruthers, Mrs. Blakeslee $1 ea., J. Butler 50c, which make J. F. Kendall a L. M.	90 50	
" Welch Meth. Cal. Ch.	10 44	
" Westmoreland Pres. Ch., H. C. Noble $15, Gen. Wright $10, Dr. Smith in part L. M., and Judge Bates $5 ea. G. Moodie $3, J. B. Gook $1, S. A. Claypool 25c, all of which to constitute Gordon Moodie L. M.	39 25	
" 1st Pres. Ch., Mrs. Deahler $5, Mr. Somers $1. Mrs. Mc Donald 25c.	6 25	
" Trin. Epis. Ch, Mrs. Bates, Kelly, Andrews, $5 ea., Morell, Smith, Mrs. Collins $2 ea., Andrews, Hurd, Fay, Fay, Mrs. Claypool, Slater, Comstock $1 ea.	28 00	
Columbus Bapt. Ch., Mrs. Roberts $2, Mrs. Bell, Dea. Smith $1.	4 00	
" Cong. Ch. F. C. Sessions $5, Brettingham $2, Jenkins $1.50, Baxter, Hodgkiss, Smith, Harris, Smith, Griffiths, Miss Dodge $1 ea. Collection $40.55, which make Rev. Geo. W. Phillips and Geo. W. Wakefield L. M's	56 05	
" Blind Asylum	14 25	
Cincinnati. Lane Sem'y Pres. Ch., Messrs. Grosvenor & Nelson $10 ea	20 00	
" Am. Tract Soc'y 752 pages; Ger. Bapt. Pub. Soc'y 60 S. S. papers; Y. M. C. Assoc'n 150 papers; Am. Bible Soc'y 1 Ger. Bible and 2 Testaments. for distribution		
Cincinnati. For German Sewing sch'l, D. Marsh, $5; W. L. Adams, load of coal for school, $4; For Evang. Sewing school, Mr. London $2.50, a friend $5, clothing etc.	16 50	
Greenfield. 1st Pres. Ch.	53 62	
" Bapt. Ch. in part for a L. M.	6 16	
Cedarville. 1st U. Pres. Ch. for Italy in part Messrs. Fraser, Anderson, Mrs. Campbell, $5 each, others $25 05.	40 05	
" 1st Ref'd Pres. Ch.	36 55	
" Meth. Epis. Ch.	2 71	
Granville. 1st Pres. Ch.	71 50	
" 1st Bapt. Ch. Messrs. Sedgewick, Humphrey, Mrs. Gordon $2 ea; Bryan, Wells, Parsons, Mrs. Davis $1 ea; Mrs. Wilson 70c, Mrs. Spees, Greene 50c, Mrs. Waterly, Kircher, Kyle 25c, Miss Cram 10c.	12 55	
" Prot. Epis. Ch. A. Sanford $5, Prichard, Collins, Prichard, $1 each	8 00	
" Meth. Epis. Ch., in part of L. M. for Rev. J. F. Williams	14 20	
Elyria, Dr. E. De Witt	8 00	
		703 44

WISCONSIN.

Beloit. Rev. D. Clarey		5 00

IOWA.

Jesup. Union collection	3 25	
Earlville Charge. M. E. Ch.	5 75	
Independence. " " "	5 82	
Quasqueton. Union collection	4 05	
Janesville. " "	7 95	
Cedar Falls. Evan. Assoc'n	3 59	
" " Cong. Ch.	6 25	
" " M. E. Ch.	5 72	
" " Pres. Ch.	3 50	
" " Reed S. House	3 50	
New Hartford. Union coll'n	1 75	
Delavan.	70	
Monticello. Rev. Isaac Russell	4 00	
Londonville. Free Will Bapt. Ch.	6 90	
Yankee Settlement. M. E. Ch.	2 50	
Anamosa. " " "	3 05	
Tipton. " " "	5 97	
" Lutheran Ch.	3 45	
West of Tipton. Bethel M. E. Ch.	5 90	
" " G. Reed $2, J. Patterson $1, D. Stewart $2.	5 00	
South of Tipton. Bethel M. E. Ch.	3 25	
Sugar Creek. O. S. Pres. Ch.	5 03	
" Wesley Chapel	3 35	
Virginia Grove. Prot. Meth. Ch.	3 35	
Kopkinton. Ref'd Pres. Ch.	7 65	
Brick Creek. Free Will Bapt. Ch.	3 53	
" " Others	1 65	
Monticello. Union coll'n	14 33	
Sand Spring. " "	7 25	
Clinton City. Cong. Ch.	18 42	
" " M. Epis. Ch.	16 30	
" " Individuals	1 75	
Camanche. Union collection	4 55	
Low Moore. " "	2 95	
De Witt. Cong. Ch.	3 65	
" " Meth. Epis. Ch.	5 22	
London. Union collection	4 70	
Wyoming. Pres. Ch.	3 52	
" Meth. Epis. Ch.	4 18	
Waterloo. (West side.) Meth Epis. Ch.	9 55	
" " Pres. Ch.	9 78	
" (East side), M. E. Ch.	1 73	
		239 31

MINNESOTA.

St. Peter. Rev. Lyman Marshall	5 00	
		5 00

Total, $1,403 86

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The Proper Attitude and Measures of Protestants towards the Roman Catholic Religion and People.

BY REV. R. B. THURSTON, STAMFORD, CONN.

THE discussion of this subject requires us at the outset to seek a correct apprehension of the position, power and purposes of our adversaries; for as such we are compelled to regard the Roman Church and its adherents. From the Papal See downward through all hierarchies to the lowest and blindest masses, they allow no fellowship with us; they denounce us as heretics; they deny that we are a constituent part of the Church of Christ; and they almost invariably assert that we are without the pale of salvation.* No terms of reconciliation are vouchsafed on their part, except as we all shall confess our sin and return to the bosom of "THE CHURCH."

As adversaries they employ all available means of hindering and overthrowing the Protestant cause. They have waged war against us in the past. They now make use of political intrigues, and demand that the assumptions of the Papacy shall be respected in the measures of the government. They seek special privileges in the schools of public instruction. They found institutions, professedly educational and eleemosynary, but manifesting the purpose of propagandism. They provide attractive seminaries for our daughters; for Rome has a passionate desire to be the nurse of the mothers of the future America. They spend vast sums of money, and acquire possession of the most valuable properties. Their plans are comprehensive, far-reaching and effective.

Since the war, great efforts have been commenced among the Freed-

* Inferentially and hesitatingly, in a recent appeal to non-Catholic Christians, the Pope seems to have admitted that some Protestants may be saved.

men. So long as they remained slaves, destitute of political and ecclesiastical value, they were neglected; but now, invested with the responsibility and power of liberty, they become a prize the Papacy covets.—Its forms of pomp and worship are fitted to excite their lively imagination; and it is affirmed by reliable authorities that converts are multiplied by thousands.

At the present time Rome has an extraordinary interest in our country. Her power is declining in Europe. Within a brief period, Italy has become a liberal and prosperous kingdom; Austria, once her stay, twice humbled, has changed her policy; and Spain, by a wonderful revolution, takes rank with progressive States. Three stars of the first magnitude have fallen from the firmament of her hopes. Now she seeks her dominion westward, where the star of empire holds its way.

In the presence of such an adversary, numbering as its nominal adherents four millions of our population, the measures of Protestants should be both offensive and defensive in character. As a skillful general, directing a prolonged contest against a powerful and wily foe, will by all practicable means increase his own resources while weakening his enemy, so should we.

I. Something may be done in the way of defense by our architecture. It is right to learn from our adversaries. They build on broad and deep foundations for ages; and their edifices are expressive. Architecture is one of the legitimate, and was, in old time, one of the sacred means of educating the public mind, and affecting the religious sentiments.—Why should its power be forgotten? Protestants have full right to the cross as a symbol as well as Catholics. It is a fact in the philosophy of human nature that we are moved by appropriate forms and ordinances; and with this fact the Gospel coincides. The lessons of the tabernacle and temple will never be obsolete.

II. There must be defense by political action. Let none be disturbed by the word political. The church is not to become a political institution; but her members in their civil relations must be governed by Christian principles. "The Great Commission," recorded in Matthew xxviii, is a political document. It was pronounced after our Saviour's passion and resurrection. In it he assumed his kingly dominion. "All power," that is, all authority, "is given unto me in heaven and in earth **** Teach all nations all things whatsoever I have commanded you." Christ's kingdom, though not of this world in some essential respects, is yet a kingdom in this world, and for this world, and over this world; and when emergencies require it, his commands must be published and obeyed by his followers in politics. Already the interests of our churches as opposed by Romanism, have become involved with political questions; and the signs of the times indicate that it will be more and more. The policy of Roman Catholicism in regard to schools and other institutions

is one point of conflict.* Protestant Christians should allow them no favors from the State which are not common to all denominations.—Shall we have an European Sabbath in America, is another question which looms in our horizon. Now, however we may divide in regard to questions of secular expediency, questions in relation to which moral and religious rectitude may be found on both sides, when we come to those which touch the vital facts of the Gospel and the commandments of Christ, there should be a union of all Protestants. On this sacred threshold all divisions should cease; at the door of this temple all the spells of party interests and prejudices should be broken. The politics of the nation cannot do without the piety of the nation: and every party should feel this. A Catholic third party holding a balance of power against the evangelical majorities should thus become an impossibility.

III. As a measure of defense all feasible means should be employed to increase the Protestant and evangelical population of our country.—This end may be promoted by our educational institutions. It is estimated that seven-tenths of the daughters of Protestants educated in Catholic seminaries, though professedly without religious bias, become Catholics. This waste must be arrested. Our youth must not be absorbed through far-purposed Papal attractions. In the midst of our heterogeneous population, there must also be a large number who are neither Romanists nor Protestants, in any strict sense. Our schools should be so numerous, so diversified, and so excellent every way, as to win many of their children, while providing for every want of our own families. In this way we should foil the foe with his own weapons, and more.

Another means of increasing our Protestant population is by immigration. The church cannot become an immigration society; but it is possible for the men of the church and wise statesmen to provide for the introduction to the vacant territory of our country of Protestants from the over-crowded populations of Europe, men of intelligence, of property, and of a sound faith, Republicans and Christians. A former senator in Congress, a man of great eminence in our national counsels, urges this as almost the only practicable means of averting the perils before us; and it is a sublime idea, that it is within the reach of Christian wisdom and resources, in alliance with patriotism, commerce, and political economy, to found in the South-west great States which shall rise in all the majesty and beauty of Christian civil architecture, whose halls shall be thronged by freemen, whose apartments shall be vocal with songs of virtuous liberty, whose chambers of legislation shall be

*By Romish influence, the Bible, the corner-stone of liberty, is excluded from the public schools of the State of Minnesota. New-York, City and State, gives hundreds of thousands of dollars for the endowment of Catholic institutions, and throws a sop to Protestants.

brooded over by the spirit of the Bible—States of a citizenship chastened by many trials beyond the ocean, whose hopes will be invigorated here, as were those of the fathers of New England, by the rising prospects of a new world.

Still another means of increasing the Protestant population is by inculcating correct Scriptural sentiments in regard to the family. One grand element in the divine plan for the perpetuation and extension of the true church, is the normal increase of her numbers from age to age by means of her own families. But the old Puritan stock, once so fruitful of good men and great blessings to the world, now shows signs of decadence. While good men debate within consecrated walls concerning our dangers, within other walls which God has more sacredly consecrated from Paradise, unhallowed sentiments and practices are prevailing which put in jeopardy the existence of the very subject of debate by exhausting the fountains of life. While we consider what shall be the marches and the arms of the soldiers of the church, it becomes doubtful whether there shall be soldiers of the church. While we speak of those mighty influences which are to bear upon our children's welfare, the generations of our children seem to melt and vanish away. We inquire how we shall save our country from darkness, tyranny, and desolation; and we are compelled to ask, who are they who will need our country? The facts in detail touching the point are astounding.

While there are causes for the tendency thus adverted to, into which scientists are looking with speculative zeal, there are also moral causes which lie within the compass of Christ's commandments and the sphere of Biblical instruction; and from secular quarters a cry comes to the church and ministry to awake from negligence, take a Scriptural position, and utter a Scriptural voice.

The facts attract the attention of statesmen: they become an element in political anticipations. Rome is aware of them, and makes her boast that she will obtain possession of the country by the multitudes of her children. If she gains it by populating it, it will be hers by divine title, and Protestants will have nothing to say. The statistics of Catholic countries beyond the Atlantic, where population is almost stationary, do not indicate that her care for children there is exemplary; but she does care for them in certain relations in the United States, where they form an important element in her vast scheme of encroachment and possession.

To meet the fatal tendencies of the age, there must be a return of the sound old Puritan and Biblical sentiments concerning the family. Children must be considered a blessing and a glory in the church and the house.

The forty-fifth Psalm is a splendid prophecy of Christ as a king and the church as His bride; and the conclusion is, "Instead of thy fathers

shall be thy children, whom thou mayest make princes in all the earth." Protestants should not be condemned if this were to be taken as one of the tests of a true church. It repeats the statement at the beginning of this topic—the normal increase of the church by her families is a grand element in the divine plan.

When Madame De Stael asked the first Napoleon, "What is the greatest need of France?" the emperor promptly replied, "Of mothers." In higher sense than the warrior sovereign intended, it is always the need of the church—mothers whose children shall be true men—princes in the earth.

IV. The church should take an *offensive* attitude by the *diffusion of a controversial Christian literature.* Controversy and literature have been from the dawn of the Reformation until now, among the most important means of offense in the conflict with Rome; and in the nature of the case it must continue to be so. When Luther wrote his famous theses, his pen shook the tiara of the Pope: when he nailed them to the door of the church in Wittenberg, his hammer thundered over all Christendom.

In some quarters the anti-papal literature of Protestants has been severely criticized. If this is just to any serious extent, the works to which it applies should be withdrawn from circulation; and an abundant supply should be produced of books, periodicals, and tracts, historically true, honest, lucid and strong, warm-hearted and Christian, sharply detecting error and exposing sophistry, powerfully sustaining sound doctrine and appealing to the conscience, having the freshness of a new harvest to meet the wants of the age, and adapted in simplicity of statements, vividness of conception, and kindness of spirit to win the attention of darkened and prejudiced minds.

The time is propitious for the circulation of such a literature among our Romanist fellow-citizens, and also that numerous class whom the reaction against Papal superstition has borne into infidelity. Rome is availing herself of the press, distributing her books and tracts, inviting us to question and answer. Abandoning her policy of old, she no longer trusts alone in darkness and authority. She virtually gives up the dogma, "Ignorance is the mother of devotion." She comes down from her blind fastnesses to meet us on the plains of light, of argument, and of Scripture. This is great gain: we should meet her and conquer on a fair field.

But further, the Pontiff himself has addressed an appeal to all non-Catholic Christians, calling upon us to return to Mother Church. What shall we do? Not, of course, accept the invitation of his Holiness and go to Rome; but why not offer replies, giving the reasons of Protestant churches for which we cannot return, and thereby arousing the attention of the Papal populations every where?

Let us hold up the cross—not the crucifix in priestly hands—but the

truths of the Gospel. Let us make all men see that we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Let us show that the Bible teaches us of direct access to Christ himself, without vicar on the earth, without intercession of the virgin in heaven. Let us bring forth the New Testament doctrine that believers are themselves a holy nation and a royal priesthood; and those men are guilty of the most enormous wrong towards humanity, and of impious assumption of Christ's prerogatives, who present themselves as mediating between him and the soul. There is one Mediator, the man Christ Jesus: and the more there are of men and hollow forms between us and Him, the less will the eye of the soul discern Him who is our Light and our Life.

We must have faith in the power of the truth, in its convincing energy —truth which meets our nature and necessity—truth which is spirit and life in the words of Jesus—truth which is the vehicle of the Holy Ghost when He visits the clouded and palsied mind—truth which is welcomed, when it is discerned, as a sister angel to the soul. Doubt its power when it shines over the great sphere of human thought? As soon doubt the power of the sun in its effulgent course around the globe to quicken the germ in all seeds and send life-tides along the fibre of every rootlet and leaf and to the circumference of the overshadowing tree.

V. Protestants may take an aggressive attitude in the support of our great benevolent societies; and particularly those which nourish the evangelical churches of our country, and the American & Foreign Christian Union, whose field is the Papal world. When we think of the countries in which the operations of these societies are carried on, and of their relations to the common and ultimate end, the world's conversion, their claims for the favorable consideration of the Christian public appear to be of the highest order. No one would pluck a single leaf from the well-earned honors of any older and more powerful organization, or weaken its hold on the affections of the churches; but if good reasons exist, why should not the last named be advanced to the same rank?

It is true that a soul saved in China is worth as much as a soul saved in America: but it should be remembered there is a relative as well as an absolute value. In the emergencies of a battle, one man in the gap may be worth a hundred. The heathen nations as such are weak. They are making no progress. But the efforts of the Christian Union are expended on countries which are powerfully affecting the destinies of the world. Let us save our own country from the darkness of Papal dominion, and we do much to save all. We save the millions of Freedmen. We save Mexico. We save the Pacific islands. We do much to arrest the power of Rome among the great oriental populations, and to determine what institutions, laws and governments shall prevail round

the globe. The contest becomes critical at home; and success here is harbinger of the universal triumph.

VI. The members of our churches can make aggressive efforts in the way of *Christian endeavors to do good among Papists.* The two classes of population are providentially intermingled almost every where. To a very large extent Protestants are the employers of labor; the Romanists are engaged in service. This gives us great advantages, if we will improve them. Strong and saving influences may flow along the lines of industry and charity.

The principle we urge is set forth in words of Jesus, which announce a great law of his kingdom, of which the church has yet much to learn. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The principle of Christian ministering thus enjoined is best illustrated by citation of instances in which it has been practically rendered in methods adapted to the various conditions of life and labor; but for such instances we have no space. It distributes Bibles; it teaches the way of virtue and piety; it supplies the needy; it relieves the sick; it comforts the afflicted; it encourages the desponding. Every manufacturing establishment, every field, and every house which true religion controls, may become sacred as the scene of Christian faith, love, labor, and victory. They who will descend from the heights of their culture and prosperity to perform such services in the shaded valleys of poverty and prejudice, ignorance and sorrow, will acquire an influence which cannot be too highly estimated. We are persuaded there is a power thus lodged in the church, too little appreciated, for it is gentle, unobtrusive, patient, which in its sum is vast and preponderating.

It must not be said that Catholics are inaccessible. None are inaccessible to Christian kindness, and this prepares the way for Christian truth. Who measures that subtle, mysterious principle we call influence, more inscrutable than the light which reveals all things, itself unperceived, more thrilling than electricity, always such as we ourselves are, going forth silently whether we will it or not, becoming a voluntary and efficient force when we determine it shall be so. The grace of God rewards such influence with the achievements of salvation.

By such methods Romanism may be resisted with success; but, it should be observed, they all imply work—patient, arduous, self-denying work, and great expenditure of treasure. There is before us a powerful, skillful, determined foe. The battle is already begun. It must be fought through, first with arguments, charities, schools, institutions, and Bibles or will come the battle of thunder and lightning, of steel and blood. It is the lesson of history that freedom and vital piety are suppressed under

the domination of Rome. The germs of her old doctrines, if allowed to develop themselves, will bear the old fruits in the new world. The power that sustains them must be driven back, or all that we hold dear in liberty and Christianity, all for which Plymouth rock was beaten by pilgrim feet, for which New England's prayers have ascended and New England's blood has been shed, will perish as a blighted tree. We have scarcely ceased to hear the reverberations of a stupendous national conflict: and the clouds, portentous of another, hang around our horizon. Let there be negligence in regard to these great emergencies and our duties, and twenty years, in the judgment of many of our wisest men, will bring a religious war. But let timely Christian endeavors be put forth, with ample devotion of means—then Rome, the haughty mistress of darkness and tyranny, will be discomfited on her last chosen battle-field; and those on earth and those in heaven with mingling chorus will shout, "ALLELUIA."

The Romeward Progress of Ritualism.

SECOND ARTICLE.

IN connection with our previous sketch, we present three or four practical suggestions that we believe to be timely and essential.

I. We should count the Romish System, wherever and to whatever extent developed, as the COMMON ENEMY.

The entire history of the Church of Rome has proved her such. THE INQUISITION, with its record of murder and torture, has been her fast friend and ally; her favored and favorite instrument of persecution of God's saints and confessors. Wherever she has had the power, she has crushed out liberty of thought or speech; and would do it yet again, for is she not "infallible"? In countries subject to her sway, no form of religion has been permitted to exist save hers.

And this institution, so dangerous to human liberty, is compact, well organized and disciplined. She moves, as in solid phalanx, at the beck of one man; and he, as to every country, *Italy* not excepted, a foreign prince and potentate. The vow of celibacy renders the clergy, in some sort, members of a common family; and so the more ready to execute the behests, and carry forward the plans and projects, of the common head. Those plans have ever been to sow strife and dissension among Protestants—to divide and conquer: and we have no doubt whatever that every advance step taken by Ritualists in ceremonial; every booklet scribbled by them in corruption of doctrine; every sermonet preached in denunciation of Protestantism is regarded with intense satisfaction as

so much done which could not be accomplished by her own accredited agents; and better done, towards the demoralization, and ultimate confusion and defeat of Evangelical Christendom.

II. The times emphatically demand greater unity of sentiment and action among all Evangelical Christians.

That this powerful organization, with its enormous wealth; its complex machinery of convents, schools, sisterhoods, and monasteries; its corps of celibate ministers; and that concentration of purpose and action, which, as a power at unity within itself, it is enabled to bring to bear upon a point or points to be assailed, that this mighty organization is dangerous to our liberties, cannot, at this day, be questioned. The problem to be solved is, how best to meet its schemes and machinations for the subversion of evangelical religion?

It is a natural instinct of human beings, as well as of the brute creation, to crowd closer together in view of a common danger. Let that instinct be carried out in the present instance. Let the various evangelical churches *get closer together;* learn to know each other better; lay aside sectarian bigotries and jealousies; and work more as for the common cause—the cause of the Redeemer. Let the combined forces, instead of fighting each other, move steadily and unitedly upon the works of Rome and Romanizers, supporting those already in the van of the conflict, which will, ere long, be a desperate one, for the possession of this fair land, either in the interests of error, superstition, and idolatry, or of Gospel truth and righteousness.

Let the Catholicity—i. e. the universality, of the Church of Christ, be more insisted upon, the *essential unity*, yes! and the *visible* unity of all true believers in the Lord Jesus. Let us hear less of modes and polities, and more of earnest faith and Christ-like sanctification. Let us have more of the essential requisites to the formation of a true Christian character: let the lines of demarcation which now indicate the position of the respective divisions of the armies of the Lord of Hosts, be toned down, and let there be a closer, more general commingling of the various forces, banded together for the advancement of the common cause. Then that cause will triumph, and the legions of Satan will hang their heads abashed and confounded. We long for the day when, all useless barriers broken down, *the Church of the future* shall arise, and put on her beautiful garments, retaining all that is pure and holy in doctrine, chaste and fitting in worship, Apostolic in discipline, Catholic in fellowship; when men for whom Christ died, his ransomed and redeemed, professing a common hope, laying aside distracting Shibboleths, shall be known as followers of the one Lord, with one evangelic ministry, one Baptism, and one Holy Table of Communion, the acknowledged right of all the Redeemer's faithful children.

III. THERE IS NECESSITY FOR A MORE CAREFUL STUDY OF SCRIPTURE DOCTRINE, AND OF THE PRINCIPLES OF THE REFORMATION.

Ignorance is weakness: and the weakest of all men is an ignorant Protestant, because he cannot fall back upon *superstition*. Many of our people, for example, would be sorely puzzled by the Jesuitical interrogatory, "Where was your Church before Luther?" We should know *what* to believe; and *why* we believe it. We should study the oracles of the living God to know the mind of God: and fortified by these, we shall not easily become the prey of the devourer. In churches like ours, where each has a Sunday-school, an expounding ministry, an intelligent worship; and, above all, AN OPEN BIBLE, with commentaries innumerable, there is no excuse for that ignorance of Scripture doctrine which is, alas! so widely observable. With such facilities as we possess, we ought to be a nation of Theologians, mighty in the Scriptures—familiar with all the sources of knowledge which lead to the elucidation of those Scriptures.

And we should know the history of the Reformers, and of the Reformation, as well as we know contemporaneous history. We should understand the principles in defence of which so many of those men perished at the stake—by fire and faggot and the sword. Let it never be said, henceforth, that when a Romanist demanded of a Protestant a reason of the hope that is in him, he could not give it in "meekness," but that he listened to the demand with "fear."

And let us *go back* to the principles of the Reformation, and cultivate more and more the spirit of Reformation times. Let there be no fear of exposing Jesuitry, and of calling things by their right names. And *there is no need*, in doing this, of *personality* or *scurrility*. God's truth is ever the same. There is no more reason that the martyrs should *die* for a principle than that we should *defend* and uphold it.

Stephen on the "Real Presence."

FROM THE UNIVERSITY SERMON PREACHED AT CAMBRIDGE, DEC. 26, 1868,

BY REV. ARTHUR WOLFE.

THE charge on which Stephen was arraigned before the Jewish rulers was that of defaming the temple at Jerusalem. "This man," said the witnesses suborned against Stephen, "ceaseth not to speak blasphemous words against *this holy place* and the law: for we have heard him say that this Jesus of Nazareth shall destroy *this place*, and shall change the customs which Moses delivered us," (Acts 6: 13, 14.) The drift of Stephen's defence when put on his trial, seems to tend rather to a justi-

fication of the charge than to a denial of it. In that defence he said: "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?"—Acts 7: 48-50. When Stephen here but hinted at a spiritual presence of God, independent of temple, a presence not confined to one peculiarly-favored people, but the common property of all nations, the Jewish rulers refused to hear him patiently any longer. Stephen, like his divine Master, sealed his testimony with his blood.

But it was not in respect of his death only that Stephen was like our blessed Saviour. It was on the very same charge of defaming the temple, that Jesus himself was arraigned before the Jewish authorities.—They sought false witness against Jesus to put Him to death, but found none, until at last two witnesses came, who declared that He had said, "I am able to destroy the temple of God, and to build it in three days," (Matt. 26: 59-61; cf. 27: 40.) Further, the same charge which was brought against Jesus and Stephen, was also brought against the great Apostle of the Gentiles, the man who had stood by consenting when Stephen was put to death. As at Ephesus, Paul was accused of causing by his preaching, (Acts 19: 27,) that the temple of Diana should be despised, so at Jerusalem he was charged with doing the same thing in regard to the temple of Jehovah: "This is the man that teacheth all men everywhere against the people, and the law, and *this place*," (Acts 21: 28.)

The doctrine then put forward by Stephen was clearly a fundamental one, a distinctive feature of the religion of Jesus. I propose to examine into its bearing on our own times. It may be that we shall find that to us, no less than to the Jews, the first of the noble army of Christian martyrs, though dead, yet speaketh.

Notice, then, that the doctrine brought forward by Stephen was no new doctrine. Indeed, neither Christ nor His disciples, we have reason to believe, taught anything but what had been taught, more or less plainly, by Moses and the prophets before. (See Acts 26: 22.) The very words Stephen uses above, were in part the words of King Solomon, of the man who had built the original temple; the remaining words were from the Prophet Isaiah, a teacher recognized by the Jews as sent by God. Further, if we look to what David held on the subject of God's presence, nothing could be more in unison with the teaching of the first Christian martyr, than that familiar Psalm, wherein God, by the Jewish king, is addressed as about his path, and about his bed, and spying out all his ways. "Whither," he asks, "shall I go then from Thy Spirit, or whither shall I go from Thy presence? If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also.

If I take the wings of the morning and remain in the uttermost parts of the sea : even there also shall Thy hand lead me: and Thy right hand shall hold me," (Ps. 139 : 1, *seq.*) Such were David's thoughts of God's presence. When, then, the great Son of David told the Samaritan woman that the hour was coming, when neither in Samaria nor in Jerusalem should men worship the Father, He simply gave effect to the recorded utterance of David himself. When, again, Christ spake of His own body as a truer temple than that at Jerusalem, seeing little to admire in the goodly stones of the material temple, He spake nothing contrary to what the prophets had taught before. They, too, had taught that even sinful man, when he draws nigh to God in faith and repentance, is a more acceptable temple in God's eyes, than skill and wealth can erect. For notice how Isaiah finishes the words, partially only quoted by Stephen : "Thus saith the Lord, the heaven is my throne, and the earth is my footstool : where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord : but"—and notice well what follows—"to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word," (Isa. 66 : 1, 2.)

This spiritual nearness to God was evidently what Paul understood by Christ speaking of Himself as a "temple," for that apostle uses the very same language of all Christians, without exception. You will remember how, in his famous address to the Athenians, he enlarges on the words of Stephen : "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands : neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things ; and hath made of one blood all nations of men for to dwell on all the face of the earth . . . that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us ; for in Him we live, and move, and have our being," (Acts 17 : 24-28.) More plain still, however, is his language to the Corinthian Christians : "Know ye not that *ye* are the temple of God, and that the Spirit of God dwelleth in *you*. If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple *ye* are, (1 Cor. 3 : 16, 17.) Nor is this by any means the only passage where Paul thus speaks of Christians, (see 2 Cor. 6 : 16 ; Eph. 2 : 19-22.) Indeed, according to the Apostles generally, the Church of Christ would seem to be a great incorporated building society, itself with its members being the building on which its labors are to be bestowed, (see Jude 20 ; 1 Pet. 2 : 5.) This is the purport of that oft-repeated exhortation, that all things among Christians should be done to *edifying*, (see 1 Cor. 14 : 26 ; Acts 20 : 32.) Again and again, edification is set before the Christian community as the one object of its existence, that so God might

have a dwelling truly worthy of Himself. St. John, without using the word "building" or "edifying," so common to St. Paul, yet declares the Christian whose heart has been taught to love God and his neighbor to be a true temple. "God is love," says the Apostle, "and he that dwelleth in love dwelleth in God, and *God in him*," (1 John 4 : 16.) Nay, even the newly-made Christian who has but just professed his faith, because of that ultimate object for which he has been baptized, is a true temple also. "Whosoever shall confess that Jesus is the Son of God, *God dwelleth in him*, and he in God," (1 John 4 : 15.)

Such was primitive Christianity. It had its places of assembly where Christians met for this great purpose of "building up" (Jude 20) one another. But it held fast by the truth, taught even in Old Testament times, that God's presence is everywhere, not in consecrated places alone. *Its worship was that of the synagogue, rather than that of the temple.* Men met for united prayer and mutual exhortation, and for keeping up the remembrance of their Master by the breaking of bread. But God was not therefore in one place more than another. The pure in heart could see Him at all times and in all places. Because they could give thanks everywhere, therefore they could give thanks in every thing. God was always about them ; His ears were open to their petitions. They needed no special building in which to seek His presence.

But now, what would Stephen have thought if he could have looked forward with prophetic glance, and seen how Christians in later times would abandon that very truth for which he and his Divine Master were content to be put to death, when forgetting that the Most High dwelleth not in temples made with hands, Christian disciples would come to believe in a local presence upon a so-called altar, a presence assumed to be the central object of Christian worship, a presence—not as in the case of the Jewish temple, marked by visible signs and wonders, but—calling for the exercise of an unreasoning credulity, a presence further not dependent simply on the Divine will, but made to wait on the *intention* of a "priest," one supposed to be able at pleasure to withhold that presence from even the most pious congregation? What would Stephen have thought, if he could have seen stately buildings erected by Christians for the very purpose of enshrining this "presence," one building, moreover, being held to be more privileged than another, possessed in the popular belief of more of God's presence than others, according to its possession of images or relics, or the mere decree of a bishop claiming to be vicar of Christ? What would Stephen have thought, if he could have looked into one of those churches of later times, and seen ministers and congregations not worshiping, according to Christ's own teaching, the invisible Father in spirit and in truth, but prostrate before a supposed local presence of the ascended Saviour ; bowings and crossings, lights and incense, being thought an acceptable offering to Him who more than any

other had called for the worship of the heart? Surely Stephen would have regarded such later Christians as having abandoned the liberty with which they had been made free, as having adopted, instead of the religion of Christ, a religion of Antichrist! Never for a moment could the first martyr have recognized in the worship of the Church of Rome, degrading as that worship is to reason no less than opposed to primitive Christianity, the pure and spiritual worship which Jesus of Nazareth taught His disciples.

Contrast with such priest-invented presence—a presence as the Roman system of "indulgences" sufficiently shows calculated to make sin easy—contrast with this imaginary presence, on a so-called "altar," that real presence, truly so named, which may be felt everywhere by the pious heart, which makes each soul a temple of its Creator, a living temple, growing ever more and more, through advancing holiness, to the measure of Christ himself, that perfect Temple in which dwelleth all the fullness of the Godhead bodily. Can we hesitate in choosing between the true and the false presence? Would not the martyr Stephen, he who charged the Jewish rulers with "resisting the Holy Ghost," because they showed themselves opposed to the introduction of a more spiritual worship,—would he not have charged the Church of Rome with blasphemy against that same Holy Ghost, in claiming to act under the Spirit's inspiration, while causing Christ's disciples to forget what their Master had taught? No wonder when such false worship was introduced among Christ's people, that other corruptions crept in with it, that piety made place for formalism, that every kind of immorality became and is still systematically sanctioned by the perversion of truth. Can we wonder now at that crowning act of profanity, wherein the Bishop of Rome at his installation is seated on the "altar," and *himself* adored,* so fulfilling to the letter the apostle's prediction respecting Antichrist, that he should oppose and exalt himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God," (2 Thess. 2 : 4.)

It was against a local objective presence, such as the Church of Rome makes the centre of her worship, that all who stood forth against her at the Reformation lifted up their voice in protest. It was in attestation of a truer presence in the hearts of all sincere believers that so many of our forefathers were content to die like Stephen the death of persecution. By becoming protestant in regard to this deadly error of the Church of Rome, they showed themselves true Catholics, true members of that Apostolic Church which ever contends earnestly for the faith once delivered to the saints.

Where there is the first dawning of repentance in a sinner's heart, a

* See Archdeacon Wordsworth's Union with Rome, p. 54.

sincere desire to do henceforth nothing but God's will, there is the consecration of a temple such as God delights in, and where He will forthwith proceed to manifest His presence. "If a man love me," said the Saviour, "he will keep my words, and my Father will love him; and we will come unto him and *make our abode with him*," (John 14: 23.)

I have said that in the Church of Rome the doctrine of a local presence is a fruitful cause of immorality. It must be so. If God's presence be held to exist more in one place than in others, then, as a necessary consequence, it must be held to exist less in those others than in the place supposed to be specially privileged. By believing in a presence peculiarly to be found in one place more than others, our sense of God's presence everywhere becomes weakened, and at last destroyed. Then instead of setting Him before us at all times, and referring all our actions to His will, we put Him off with a mere formal worship on stated occasions in some consecrated building, while the bulk of our existence is spent without regard to His will at all. But every individual soul should be a living temple wherein God's presence is felt continually. The world should thus be conterminous with the Church. This is the true union of Church and State, wherein all in every act of their lives, regulated according to the divine laws, worship that mighty Creator whose presence is everywhere visible to the eye of faith. Churches in the sense of material structures, are a token of imperfection, and, if not rightly used, help to perpetuate imperfection; in the Jerusalem which cometh down from heaven, it is expressly declared there is no temple to be seen.

If now, as many at present are striving to effect, our Church is to be again delivered over to those deplorable errors which our Reformers abjured, and against which our formularies are a standing protest, it may be doubted whether we have gained rather than suffered injury by those highly-decorated cathedrals and churches which we have inherited from pre-Reformation days. The revival of church-architecture in modern times has undoubtedly paved the way for the revival of Roman heresy. Chancels used to separate ministers from people, serve also to obscure the great teaching of Christianity that all are alike "priests" under Christ. Altars made to replace the simple tables which our Reformers appointed, tend to familiarize the minds of the ignorant with the idea of a "presence" peculiar to temples made with hands. The advocates of such presence forget, it is clear, that the term "house of God" is used, in the New Testament, of men, not of bricks and stones. "Whose house," says the author of the Epistle to the Hebrews, "are *we*," (chap. 3: 6.) Souls then, not material structures, are God's temples, and ought to be the great object of our building. To give our best energies to the rearing of mere material buildings, is to display a zeal not according to knowledge; it may lead moreover to error of a most pernicious kind. Against all anti-christian notions then, as to a presence in one place

more than another, let us guard most carefully; let us lift up our voice boldly as did the martyr Stephen. Such return to the errors of the past is, as he would have said, a "resisting to the Holy Ghost."

In conclusion, let us never forget that the doctrine of a local presence was made a ground in by-gone days for cruel persecution, not the mere outburst of disappointed orthodoxy, as was the case when Stephen was put to death, but cold-blooded tortures inflicted by a nominally Christian but really Satan-possessed Church. Such persecutions, let us remember, the Church of Rome still justifies, and will doubtless, if ever she recovers the power, revive. Let us beware how in any wise we imitate her.—Those who persecute men for their opinions know not what spirit they are of. What folly to mistake victory over men's bodies or estates for victory over men's souls! Truth needs not to be so advanced; it is content to wait safe in God's keeping till He shall make it triumphant, till Saul, the persecutor, shall become Paul, the preacher. The eye of faith sees Jesus who once suffered for the truth now raised to God's right hand, patiently waiting for the time when all foes shall be made His footstool. To Him every knee, we are assured, shall bow, every tongue confess. And if in defence of the same truth His people suffer with Him, they shall not suffer in vain; if we suffer with Him, we shall be glorified with Him also, glorified not as men count glory in the mere success of our cause, but in having been made the means under God of bringing others to be partakers of the same truth.

"There is, IN THE SYSTEM OF ROMANISM, such an essential intermixture of the civil and the spiritual—the claims of the Church of Rome have such a direct bearing on the civil and political rights and interests of man—that it concerns individuals and nations, and the liberties of the people, that this system should be narrowly watched, and that it should not be regarded as, in all respects, entitled to be placed on the same footing with other forms of religious profession and belief. I trust and hope, we are now going to set ourselves resolutely, in the name of God, to a protracted struggle. We altogether mistake the matter, if we think that this is just one solitary crisis to be met by one solitary effort. We must be prepared for a prolonged and a protracted struggle. Popery does not proceed by fitful efforts; but by one systematic plan, prolonged from day to day, from year to year, and even from age to age, till she accomplishes her end. She has lost no opportunity, and she continually perseveres, and we must just do the same. We must adopt practical measures, whereby we may calmly watch the progress of Popery, and take steps, deliberately and perseveringly, to resist her progress, until at last, we shall be enabled to boast, that our country is in reality, as well as in profession, a Protestant land."—*Dr. Candlish.*

At the Christian's Grave.

'Tis a blessing to live, but a greater to die,
And the best of the world, is its path to the sky.—
Be it gloomy or bright, for the life that he gave,
Let us thank Him—but blessed be God for the grave!
'Tis the end of our toil, 'tis the crown of our bliss,
'Tis the portal of happiness—aye, but for this,
How hopeless were sorrow, how narrow were love,
If they looked not from earth to the rapture above!
But the portals of death open out on the skies,
And the mortal who enters in ecstacy flies,
An angel of light, to the throne of the KING;
While the echoes of Heaven in harmony ring
With the song of the seraphs, "Oh! blessed are they
Who die in the LORD, and from earth come away—
They rest from their labors—the works of their love
Have followed, and crown them with glory above." WILCOX.

The Lost Soul's Funeral.

WRAPT in a Christless shroud,
He sleeps the Christless sleep;
Above him, the eternal cloud,
Beneath, the fiery deep.

Oh! Christless shroud, how cold,
How dark, oh! Christless tomb!
Oh! grief that never can grow old,
Oh! endless, hopeless doom!

Oh! Christless sleep, how sad!
What waking shalt thou know?
For thee, no star, no dawning glad,
Only the lasting woe!

To rocks and hills in vain
Shall be the sinner's call;
Oh! day of wrath, and death, and pain,
The lost soul's funeral!

Oh! Christless soul, awake
Ere thy last sleep begin!
Oh, *Christ!* the sleeper's slumbers break,
Burst thou the bands of sin!

BONAR.

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

MALAGA.—MR. HALL.

THERE has been formed at Madrid, with the Marquis of Vilama as President, and others high in rank as chief officers, a "Society to protect and defend the United Catholic Church in Spain."

It declares its first object to be, to obtain the names of the millions of Spain, (without distinction of age or sex,) to the following petition of Spain:

"WE, the subscribers, pray the Constitutional Cortez to pass a decree, that the United, True, Roman, Apostolic, Catholic Religion shall continue, and forever be, the religion of the Spanish Nation, excluding all other worship, and that the enjoyment of all the rights, privilages, and prerogatives of the Church, according to the law of God, and all the force of the holy laws of said Church, be perpetually guaranteed."

This petition is to be put in circulation by the parish priest in every parish in the kingdom: all the names are to be on paper of uniform size, and when all are received at the Central office, will be bound in one or more volumes.

After being offered to the Cortez, this original document is to be sent "to the Vatican, as an imperishable monument, and a solemn public testimony of our own faith, and the faith of our fathers, as well as to preserve in living activity, our ancient glory, grandeur, and power."

Copies of the entire petition will be printed, names attached, and the book thus prepared, will be sent gratuitously to all the libraries of Spain, to all Spanish and foreign bishops and vicars.

You may expect to hear that five millions of names have been attached to this petition. Ask American churches to *pray!*

As regards the advisability of printing here, there can be but one opinion, it seems to me.

The facts are: 1st. Spain *has never* permitted the entry of Foreign printed Spanish books.

2d. After having promised to "*permit*," she proves faithless to her promise.

3d. There is no law which prohibits printing.

4th. Matter printed here is of fifty per cent. more value, because gratifying to the national pride.

Tracts can be printed very cheaply. Paper is cheap, and the ordinary price for labor is twenty to forty cents per day.

For want of other printed truth, Mr. Alonzo and myself have commenced the publication of a weekly newspaper, filled with the facts and stories of the Gospel of Christ, together with an exposition of portions of the word of God.

We are working through all the channels open to us, and the cause of Christ daily and obviously advances.

Mr. Alonzo is addressing audiences of ten to fifteen hundred in Seville, in Roman Catholic churches which for the time have been abandoned. He says, "If you could see the *immense* multitudes who attend these meetings, you would remember the words of the Master, 'The harvest is great, but the laborers are *few*.' Must we," he adds, "lose this blessed opportunity of telling these of Jesus, the beauty of His doctrine, and what He did for them and for us, because the meetings are called under the name of clubs?"

Greece.

ATHENS.—MR. SAKELLARIOS.

[A good report of a year's labor.]

FOR fifty-two weeks I have superintended "The Star of the East," issued

every Saturday, in all twenty thousand copies; and the "Child's Paper," every month, (twelve times a year) in all thirty-six thousand copies; nine pamphlets, also tracts, in all twenty-one thousand two hundred copies, and most of them were circulated during the year. On no one of the fifty-two Sabbaths was I absent from the city of Athens, and, with one exception, and that on account of the weather, the Bible class has been held in my house every Sabbath morning.

Our Friday evening rehearsals, with the Scripture expositions, have been continued without one failure. I have had the superintendence of Gospel instruction in the Sabbath school under my immediate charge, and in that held in the basement of Mr. Kalopothakes' house, through the year.

Besides the above, I have been, and am still, a regular member of the Philanthropic American Greek Committee, (and its Treasurer,) for the relief of the destitute and wretched Cretan refugees, which Committee disburses the benevolent contributions of the noble American people. This I consider one of the most important means for the extension of American influence and of our missionary work.

But with all these blessings, the one which fills my heart with the greatest joy is the conversion of my nephew, the son of my brother in Macedonia. He came from curiosity to see me, and through the mercy of God his heart was interested in the "truth;" he was convinced of "righteousness and a judgment to come," and we have evidence that he has been regenerated by the Holy Spirit. He enjoys with us family prayers, and religious conversations, so that we see by his daily life he is truly a disciple of our Lord and Saviour Jesus Christ. We pray that the God of Missions may specially bless this young man, and consecrate him to the blessed work of preaching the everlasting Gospel among his countrymen.

MR. CONSTANTINE.

THE services are most encouraging, the number in attendance being constantly on the increase, and the attention excellent. All we need is *conversions*. We have observed the week by prayer and enjoyed it very much. Some Episcopalians attended the meetings, but none belonging to the Episcopal missions. I fear the clergyman sent here by Dr. Hill is a man who has no sympathy with our work, but we have the Lord on our side.

Chili.

VALPARAISO.—DR. TRUMBULL.

[It is the purpose of the Board to concentrate its work for South America mainly in Chili. There can be no doubt of the wisdom of such action. Some of the reasons for it are more than hinted at in the following statements.]

REV. Mr. Merwin at my urgent counsel proposed to come and preach here for a time in Spanish. He did so on the last Sabbath in December, and on the first in January. Thirty Chilians came the first time, and twenty or thirty belonging to my English congregation. The next time the number attending was larger, and the proportion of natives greater. The following Sabbath he was in Santiago, and I preached for him in Spanish. There were ninety persons present, I am informed, of whom four-fifths were natives.

One of these came yesterday to ask for a conversation that he might find peace in believing. "What is this faith," said he, "by which we are to be saved?" and "why," he asked after explanation, "can I not find peace?" He seems to be truly anxious. I trust he may not be far from the kingdom of Heaven. He brought his Bible with him under his arm, to ask for explanations. He thanked me for praying with him.

We must look to the sons of Chili to be the real bearers of the Gospel to its people; and even now there are tokens that God may pity us and raise up some for this task.

P. S. The enquirer comes to see me, and says God has given him peace. He read a letter he has written to a brother inviting him to come to Christ.

TALCA.—MR. SAYRE.

Last Sunday night there were present at the preaching service about twenty inside the room, and about forty at the door, who listened attentively during the entire service. Many of the latter class are drawn from curiosity, and others with a real desire to hear the word, but afraid of being seen inside the room. A gentleman who attends our meetings regularly, and who understands the feelings and prejudices of his countrymen, especially of the upper classes of which he is a representative, said to me the other day: "You must have a well furnished chapel, or you will never succeed in getting the better classes to attend the meetings."—Although I do not favor the idea of suiting the tastes of the rich, I believe if we could make more show of permanency, it would enlist more confidence and a much larger audience. The house in which we live and hold our meetings is the best we could obtain, but as soon as opportunity offers I shall take a more suitable one.—Can the Society do any thing in the way of furnishing the chapel? I have already spent over two hundred dollars on the present one, and it will be beyond my power to furnish another. During the last month several educated young men have called here for religious reading, and for the purpose of religious conversation. The fear of public opinion keeps many from identifying themselves with us. The spirit of dislike and opposition on the part of the Romish party, is becoming daily more and more manifest. Many seem to think it meritorious to thump at the doors and windows, shouting out all kinds of diabolical invectives. The singing proves a great success, and is a pleasure and profit to us all. The Bible class on Monday evening is attended by fifteen or twenty, who engage in the exercise with much interest, and I trust with profit.

Mexico.

MISS RANKIN.

At the present time, two of our men *are laboring in Durango* and vicinity, two in the state of Tamaulipas, two in Cayderta and towns around, one in Linares, and one labors in Monterey, who, besides his daily visits among the people, superintends the Sabbath-school, and conducts religious services. They appear to go out with the spirit of the early Apostles. I said to one, as he was starting to go under dangerous circumstances, "Are you not afraid of robbers?" he replied, laying his hand on his heart, "No, the spirit of God is here, and if God be for me, who can be against me?" Another, as he was leaving for an untried portion of country, says, "Let us have a season of united prayer, that the blessing of God may go with me." Thus these converted men go out, prayer is their watch-word, and the promises of God's word their entire dependence, and is it strange that results follow? I fully believe that the evangelization of Mexico can be carried forward mainly by her own people. Only a few leading minds are required to direct these native agencies which providence is raising up.

An Evangelical Society was formed in Saltillo some two years ago, the members composing it being men of considerable intelligence, have mutually instructed each other in the Bible, with occasionally some assistance from the Bible Society's agent. Saltillo is seventy-five miles from Monterey, and is a city of some fifteen thousand inhabitants. Rev. Mr. Park, who has had charge of the Seminary during the summer, proposes to go there and see what is necessary to be done.

I was much gratified recently in receiving the following communication:

"The Evangelical Society of Artisans directs to you these lines. This Society proposes to co-operate with you in any way that you think best for the progress of the truth. We have already established a Sabbath-school, in which we try to teach the Truth as contained in the Bible. This Society has not taken the name of any denominational sect in particular, as we have not had any book which explains in Spanish the rules and regulations of any of the Christian churches.

"Notwithstanding, we have adopted some doctrines proved by the Bible, and for this end we have made that sacred book the principal object of our studies, particularly on the Sabbath. In our meetings, the object of which is the propagation of Bible truths, we have collected quite a number of children and grown persons. We have also a school during the week, in which instruction is given gratuitously, so as to propagate in every way the doctrines of our Lord Jesus Christ. This congregation is composed mostly of poor artizans, whose poverty has been caused for the want of employment, in a great measure produced by the persecution of Romanists; who were our friends, but now treat us with the utmost contempt.

"For this reason our resources are so limited, that we are not able to furnish the books for the proper instruction of the schools we have commenced. Our means only furnish support for our families."

Canada.

The French Canadian Missionary Society has assigned the following laborers to the support of this Board—who will report directly to the Board:

Department of Colportage.

1. 2. Messrs. H. Garayt and A. Boy, residing at Three Rivers, (on the St. Lawrence between Quebec and Montreal,) as a centre. These being two of our newly arrived colporteurs. Monthly salary and traveling expenses, Canadian currency, $64.

3. J. Gatagnol, another newly arrived colporteur, residing at St. Hyacinthe, on the Montreal and Portland Railway, and about forty miles south of Montreal. Salary and traveling expenses, $30.

4. A. Solandt, one of our long tried colporteurs, residing at Inverness, county of Megantic, in the district of country between the Portland Railway and Quebec. Salary and traveling expenses, $34.

Department of Evangelization.

Rev. R. P. Duclos, stationed at St. Hyacinthe, as above—an important centre—where he has commenced a school, and organized a church. Salary and expenses, $60.

Whole amount, monthly, in Canadian currency, $188; equal in American currency to about $250.

Mr. James Court, in notifying us of the assignment, adds:

"This arrangement will give you the support of four of our best colporteurs, and the mission station of St. Hyacinthe, which is an encouraging one."

In our next we shall give more particular account of the work of that noble Society, now thirty years old, and of the fields covered by the laborers assigned to our support.

France.

[We insert these two extracts from the "Christian Work."]

"It was interesting, though little noticed by the Protestant public, to see at the Christmas fair on the Boulevards, a stall on an open space, bearing the inscription, "We testify that the Father sent the Son to be the Saviour of the world," and from whence flowed an incessant stream of Gospel tracts, and oral teaching. Sometimes the public would stand in hundreds, listening to the bold, earnest testimony to the grace of God. Free-thinkers would come violently to insult, blaspheme, and mock; but invariably the crowd was against them, often laughing and hooting them away. The two Christian Frenchmen set their faces like a flint, and God gave them gentle boldness to come off victors in every encounter. The fullest liberty was enjoyed, and at the close of the arduous campaign of twelve days, a police agent, who had been present during the most violent scenes with the blasphemers without interfering, said: "It is a pity that men who can do so much good as you should ever die!"

This is the fifth time that these evangelists have proved that we have the fullest liberty to do good, if we know how to use it. It is one of the many fruits of the

Exposition of 1867. It also proves that the religious fibre in our population is not destroyed: what they hate are the Jesuits, and on their account all ecclesiastical form; but give them the pure words of our Lord Jesus Christ, and speak with the earnestness of personal experience, and they will listen, and come again and again to hear, and often to express gratitude for good received." * * * * * "The statue of Voltaire has obtained subscribers enough. The new edition of his works is rapidly bought up, and the increased audacity, in word, and pen, and deed, against religion (in every shape), government, and law, seem to bewilder all the powers of the State. Everything seems converging to impregnate France with Voltaire even as before her great Revolution.

Now, what is Protestantism doing? As a whole, it has lost its energy. While everything calls for a sturdy testimony in word and deed, it is cold, languid, dead. Individuals there are, and here and there even a church or an institution, who shine with the true light of Heaven; but, to use the words of one of our best periodicals, 'The general works of French Protestantism languish, and several are falling away. It is felt that some of these societies are no longer, as formerly, vigorous organisms, animated with abundant life, but are almost fallen into the state of simple automata, whose very mechanism is at times out of order. What is wanted everywhere, more or less, is a deep inner life to animate and give warmth to external activity.' What is wanted is the Spirit of God to breathe over the slain and make them live. If only this need were felt!"

Missionary Intelligence of other Societies.

[AMERICAN BOARD.]

CENTRAL TURKEY MISSIONS.—Mr. Trowbridge writes from Marash:

"Yesterday I returned from a trip to Zeitoon, a place, as you know, long famous in all these regions, on account of the wild and lawless character of the inhabitants. The town itself is built right against the side of a high rock, the houses ranging one above another like a flight of stairs, the roof of the lower house forming the front yard of the one above it. In one place I counted eleven houses thus piled one above another. The streets are right on and over and *through* the rocks. Altogether the external appearance of the place is very singular.

In 1864, Dr. Pratt made a professional visit to Zeitoon, to attend one of the principal men, who was dangerously sick. In 1866, Mr. Montgomery, with a native pastor of Marash, and one or two native brethren, attempted to make another visit. They were met, however, on the edge of the village, by a large mob, and were violently beaten and driven off, one in one direction and another in another. But several native preachers or helpers have visited the place from time to time during the past two or three years, have generally been well treated, and have found that the true leaven was working in the hearts of some of the people.

About six months ago a native preacher was sent from here. He has remained there unmolested till the present time, and has had abundant opportunity to preach that Word whose entrance giveth light.

As the brethren were not expecting me, my arrival [on Thursday] created quite a sensation. In the evening we had a little meeting, which was attended by twelve or fifteen persons—tall, stout fellows, many of whom had never before had an opportunity to speak with an American missionary. On Friday and Saturday evenings meetings were held, attended by from twenty to twenty-five persons. On the Sabbath I preached twice, and towards evening baptized a child of one of the Protestants.

On Monday morning, two hours before

sunrise, I started for home. My guide was one of the Zeitoon Protestants—a tall, gaunt man, past middle life, who has suffered much there for Christ's sake. At one time the people blackened his face with a coal, put him astride of a donkey with his face towards the tail, and thus paraded him through the streets! A crier went before him, shouting, 'Thus shall it be done to all who reject the worship of saints, who do not honor the Virgin Mary,' etc., etc. There is now no persecution, and the preacher is on friendly terms with the Armenians and their ecclesiastics.—The soil is rich and deep; the seed has been and is now being sown; pray that it may be watered of the Spirit, and bear a quick and abundant harvest."

[AMERICAN BAPTIST MISSIONARY UNION.]

SIAM.—Dr. Dean writes from Bangkok: "During the week a report came from the pastor of the church at Banplasoi that the Catholic priest had taken one of his flock and had him still in irons, and that the local magistrate dared not interfere to liberate him. The case has been presented by the United States Consul to the authorities at the capital, and it remains to be proved what may be the result."

Speaking of the lately deceased king, Dr. Dean says:

"The last public act of the king was in keeping with his character. In his love of his favorite science, he held his court during a half month at Hoa Wan, where he entertained with royal munificence a great number of Europeans, and with them observed the total eclipse of the sun on the 18th of August. It is thought that he there incurred the fever of which he died." During his reign, the late king "occupied himself with the making of canals and roads, the building of ships and steamboats, and the training of his troops. In intelligence and liberality he was first among Asiatic monarchs.

"To Christian teachers he gave perfect freedom in their work, and by personal kindness encouraged them. Yet he died, as he lived, a Buddhist, and in the high places, Buddhism sits as firmly as it did thirty years ago. True, intercourse with foreign nations and the study of western sciences has, among the nobles, destroyed some superstitions. The Prime Minister, acknowledged by all to be the most able man in the kingdom, is a rank infidel.—Others might truly subscribe themselves, as the late king did in a letter to one of the missionaries, 'Your friend, but a sincere hater of Christianity.' Only a few are sufficiently awake to hate; the dead, dread, apathy of Buddhism is on them."

CHURCH OF ENGLAND'S MISSIONS IN CHINA.

Rev. Mr. Moule writes from Kingpo:

"An old man, a headman of a branch of the clan, came in to converse. 'Pardon me,' he said, 'if in my weakness and simplicity I ask about a few things which I don't understand in reference to your honorable doctrine.' 'Father, say on,' I replied. 'Well,' he said, 'some people will have it that when Christians die the foreign minister is instantly informed of it, and down he hastens, extracts the eyes and liver of the departed, who then, and not till then, is interred. Of course I don't believe this,' he said, (firmly believing it all the time, or at least fearing it to be true, I suspect,) 'but people say so.' I laughed and gazed at him till he laughed, and then I commenced an elaborate reply. First, I remarked, that, greatly as I admired the Chinese race for ingenuity, intelligence, filial piety, and so on; profoundly as I respected the old gentleman before me, I could not but be amused, not so much at the existence of such silly tales, as at the ready and almost universal credence which they obtained. I told him plainly that I believed this to arise from satanic influence. These rumors had no ground in fact, but the priests and votaries of Buddha and Taou, and of other ascetic sects, trembling for their wealth, if their craft were ruined by Christianity, invented these tales, and Satan made the people believe them. I then descended to particulars. What if it were done—the man is dead and insensible—worms will soon do the work. But this, by the way, it is wrong and sinful to mutilate even the

dead. Secondly, if foreigners wish for eyes and livers, pirates abound, and foreign gunboats are numerous; how is it that they fail to obtain a supply in that direction? Why, as in my case, for six long years study and stammer, and teach and travel, and get ill and distribute books, and yet not scoop out so much as one eye, after painfully toiling for a handful of converts? Thirdly, our Christians dwell in the north, in the south, in the east and in the west; sometimes deaths are numerous; how can I, with but two legs, step to the four quarters of the compass on one day? Fourthly, we very seldom, if ever, attend a funeral till the corpse is in the coffin and the coffin fastened down. Fifthly, the whole story is a falsehood. I paused, and the old man exclaimed that his heart was satisfied and relieved. 'But bear with me,' he said, 'if I ask you one more question.' 'Speak freely, father,' I said. 'Well,' he said, 'I hear that you forbid ancestral worship.—How can that be according to right?' 'Allow me to ask a question in reply,' I said. 'How many times in a year is the ancestral feast spread?' 'Four times at the most,' he replied. 'Well then,' I asked, 'what is to become of the hungry ghosts of your distinguished progenitors during the 361 days which remain in each year?' Again I went on to say—though this remark seemed puzzling—'Since as your sages say, the good go to the happy place, the bad to misery, if your ancestors are in heaven they will not care to leave ambrosial food for your cabbage. If any people are, alas! in Hades, they cannot come out to feast on the steam of your pork. Once more, the principle of the whole concern—alas! now overlaid by superstition and idolatry—is filial piety. Now very many of your honorable nation care not for their living parents, but, as soon as the breath has left their bodies, they spread an elaborate feast for their parents' spirits, which feast, after all, fills the bellies of the undutiful children.—True filial piety is, as Confucius himself teaches, to reverence and obey your parents when alive, to remember their teaching and follow their example when dead. Now this virtue is strongly inculcated in the Christian doctrine, and is diligently practiced by all true Christians." The old man, after asking other questions, seemed satisfied, and will, I hope, attend our chapel.

LONDON MISSIONARY SOCIETY (ENGLISH INDEPENDENT).

In the Island of *Madagascar* Protestant Christianity seems at length to have gained a firm footing. Several years ago, a Christian prince having succeeded to the throne, four spots which had become memorable during the early persecutions were set apart as sites for churches. Says the *Chronicle:*

"At Ambatonakanga was the first prison in which they had been confined. In the trench, under the hill of Ambohipotsy, the first martyr, Rasalama, was speared. Over the precipice of Ampamarinana, and within sight of the royal palace above it, on the crest of the city, the fourteen martyrs had been thrown. On the high ground of Faravohitra, the four nobles had been burned alive."

The present sovereign, Queen Ranavalamanjaka, crowned Sept. 3, 1868, has shewn herself well disposed towards Christianity. Religious liberty was proclaimed in the following clause of the Coronation Speech:

"And this also is my word to you, ye under heaven, in regard to the praying: it is not enforced; it is not restrained; for God made you."

The (Catholic) French of Madagasca manifest much jealousy of the favor shewn to Protestants by the new Queen. The first Memorial Church being completed, an invitation to the opening services was sent to Her Majesty. As soon as the French heard of the intention of the Queen to be present at the opening of Ambohipotsy church, a private message was sent to the Prime Minister, telling him that it was beneath the Queen to attend, and that neither the Emperor of the French nor the Queen of England would do such a thing. I heard yesterday that, to appease them, it was possible the Queen would go once to the Catholic chapel.

ACTION OF THE BOARD.

[The Editors are authorized to say that this action has been approved by the vote or assent of the following-named Directors: The Rev. Drs. S. I. Prime, W. I. Budington, E. F. Hatfield, H. D. Ganse, R. R. Booth, T. W. Chambers, Ray Palmer, S. D. Burchard, P. D. Van Cleef, T. R. Smith, D. C. Van Norman, W. W. Newell, and G. W. Woodruff, and Messrs. J. B. Hutchinson, A. S. Baines, F. H. Wolcott, G. D. Phelps, E. S. West, C. C. North, Chas. Taylor, G. S. Coe, J. D. Vermilye, J. Robinson, and T. S. Young.]

The Committee to whom was referred a Criticism in *Putnam's Magazine* (January, 1869,) upon some of the publications of the AMERICAN AND FOREIGN CHRISTIAN UNION, beg leave to report the following statement and resolution:

In the Spring of 1868, when the UNION removed its offices from Chambers Street to the *Bible House*, it was found that a large quantity of books had accumulated in the store-room, none of them having been reprinted within more than ten years.

In the Summer, the attention of the Board was called by one of the Committee to the character of some of these books, and it was alleged that they were not to be relied upon as authentic. It was at once unanimously agreed that the members of the Board should take copies of the books for examination, and in the meantime *their issue should be discontinued.* The Board was also informed that the books were rarely called for; and from that time all advertisement of them ceased.

At the first meeting of the Board *in the Autumn*, the Publication Committee was authorized to dispose of the accumulations in the Book-room.

The Clerk in charge was instructed by the Secretaries to make no more sales of the books in question, and their circulation was terminated.

The public will understand that it was after the steps above described had all been taken that the attack in question was made upon the Board.

In regard to the authenticity and accuracy of these books, and of the other publications of this Society, the present Board of Directors find no reason to pronounce a summary decision. It is not probable that any such decision could unite the views of all the Directors, even after the most careful examination. Without such examination no decision of the Board could command the approval of the community, or do justice to the learned and excellent men by whose sanction these books at first were published. The public, we are sure, will approve the wisdom of the course by which the Board has quietly withheld from further circulation every book that could be thought to be open to any legitimate objection.

Yet it must also be clearly and emphatically stated, that no satisfactory *proof*, in any form, has ever been presented to this Board of the untruthfulness of any of the books of the Society.

Resolved, That this Report be adopted and published in the CHRISTIAN WORLD.

EDITORIAL NOTES.

FACTS OF TO-DAY IN MEXICO—A few only, but most weighty and significant.

The movement to which we have been impelled by the clear Providence of God, has been commenced, and is now in hopeful progress in the Capital City. This newly undertaken enterprise, designed to aid in introducing the essential elements of a Protestant civilization and Christianity into that long afflicted neighbor land, is heartily welcomed by many leading Mexican gentlemen, some of whom are among the foremost in social position. The Press sent from New-York is there, and will be wisely and energetically employed.

In many parts of the interior, we hear of a spirit of inquiry in reference to the truths of the Bible. And, *what is most amazing*, six churches on the basis of the word of God have been spontaneously organized, in some of which both sacraments have been administered without an ordained minister. More than suggestive these facts, surely. They ought to quicken the Christian pulse, and draw forth prayer and help from every one who believingly uses the petition, "Thy kingdom come." God puts this new obligation to-day upon the Churches and Christians of America. As those set to watch and report, as well as work, we emphatically affirm that upon the face of the earth *there is no field more open, more needy, more desirous, and more hopeful of speedy and large results from Christian effort* than the broad line of country stretching from the city of Mexico through the city of Zacatecas to Monterey. This is the section we propose to occupy fast as we may. Starting long ago from Monterey, we now advance a second line from the Capital City.—You who may, *give prayer and help!*

SPAIN.—No Society, English or American, will probably succeed hereafter in introducing its publications into Spain. In view of the public meetings recently held in behalf of Spain, it is but right to state that this Union is the only Society that proposes to engage in Evangelical work in Spain. If there be those who wish to render special aid to that work, we shall be glad so to direct and employ any contribution.

WE CHRONICLE the appointment, in the place of Dr. Mattison deceased, of the Rev. WM. BUTLER, D. D., as the "Traveling Secretary of the Union for the Methodist Episcopal Church." We welcome our brother to this great and responsible work in the firm belief and hope, that through his energy in ordering and executing his mission, a correct sentiment may be diffused among the Methodist Churches respecting the issues presented by the Romanism of to-day in this land, and that our brethren in that great denomination may be moved to lend us needed help in scattering broadcast among the unthinking masses information concerning the plans and spirit of the Romish hierarchy.

ABOUT MONEY.—We don't believe in *chronic* complaint or grumbling about receipts. Nor do we believe in *perpetual begging*. Muller's plan after all is best, to let *the facts do the begging*. We set the facts before you. Only *read them*, this we ask. If facts don't stir the heart and bring out the purse or check-book, no added words of entreaty will do it. Two things we add. One, encouraging to all, that *our receipts are in advance of last year*. The other, that they *have not met* our greatly enlarged appropriations for *this year*. We leave the practical inference to every interested reader.

MISCELLANEOUS.

The Deans of Canterbury and Westminster on Affiliation with Non-Episcopal Churches.—There are very significant indications of the progress which liberal Church principles are making in England. The Dean of Canterbury, the learned and distinguished Dr. Alford, has put himself again and again upon record as in favor of the admission of dissenting clergymen into pulpits of the Church of England, and of acts of inter-communion with their Churches. Sometime since the Dean of Westminster, the brilliant and accomplished Dr. Stanley, expressed the opinion that the only way to save the Church of England was to treat the dissenting clergy as on an equality with themselves. Lately, at a meeting at the house of the Rev. Newman Hall, he avowed his opinion of the desirableness of occasional pulpit exchanges between the Dissenting clergy and the clergy of the Establishment. It is beginning to be felt both in England and this country that the most powerful blow is to be given to Ritualism, not by ecclesiastical trials, but by *practical exhibition of the unity of Evangelical Protestantism.—Prot. Churchman.*

The Sacramental System Tested.—"The broad fact which stands in the view of all the world, is, that Queen Isabella has been living the life which Louis XIV. lived, and which many other sovereigns have lived; but which is made more than usually revolting in their cases, by the cloak of religion which is cast over it. We have had, nominally, Protestant Sovereigns who have lived no better lives than Isabella of Spain; but then we give them up to plain censure, and we say, that the less any talk of religion is heard in their cases, the better. The single point which offends us in the present instance is, the thrusting forward a dignified priest of the Roman Church, as having a part in all this immorality. The people of Spain have thrown down the statue of their queen, and have dragged it through the streets. This was the verdict of common sense, and of outraged national feeling. But if the people were substantially right, then the queen's confessor, Monsignor Claret, must have been frightfully wrong. He has seen, for a dozen years past, the queen sinning, constantly and perseveringly, and not repenting. He has seen her going on, unblushingly, in a reckless course of profligacy. And yet he has, in the full knowledge of all this, 'confessed and absolved her,' week by week, or even day by day; and has left her to believe the fatal lie, that he, a poor, weak, and sinning creature, could actually pardon and cancel all her sins. Others may call Monsignor Claret 'a holy' and 'deeply religious man,' if they will; but we should be very unwilling to award him any such commendations. It is not, however, of him, so much as of the system, that we complain. Without any doubt or hesitation, we say, that the Romish Church has flagrantly sinned in the case of Queen Isabella. Her moral offences were known to all men, yet her confessor could 'shrive her,' week by week, and even her 'Holy Father the Pope' could stoop to send her a signal token of his approbation, the golden rose, blest by him, and held to confer peculiar privileges. Thus sanctioned and approved by the chief men in her church, how was poor Isabella to imagine, that she was, after all, a wretched offender against even the decencies of life, and an object of loathing to nineteen-twentieths of her own subjects?"—*London Morning Advertiser, 1st Oct.* 1868.

A Church in Revolution.—No careful student of the events of the past six months can fail to recognize the revolutionary character of the present struggle in the Protestant Episcopal Church. It is not mere logomachy. Neither is it a contest

about unimportant questions of church millinery. Nor yet is it only a strife about doctrinal differences. The very nature and relations of the Church itself are the points in issue. And it is high time that this question was plainly put before the people.—*Protestant Churchman.*

Gavazzi hard at work.—Alive, active, stirring as ever. *Christian Work in Italy*, says, that he has preached and lectured in Venice, seventy-nine times; in Leghorn, forty-six; in Milan, twenty-two; in Guastalla, twenty-six; in Florence, fifteen; in Lucca, twelve; as well as repeatedly in Pistoria, Como, Verona, Padua, Mira, etc., etc. And his discourses are orations in which the speaker's whole nature —body, soul, and spirit—is earnestly engaged, frequently occupying two hours, and delivered to immense and excited crowds. There is probably no preacher in Italy who, in the same period, has been listened to by half the same number of persons. His varied natural qualifications for the work elevated and sanctified by the grace of God, give him advantages not possessed by any other living preacher, and place him foremost in the van of Italian evangelists.

Annual Methodist Statistics.—The magnitude and growth of Methodism in this country is well shown by the following summary, just published:

	1868.	*Increase.*
Annual Conferences	71	3
Bishops	9	—
Travelling Preachers	8,481	477
Local Preachers	9,891	430
Total Preachers and Bishops	18,381	910
Members	1,255,115	109,034
Total ministers and members	1,273,496	109,914
Adult baptisms	67,065	7,982
Infant baptisms	46,207	3,549
Total baptisms	113,272	11,531
Churches	11,692	570
Parsonages	3,810	240
Value of churches	$41,693,922	$5,808,483
Value of parsonages	$6,276,579	$915,284
Total value of churches and parsonages	$47,970,501	$6,723,767
Sunday-schools	15,885	544
Sunday-school teachers and officers	181,666	6,721
Sunday-school scholars	1,145,167	63,276

Protestantism in China.—A missionary in Tientsin reckons up that since Marshman began at Serampore, in 1799, three hundred and thirty-eight missionaries have labored among the Chinese. Their average term of service in China has been nearly seven and a half years. Of the three hundred and thirty-eight missionaries, one hundred and twenty-four are now in the field. Of these missionaries, four have labored from thirty to fifty years, seventeen from twenty to thirty years, sixty from ten to twenty, and two hundred and twenty for less than ten years. They have represented thirty-one different societies, mostly in England and America. Four translations of the Bible into classic Chinese, some ten dialectic versions of the New Testament, three hundred and forty-eight religious and four hundred and fifty-two secular volumes in Chinese, and two hundred in English, represent their literary labors. There are two printing establishments, Methodist at Fuhchow, and Presbyterian at Shanghai, where movable metallic types are used, besides large amounts of printing done from blocks in the Chinese manner.

Scottish Reformation Society.—The competition was held recently in Radway's Hotel, London, for the prizes offered by the Scottish Reformation Society to the members of their Protestant educational class for the City of London. This

class has been crowded throughout the session, upwards of four hundred being enrolled. No fewer than one hundred and ten young men sat down to compete. Upwards of twenty such classes are to be established in London and throughout England. Besides these classes, arrangements have been made to deliver a short course of Protestant lectures to each of five of the Young Men's Christian Associations in London; and at the close of the course, prizes to the amount of £50. are offered to be competed for by all the members of those associations who attended this course. The lectures will be delivered in the halls of the respective associations throughout London. This promises to be one of the most interesting and important efforts initiated by the society amongst the young men of that metropolis.

Archbishops on Religious Liberty.—In this country, if we could believe Archbishop Purcell and the public utterances of the Paulist Fathers, religious liberty is a dearly cherished Roman Catholic institution. They would have us believe that the persecutions of past years were political rather than religious, and that Protestants have but stolen Catholic thunder in appropriating the principle. It is, therefore, interesting to listen to the Cardinal-Archbishop of Valladolid, who, in a recent pastoral, thus speaks:

"There is another thing they wish with criminal intent to plant. It is called religious liberty, whose legitimate and natural manifestation consists in wishing to bring to Spain all the false religions in the world, and which are the enemies of the only true one there can be, which this magnanimous nation loves and venerates. And, as this diversity of false religions fortunately has no followers amongst ourselves, it has been necessary to take the resolution, as extravagant as impious, to try to create some. They have begun to carry into effect this infamous resolution in in this noble and religious city of Valladolid, where some heretics have established themselves, who dedicate themselves to distribute tracts and pamphlets, to expose books, and to sell mutilated and corrupt Bibles."—*Independent.*

Papacy in Scotland.—Against the threatened Papal Hierarchy in Scotland, the Scottish Reformation Society presents, and amplifies with proof, these grounds of Protest:

1st. As *Christians*, on the ground that this is the extension of a system of anti-Christian error, a system that dishonors all the persons of the Godhead: subverts the doctrines of the Gospel: and is, in a fearful degree, ruinous to the souls of men.

2d. As *Protestants*, we protest against the Papal Hierarchy, because its erection proceeds on the assumption that Scotland is a heathen country. All our ministers and all our congregations it ignores, holding the former to be no ministers of Christ, and the latter to be no part of His Church.

3d. As *citizens* of a free country, we protest against the setting-up of the Papal Hierarchy in Scotland. It is the introduction, not of the *religion* of Rome, which has existed among us since the tenth or twelfth century, but of the *government of* Rome, which was abolished by statute at the Reformation, and has never since been restored, nor even now can be restored without violation of the statute.

4th. As *subjects of Queen Victoria*, we protest against the erection of the Papal Hierarchy in Scotland. Despite all the apologies that may be offered for it, and all the spiritual pretexts, under which its true character and design may be attempted to be hidden, we unhesitatingly proclaim it to be a GOVERNMENT, set up in our free country, by a foreign temporal monarch, for the purpose of controlling the inhabitants of Scotland, in both spirituals and temporals.

Christian Heroism.—A late number of the *Missionary Advocate* is devoted to historical sketches of the various Missions of the Methodist Episcopal Church. The following incidents are related of the first missionary to Africa :

"Brother A. Cummings met Brother Cox in Philadelphia, and said to him, 'Brother Cox, why will you go to Africa : Do you not know that you will die there quickly?' The divine fire flashed from the eyes of the missionary ; his lips quivered, and he said : 'I know I cannot live long in Africa, but I hope to live long enough to get there ; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa is redeemed.' To a brother minister who said to him, 'You will die in Africa,' he answered, 'If I die in Africa you must come and write my epitaph.' 'And what shall I write?' said he ; to which he replied, '*Though a thousand die, let Africa be redeemed.*' He went to Africa and soon died. In the missionary cemetery at Moravia, there lie by Brother Cox eleven of the thousand, and yet the children of the Church are ready to go, serve, and die there,"

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th March, 1869.

MAINE.

Lebanon Centre. Cong Ch. & Soc'y	12 25	
West Lebanon. Free Will Bapt. Ch. & Soc'y	2 00	
Minot. Cong Ch. & Soc'y in part of L. M. for Rev. Elijah Jones	26 00	40 25

NEW HAMPSHIRE.

Exeter. Sarah A. Rowland	4 00	
Auburn. Rev Jas. Holmes	2 00	
Ossipee Centre A friend	5 00	
Milton. Cong. Ch. & Soc'y	8 00	
New Market. Cong. Ch. & Soc'y, in part	4 20	
" " M.E.Ch & Soc'y	3 30	
Wolfborough. Rev J. Wood and family	6 93	
Derry. 1st Ch. & Soc'y	20 00	
Nashua. 1st Ch. & Soc'y	45 15	
" Olive st. Ch. & Soc'y	32 50	
		131 08

VERMONT.

Williamstown. P. F. Bernard	2 00	
Middlebury. Cong. Ch. & Soc'y	38 32	
" M.E.Ch. & Soc'y	11 44	
		51 76

MASSACHUSETTS.

Framingham. Eben Eaton	5 00	
Monson. Cong. Ch & Soc'y by E. F. Morris, Tr, to constitute Geo. A. Converse a L.M.	42 00	
Malden. T. C. Whittemore	5 00	
Holliston. Cong.Ch. & Soc'y	26 25	
Boston. A friend, for L. M. of Rev. Jas. B. Dunn	30 00	
Medway. Village Ch. & Soc'y	19 90	
Enfield. Cong.Ch. & Soc'y	75 00	
Newburyport. Miss F. B. Bannister.	20 00	
Arlington. John Field	100 00	
Clinton. Class No. 1 in Cong. Sab. School	5 00	
Melrose. Cong.Ch. & Soc'y for L.D. of Rev. Albert G Bale	117 70	
Winchester. Cong.Ch. & Soc'y.	123 25	
Worcester. Central Ch. & Soc'y	79 23	
☞ ERRATA —For John st Ch. of Lowell, read South Ch & Soc'y. to make Mrs. W. H Richardson and Mrs. Mary G Benjamin L.M's		
		648 33

RHODE ISLAND.

Newport. A friend		5 00

CONNECTICUT.

West Meriden Cong. Ch., to constitute Benj. H Catlin, Eli Butler and E. B. Everett, L.M's.	98 23	
North Branford. J. F. Linsley	20 00	
Glastenbury. 1st Cong. Ch., to constitute Rev. J. E. Kittridge, Dea. J. B. Williams, and W. S. Williams, L. M's	130 12	
Wolcott Cong Ch	7 00	
Bristol. Cong Ch. to constitute Dea. L. Blakeslee and Henry K. Skinner, L.M's	54 77	
Farmington. 1st Church $30 of which by Henry D. Hawley, to make Alexander Patterson L.M., balance makes Robert Lawrence L.M.	82 18	
Pomfret. Cong. Ch. in full of L. M. for Rev. F. H. Hyde	13 00	
Plainville. Cong. Ch. to constitute Rev. W.W. Atwater L.M.	49 60	
Hartford. Asylum Hill Cong. Ch. W. B Willard to constitute W. B. Roberts L.M.	30 00	
		484 20

NEW YORK.

Cuba. Pres. Ch., Rev. C. B. Gardner	25 00	
Homer. Cong.Ch., Mrs Electa Root Rev. Dr. Holbrook	125 00	
Stapleton. S.R. Ludlow	3 00	
N. Y. City. Woman's U. M. Soc'y for Miss Rankin's school, gold $31.	40 50	
" W. H. Aspinwall	10 00	
" W. E. Dodge for Greece	10 00	
" Mrs. S. F. B. Morse made a L. M. by her husband	30 00	
" Robert Hoe	10 00	
" LeGrand Lockwood	25 00	
Dexter Mo. Con. in Pres. Ch.	8 00	
Coxsackie. 2nd Ref'd Church, Alex. Reed, Tr.	13 58	
Astoria. Ref'd Ch	47 00	
Nyack. " "	35 50	
Mannsville. Cong Ch. & Soc'y by Rev. Calvin Chapin	4 50	
Brooklyn. Walter Aikman to constitute Rev. S. T. Spear, D.D., a L.M	30 00	
" B. W. De Lamater	20 00	
North Argyle. United Pres. Ch.	12 65	
Albany. M.E. Ch. Rev. Dr. Peck	47 10	

South Argyle. United Pres. Ch..... 22 65
Gorham. Rev. N. S. Lowrie..... 5 00
Albion. Asa Howard..... 5 00
Rome. Pres Ch. $42.02, J.B. Jarvis $5, Mrs. A. Ethridge $2..... 49 02
Geneva. Pres. Ch..... 76 57
Danville. " " C. Rothe, S. W. Smith, Dr. G. W. Sheppard, Mrs. E. Sheppard, Mrs. M. McCartney $3 each, Mr. R. S. Faulkner $1..... 16 00
" M. E. Ch. $8, D. Hanne $3..... 11 00
N. Y. City. Edmund Dwight for legacy of Henry Dwight, for France..... 350 00
——— 1,477 07

NEW JERSEY.

Bloomfield. Luther Clark..... 15 00
Newark 3rd Indus. School, for the Cretans..... 21 00
Bergen. Dutch Ref'd Ch. Rev. B. C. Taylor..... 46 53
West Hoboken. Duncan Campbell's Bible Class for Greece..... 8 00
Orange. John C. Baldwin.....250 00
Hudson City. Mr. Munroe..... 50
Jersey City. 1st Cong. Sab. School, Mrs. Mary J. Kipp..... 25 00
Stewartsville. O. S. Pres. Ch..... 58 46
Camden. Messrs. Voorhees, Scovell, Woodhull $5 ea..... 15 00
——— 438 49

PENNSYLVANIA.

Germantown. Mrs. Sam'l Harvey. 5 00
Philadelphia. David R. Griffith... 5 00
Alleghany. Ladies of 1st U Pres. Ch. for Mr. Moorehead, Italy.....175 00
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" M. E. Church..... 14 35
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" Mrs Nelly Eyster, Sab. Sch'l class of 2nd Ev. Luth. Ch..... 83
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The Duty of the Hour.—Who will take Part?

BY REV. E. S. ATWOOD.

MEN give the best evidence of their hatred of error by their willingness to combat it, and by the sacrifices they make to overthrow it.—Simply enrolling one's self on the side of truth, does not count much. Other things beside love of the right may be essential in determining partizanship. It would require large credulity to suppose that every politician took his side from patriotic convictions. Nor is profession a proof of deep emotion. Mere *words* count but little. It requires no great self-sacrifice to make an *argument*. Earnest *appeal* is not a very expensive outlay. *Invective* is the *cheapest* possible explosive, and the most worthless, making a noise but proving nothing. Zeal for the truth can be shown in a better way. Work and sacrifice are its highest manifestations. Find out how much you are willing to give up and to do for the right, and you know how much in love with the right you really are. The testimony of the hands is stronger than that of the head. Let faith show itself by works. The eloquence that talks dollars and gives dimes, is not above suspicion. Mere *theorizing* takes nothing out of a man, and does not prove him gravely in earnest. Let him put heart's blood at the disposal of the cause he espouses, and his sincerity and zeal become something notable.

It was in this way that Paul made his apostleship a power. His soul was stirred within him at the idolatry of Rome, as previously it had been at Athens. He longed to persuade men of its falsity, and show them a more excellent way. It would have been an easy and respectable and common method of proceeding, if he had contented himself with declaring that really this Roman Mythology was an abominable thing which should be stopped—that the Flamens and Augurs were doing

great mischief, and hindering the progress of civilization—that some measures should be taken to put an end to it, and so on, according to the old accredited formulas for freeing his mind; and then, as many a man since has similarly done, he might have taken great credit to himself for his opposition to the errors of Rome, and looked about for some other available heresy which he might combat at arm's length or on paper. But no—"So much as in me is," he says, "I am ready to preach the Gospel to you that are at Rome also"—and preach it there he does, making his way thither through imprisonment, and shipwreck, and hardships of every sort, and in spite of bonds, making the Imperial City tremble with his reasoning of righteousness and judgment to come—opposing Jesus to Jupiter, and proving Him mightier, till the empire of truth became a power in that wild riot of paganism, a power which no persecution could silence, no opposition crush. He uttered his protest against idolatry, and it might have fallen like an empty sound upon unheeding ears—but he made it immortal and irresistible, by a life more eloquent than any logic. After the word, came the work and the sacrifice, and that living epistle was known and read of all men.

Whatever necessity was laid upon the ancient apostle, there is equal need that the *disciple of to-day* should recognize it as a duty, and feel a willingness, with all his other endeavors to spread the truth—to preach the Gospel to them that are in Rome also. With the single memorable difference that he need not now *go* to Rome, because Rome has come to him, there is not much unlikeness between the ancient and the modern work to be done. The Romish heresy in the Christian church has many features in common with the Roman mythology, from which it is quite probable they were borrowed. The ancient sacrifice of the victim is matched by the modern sacrifice of the mass. The lifting up of the offering from the altar, finds its counterpart in the elevation of the host. The priesthood that officiates in the modern cathedral, is lineally descended from the orders of Flamens and Augurs in the ancient temple. The Dies Festæ and the Saturnalia of the old Empire reappear in the Saints' days and festivals of the church of the seventh century and onward. In an æsthetic point of view, the old Paganism was superior to the new. The ever young and blooming hierarchy of the old mythologic gods, had a beauty and attractiveness beside which the motley company of Romish saints seem flat and commonplace. Ceres, graceful goddess of harvest-field and garden, is a lovelier conception than St. Bridget, transferred from her home in the Emerald Isle to a seat in the peerage of heaven. Hercules, with club and lion skin, ridding the earth of monsters, is a more heroic personage than St. Patrick killing snakes. The sluggish Styx, on whose banks the shivering soul must wait till rude Charon with his leaky boat sees fit to ferry it over, is vastly superior in mythic grandeur to the prison-house of purgatory, from which a proper

succession of masses, secured by a judicious outlay of dollars, can liberate the tormented spirit. It is a fact of considerable importance, not always sufficiently taken into account, that Roman Catholicism is largely the ancient Paganism, modernized, with a rearrangement of drapery and a substitution of Christian for mythologic names. It gets and keeps its hold over its deluded adherents, by precisely the same methods. Both are spectacular and dramatic in their rites. Before the altars of the old and new Romanism alike, gorgeously robed priests minister, while choirs of sweet-voiced boys raise the song and swing the censer of incense.—Both alike have a spiritual idea hidden under the outward form, which the select few may perceive, but which the common multitude never grasp.

There are some who take the ground that special Christian labor among Romanists is needless, because they have Scripture and the substantials of Christian faith. It is to be kept in mind that they have them in PAGAN form, and hold them in the pagan spirit. Or, on the other hand, it is held that the masses of the Romanists are uninstructed, and that this is the best form of religion for them, as if a false faith were profitable to any body. Precisely the same argument against missionary effort might be used in regard to any well-to-do, respectable heathenism.

And it is also to be borne in mind that enough of Christian truth enters into modern Romanism to give it a vitality which the old paganisms never possessed. The time will never come, when the world at large, the young in particular, will not be moved by pomps and shows—and however gross the error, let it be inbred in the forming soul and nascent mind of a generation, and nothing but a miracle can ever extirpate it. The old heathenisms, limp and sinewless as they were, yet held the world in awe for centuries for this reason—and the modern paganism of Rome, *with its added vitality* and spirit of propagandism, is something that *will not die out in itself. It must be met and vanquished by Gospel truth.* However fair an exterior it presents—none too fair some of us think—it is essentially pagan in its spirit; and every step of its advance is a step backwards towards the old darkness.

The other heathenisms of the world, against which missionary assaults are made, are on the decline. Buddhism and Brahminism and Mohammedanism, and kindred faiths, are surely dying of old age. But Romanism is taking, in England and this country at least, a new lease of life, and is the chief obstacle to the Christianization of the world. With that barrier down, there is absolutely no hindrance to the free proclamation of the Gospel in all quarters of the globe. Like the Apostle of old, therefore, *the Church of to-day* should recognize the situation, and *by voice and zeal and energetic action declare,* "I am willing to preach the Gospel to them that are at Rome also."

Almost every form of error has its vulnerable point, and *at that point*

assault is to be made. Much of the effort against Romanism in the past has been ill-tempered and ill-considered, a mere guerilla warfare, that did little execution. It has been customary to use epithets of scorn and reproach as the principal projectiles. The Romish Church is bullet-proof against such missiles. Nothing suits it better, for in such a battle it can beat any enemy with his own weapons. Romanism has been so long accustomed to deal out anathemas and excommunications that it is a master in the use of invective. Poor old Pius even in his dotage sits down and indites a call for an Œcumenical Council, in words as bitter as though his pen were dipped in gall, and closes with invoking the "wrath of Almighty God, and of his blessed apostles Peter and Paul," upon any man who shall oppose or contravene his precept, command and invitation. To bandy epithets with such an opponent, is a losing game. Secure in its infallibility, the Romish Church can outcurse the world.

It makes capital also out of what it calls persecution, and wins sympathy from tender-hearted ignorance, by the portrayal of what it calls the unmerited wrongs done it. A persecuting church is always the first to cry out against any thing like persecution directed against itself.

The *weakest point* of Romanism is its *logic*. Its claims rest upon *assumptions*, not *proofs*. Pushed to a trial of the merits of the case by *argument*, it is shorn of its strength. That sort of encounter, therefore, it has always avoided, excusing itself on the ground of its infallibility.

It can do so no longer. Under the pressure of accumulated disasters abroad, driving it to this continent for a resting-place, Romanism, in this country at least, has come within the last two years to feel that this issue of argument can no longer be avoided. As has been said:

"It finds that the common people of this land are less easily won by mere glitter, than the peasantry of other countries; and again, that so far from being duly impressed with veneration for things ancient, they have even an undue fondness for that which is new and professedly an improvement on the old. They cannot be won by the prestige of her conquests elsewhere, but to a certain extent will investigate for themselves. In a great measure, they must be gained by argument; and so the Roman Catholic Church in America has to make a pretense of appealing to the reason and judgment of the people. It is an unhappy predicament for Rome to be driven from stratagem and fraud, and reduced to the extremity of taking up only the weapons which we love, but she abhors."

Nevertheless, she has ventured to risk arguing the case upon its merits, and

"The Papists of this country are now issuing a series of tracts, many of which are specious enough to deceive those who think for themselves to a limited extent, but never to any depth. Some of these tracts have a refreshing tone of innocent simplicity and artless candor. In others, the topic is some one of the few truths from which the corrupt Church of Rome has never seen fit to swerve, as for example, the Inspiration of Scripture, or the Divinity of Christ. By arguing lustily in behalf of such points, and observing a discreet silence regarding the truths she has wholly rejected or fatally perverted, she stands before the orthodox Protestant, as the cham-

pion of a vital truth, hoping that the gratified reader will be deluded into forgetting that she is on other points the advocate of soul-destroying error. All through these tracts quotations of Scripture are brought in so frequently as to create an impression that the Church of Rome is really supported by the Bible, even though her laity so seldom peruse its pages, and are never allowed an independent judgment respecting its contents. Nor, finally, is there lacking the distinct attempt to sustain the barefaced untruth that the reading of God's word is not forbidden. And these tracts, written for all the various classes of non-Roman Catholic Americans, are scattered broadcast wherever they may suit the locality."

They are scattered carefully in the railway trains, they are distributed in numbers at the doors of Protestant churches.

The old proverb seems to be verified that "whom the gods seek to destroy they first make mad," for never was madness more palpable than the attempt to defend the claims of the Papacy on the ground of reason and Scripture. Romanism has left the bombproofs and entrenchments behind, in which for centuries she has lain and laughed at her assailants. She has laid bare her vulnerable point, and it will be a disgrace to the church of Christ if she lets this golden hour of opportunity pass unimproved. There has never been before such a vantage given to deal deadly blows at the great Enemy. Now, that he dares stand boldly out in the sunshine of truth, and it may be seen whether he be of true royal blood wielding the sceptre by immutable right, or whether there be only a grim and fleshless skeleton wrapped in imperial robes, whether this Romish Church be the temple of the living God, or a whited sepulchre full of corruption and death, *now* it behoves the Church of Christ to see to it that the Gospel of Scripture and sound argument both, be *faithfully* "preached to them that are at Rome also."

To this *special duty of the hour*, some of the agents of the Church are in some measure awake. Partly in connection with the movement inaugurated by the American and Foreign Christian Union, but more through an independent awakening of the conscience and the thought of wise, observant Christian editors, ministers and laymen, able writers in all parts of the country are now discussing in daily journals, in our magazines and quarterlies, the various germs of the Romish error and practice, and testing the claims of the Romish Church in the light of Scripture, history and common sense, avoiding all petty invective, but allowing the fire and hammer of the truth to have full weight and heat. A series of controversial tracts to meet the points raised by the Romanists, has been projected, some of which have been already issued, and others are in preparation.

And America is not alone in this work. In Great Britain, Romanism is already what it is soon to be with us, a perplexing element in the State. The matter is being pushed to an issue, whether Romanism shall rule Great Britain, or Great Britain rule it. Throughout the United Kingdom, Protestant associations are organized in the large towns and

cities, whose object is the enlightenment of Protestants as to the real character of Popery in its religious, social and political aspects, and the conversion of Romanists. These ends are sought, by the delivery of sermons and lectures—the distribution of Protestant publications—mutual improvement classes for the study of the Romish controversy, and weekly public discussions on such subjects as "Popery Opposed to Civil and Religious Liberty"—"Characteristics of Popery"—"The Reformation, how it was brought about"—"Poetry *versus* Popery"—"The Monastic System and its Results"—"Can the Sacrifice of the Mass be the same as the Sacrifice on the Cross?"—"Private Judgment, a Duty and a Divine Right"—"Is the Worship given to Departed Men and Women, Idolatry?"—"The Aggressive Aspect of Christianity"—"Popery exalts the Priest and degrades the People." These Associations issue and circulate maps, showing the number and position of the Romish Churches in Great Britain. By constant challenges and letters to members of Parliament, whose answers are published and scattered among their constituency, they endeavor to prevent political support to the Papacy. Romanism in Parliament is watched and heralded, and whatever it plans or does is exposed to the light of day. By all fair and legitimate means, its growth is hindered and its schemes opposed. What it gains, if gain it does, must be in a frank and honorable way. Our brethren in Great Britain are in earnest in this matter, as well they may be, since nearly two millions of dollars is paid out annually from the public treasury for the support of Romanism, and "every session of Parliament for many years has brought fresh demands, and produced new concessions," till in the judgment of some "the Protestantism of the Throne itself, and the liberties of the nation are threatened with subversion."

Singularly enough, it is only in professedly Protestant nations that the prospect seems dark. Every where else, the signs of promise multiply. In Austria the cause of Reform goes bravely on, marching with stately step, from triumph to triumph, in spite of anathemas and Papal bulls. In Mexico and South America there is marvellous awakening.—In France, "many symptoms manifest the growing activity and influence of the Free Evangelical Churches. The new mission stations opened by the church worshiping in Taitbout Chapel, Paris, are crowded with hearers. Wherever these mission-rooms are opened, equal success attends the work." In Italy, especially in the North, there has been in almost every direction a marked development of religious interest, and multiplied proofs of the power of God's truth with the fruits of his Spirit. And last, and most wonderful of all, in *Spain*—the last stronghold of the Papacy on the continent, the home of the Inquisition, whose once proud power, under Rome's insidious prompting, sent forth the Great Armada to crush Protestantism out of the world—in Spain, out of the last of

many revolutions, has arisen freedom of religion and of the press. The Œcumenical Council which the Pope has summoned to assemble in Rome, the first which has met since the famous Council of Trent, convened three hundred years ago to avert the progress of the Great Reformation, will have as much to do as its great predecessor, and will accomplish as little. Bitter centuries of oppression have taught the people a lesson which they will not soon forget—and with the death of the present incumbent of St. Peter's chair, will expire the ancient prestige of the Papacy in Europe.

And what are we of this land and generation ready to do for ourselves and the world in regard to this matter? In all this ferment of the nations, is America to stand idle and inert? We who have grappled so stoutly, and wrought out to such successful issue every other problem, shall we not try our hand at this? Are *we* willing to preach the Gospel to them that are at Rome also? Now while the hierarchy is in a measure disheartened by the blows of doom, coming so thick and fast upon it—now while the invincible Church stands trembling, not knowing where next the earthquake will open beneath its narrowing foundations—now is the time for America to join this grand crusade of Divine light and force against the Infidel stronghold of spiritual despotism. Oh! for a prophet's lips to set before the land the greatness of its opportunity—an anointing from on high to proclaim to all the people the acceptable year of the Lord! Let the sound go out through all our borders, from Atlantic to Pacific coast—across the broad prairies, and down through blooming savannahs—from the pine rocked forests of the North to the summer waves of the Gulf—a sound of the mustering of hosts, preparing the way of the Lord, and making his paths to victory straight!

Popery on the Pacific.

BY REV. A. M. STEWART.

A SPECIAL aim of the Popish priesthood is to look after the foreshadowing of things, in order to preoccupy sections and points of coming interest. By long study and practice they have in this business become the most skillful proficients. Far in advance of all others, ecclesiastics or statesmen, her leaders and guides foresaw that this wonderful Pacific coast was to become the termini of Western emigration: that here the star of empire would reach its meridian; that here Europe, America and Asia must meet and strike hands; and that after immense aggregation and congregation around this centre of worldly interests, vast influences must go out to every nation and isle of the sea. Whoever lacked

foresight of these things, Rome did not. And though we may dread, yet do we greatly admire her sagacity and consequent action. With far greater wisdom, and on a far larger scale than others, has she adopted means to take and keep possession of this broad, rich, fertile region—this, in its bearing upon the future of the land and the world, the most important portion of the earth. The Roman Catholic nations have been searched for money and for the most accomplished and fitting teachers, both priests and nuns, to control the education in this land of promise. Already, in the costliness of her buildings, in the number and extent of her churches, her institutions and her sectarian schools of all grades, she is achieving more than all others together. In every particular her facilities for educating the young are greater, as they are better and more thoroughly organized.

Here, too, she makes more studied pretensions to unsectarianism—affirming that she is even liberal, and without intent to proselyte. Yet here, cropping out and visible to all who will look, are every one of her subtle influences, and they are wonderful as well as legion. Here she grants the largest sensual indulgence, in order to counterbalance a jealous spiritual restraint. Her votaries here, as much as elsewhere, are sedulously trained into a spiritual slavery; yet every pretext is seized upon and encouraged for recreation and enjoyment. The religious aim seems to be: "Robust in body, feeble in soul." Through the priesthood, still seems to be uttered the old proffer: "All this world will I give thee, only fall down and worship me."

One of her special aims now fully apparent on this Western side of the Continent is, to monopolize the education of the daughters, both Catholic and Protestant: knowing full well, if she be able to get the future wives and mothers under her control, she can speedily and easily control the community. To an alarming extent, Nunnery Schools are patronized by professing Protestants. Indeed, were it not for this support, these now flourishing schools would soon languish. Here, as elsewhere, no girl, who has been from two to four years in one of these schools comes out untainted by the many subtle essences of Popish superstition, and many a one, the priests boast, has become a confirmed Roman Catholic. Just before leaving New-York on a Pacific mission tour, I met a young lady lately from the Pacific side. Making some inquiries of her concerning the churches in a certain place where she had lived, her reply was: "I know but little about any, save one; I am a Catholic." It was known to me that her friends were nominally Protestant, but I learned from her that she had been three years in a California nunnery.

In Austin, Nevada, I visited lately a family, where the mother was a professed Presbyterian, and the father a man of the world. Attempting a conversation on the subject of religion with a grown daughter, the immediate response came: "I am a Catholic." "How?" "Was two

years in a nunnery." Still later, I was at the death and burial of a lovely little girl, daughter of a prominent man in Nevada; and where the physician and myself were the only helps and mourners, save father and mother. The little daughter had been brought a long journey home from a nunnery school, in California, in order to have a joyous holiday season. On the way home she contracted that fell disease, small pox. When made conscious that death was near: "Mother," she said, "I want to say my prayers." "Say them, daughter." When uttered, they were thoroughly Popish. Prayers ended, the child continued:— "Mother, I want to *cross myself;* is it wrong?" What could a heart-stricken mother, a professed Protestant, under such conditions, answer her dying child?

Remonstrating with a mother, whose daughters were away at a nunnery school, the answer was in substance: "Any thing like domestic help on the Pacific Coast is very difficult to obtain. The nuns take entire and thorough charge of their pupils, not only during school months, but vacations also: thus relieving us mothers from all care.— Protestant teachers will not do this."

To retain within the Protestant fold as well as to save the daughters on the Pacific as elsewhere, we must excel in all educational and religious influences and facilities. And to accomplish this, vastly more of means, of men and women, of effort and self-sacrifice are demanded.

The Rochester Convent School.

[We ask attention to the following communication, taken from the New-York Evangelist. The writer is the Rev. S. M. Campbell, D. D., pastor of one of the largest Presbyterian churches in the land.]

We have an institution in Rochester, called the Convent of the Sacred Heart, at which many young ladies from Protestant families are being educated, with the stipulation that their religion will not be in any way interfered with. To my great sorrow, one of the members of my own flock is an inmate of that institution: and as she was recently at home on account of sickness, I gathered the following information concerning the management in the convent.

Protestant girls as well as Catholics are forbidden to attend any religious service, even on the Sabbath, outside the convent. Those whose parents reside in the city are made no exception to this rule. They are not allowed to go even where their own parents worship. Their only resource is the convent chapel. Miss T., of my own church, says:

1. "I find it very difficult to practice my own religion. They do not forbid it, but their rules and regulations render it almost impossible.—

In order to pray in secret and read my Bible by myself, I am obliged daily to disobey the rules. No pupil has a room by herself. About thirty young ladies lodge in the room where I sleep, and we are barely allowed time to undress and get into bed when a 'sister' comes through to see that all is right. I get up in the dark, after she has gone through, and kneel down and pray. I manage the case something in the same way in the morning. They seem trying to make us forget our own religion as much as possible. For a time I yielded and gave up my Bible and prayer, but lately I have done as I describe.

2. "Every Sunday they require us to learn a 'Gospel,' and furnish us with Romish Testaments for that purpose. The girls generally use these Testaments, but last Sunday I used my own, and intend to do so hereafter, though they do not seem pleased with it. We are required every day, from half-past eleven to twelve, to listen to a lesson on the doctrines of the Catholic Church. The Protestants do not recite or answer questions, but they are required to put away their books, sit round the teacher and listen respectfully to what she says. Her teaching lately has been on purgatory, and the distinction between moral sins and venial sins.

3. "We are required to attend chapel service daily. We come in with long black veils thrown over us, and moving very slowly. On Sundays we have white veils. It seems very solemn; much like a funeral. On the altar are images of the Virgin and St. Joseph, and we are all required to 'bow down to them.' We all conform to this regulation.

"Since Lent came in seven pictures have been hung on each side of the chapel, and in coming in we are expected to kneel before each one in turn on our way to the altar, while they pray to the Virgin. This is called 'the way to the cross.' The prayers are mostly for souls in purgatory. Several of us Protestants respectfully declined kneeling to the pictures, and were reprimanded for it in the chapel. Then we were taken into a room by ourselves and talked to very severely.

"I have to use great effort to resist these influences. Two Protestant girls, members of a Presbyterian church in Pennsylvania, go through the whole ceremony. They have been in the convent some time. One of our Protestants has just bought her some beads, and has great faith in them. She thought she got a clear day not long ago by using them in prayer."

How faithfully the promise not to interfere in any way with their religion is kept with the Protestant young ladies at the convent of the Sacred Heart, let candid readers of the above statement judge for themselves. How wise it may be to place our daughters at school where the influences are so bad that we feel obliged to exact any such promise, is still an additional question on which I would like to offer something at another time.

The Hull Convent Trial.

As especially timely, we transfer to our columns a part of the Solicitor General's able address, and also the substance of appropriate comments from some of the leading public journals in England.

In his exordium, the Solicitor-General said :—We have been occupied for weeks with details petty, mean, and contemptible—whether a nun's clothes were wilfully torn, or too much worn, whether she ate out of hours, and the like. Such wretched details had taken up the time of this great Court for one-and-twenty days. Still, the time had not been wasted, for, however trivial and contemptible the details might appear, the issue to Miss Saurin is one of social life or death. Another reason why our time has not been wasted is, that there has been an exposure to public view of what convent life in England really and habitually is ; and I cannot help thinking that this trial may do good in two points of view—first, as showing that it is at least possible to try a convent case, and to lay bare the interior of the convent without revealing any trace, the faintest possible trace, of what is commonly called " scandal ;" and next, that it strips off any veil of sanctity, and destroys any unreal halo with which the devout and heated imaginations of good people have been found to clothe and surround the so-called " religious life." Gentlemen, to that life to a great extent no Christian man can possibly object. To feed the hungry and to clothe the naked, to teach the ignorant, and attend the sick and dying, to pray night and day to Almighty God, to live simply by rule, and to use the world as not abusing it—these are things, happily, which Catholics and Protestants alike think right and good, and are bound by the teaching of their religion to practice ; or, if they cannot or do not practice themselves, at least to honor and reverence those who do. But to do this it is not necessary to enter into a convent—those who do enter into a convent may find from this case that they do but encounter temptations of a baser and a meaner nature. Dragged into " the light of common day," judged of by common understanding, this life loses all its romantic character, and turns out to be a very poor and ordinary affair indeed. Little sins created by silly rules foolishly enforced, childish penances for childish faults, boots worn round the neck, and dusters worn upon the head, pins and needles watched for as carefully as a miser counts up his silver or his gold, all simplicity of character destroyed by perpetual and petty self-consciousness and self-watchfulness, all independence of mind crushed out under abject humiliation (which is a very different thing indeed from true humility)—this is what, as it appears to us, convent life has come down to in the nineteenth century—at all events, as administered in the Convent of our

Lady of Mercy at Hull, and under the care of the defendants in this action. I hope, gentlemen, that one good result of this case may be to show men and women throughout the length and breadth of the land what utter rubbish all this is; what a parady it is upon the stern, simple, manly sense of the teaching (to use no higher names) of St. Peter and St. Paul! Not, indeed, immoral in the ordinary sense of the word, but dull, and unattractive, and prosaic, and utterly unsuited to all the best, and greatest, and most crying needs of the world around us.—Speaking, gentlemen, to Roman Catholics—in older and sterner times, when the world was harder and men were rougher, though more simple—I can imagine that the great monastic system of the Middle Ages may have had its recommendations as well as failings, and that in that state of things, its virtues and vices, its good and its evil may have been more evenly balanced. But I cannot help thinking that even then people who devote themselves to that life imitated too exclusively one part of the life of our Divine Lord and forgot the other; they remembered and imitated the forty days in the wilderness and the lonely hours in the garden or on the mountain, and they failed to bear in mind the marriage of Cana and the Feast of Bethany. Do not suppose I mean to make any attack upon a life of self-denial, or to deny that there may be persons to whom such a life may have a stern and austere attraction. There may be men and women whose duty it is to separate themselves from the world; and who may find some kind of serene satisfaction in going along their lonely path, if it be the path of Christian hope—kept fresh by Christian charity and lightened by Christian doubt. They may find that they outwear the temptations of passion and outlive the asperities of their temper, and may feel that their daylight has begun and ended amid influences of this kind. But if it be, let it be some simple and intelligible system founded upon the necessities of human nature, and administered according to it. And I cannot but think that the miserable narrowness which this case has presented, the petty personalities, the utter travestie of the religion of antiquity which has been displayed to us in the course of this inquiry—all this is not the life which is suited to the present time, or adapted to the wants of the age in which we live.

The *London Times* says:—A mere Protestant might have fancied that it ought to have seemed a peculiarly profitable exercise of religious patience and meekness in a community of these extremely religious pretensions to bear with a litigious and petulant Sister. On the contrary, they made a merit of enforcing the rigor of the law against her. Their own rules enjoined on the Superior "lovingly to admonish and sweetly to correct," but they threw themselves on the letter of the Canon Law as interpreted by St. Basil. The most odious features in the case are the incidents of the plaintiff's treatment after she had positively refused to quit the Convent, inclusive of the farce to which the Bishop was persu-

aded to lend his name, by which a Commission was summoned to register a sentence already decided an. Offences on her part cannot excuse the humiliations which these sisters, dedicated to Mercy, proceeded to devise in order to drive her out. Nothing can justify torture, and, unless nuns are more strangely organized than even this trial gives ground for suspecting, the measures of Mrs. Starr and her coadjutors at this stage of the history amounted to it. Torture, bodily and mental, doubtless seems a natural and judicious kind of chastisement to the heads of a society constituted on the principle that human weaknesses are mortal crimes, and that to hoard a pin ranks with the theft of a diamond.

The opinion of all Protestant communities—that is, the opinion of the most enlightened and progressive part of mankind—is that conventual vows and the so-called religious life are evils not sufficiently redeemed by any acts of charity and philanthropy which the persons who embrace them may render to the world. The vow, the perpetual obligation, the pretence that the conventual life is so ineffably high and holy that to abandon it is the most fearful of sins, makes the curse of the system.—When once the unhappy victim of ignorance or enthusiasm, or it may be of domestic persuasion, has taken that vow, which, judged on any reasonable principles of morality, is a greater sin than the breaking of it can be, there is no retreat, and however much the character may change, however irksome the life may subsequently become from causes accidental or natural, there remains only a dull submission, to be enforced by penances, and even physical compulsion, where the nun's own strength of will fails her. Now, let us grant what the Sisters say—that Miss Saurin was unsuited for the religious life. What does it come to except that the system was a bad one under which she could not leave that life except with a shadow on her as a nun who had received a formal "dispensation" on the ground that she was unfit for the highest calling of her sex? It is plain that this was what she thought, and what her relatives priests and nuns themselves, also thought when they bade keep to the convent until turned out. There seems to have been nothing really bad about this poor lady. When people came to the place she was glad to see them, and was guilty of saying so. She would take to a priest or an old gentleman, and even ask him to come to lunch. She talked to the little children (heinous offence in one who should have crushed out the earthly feeling of maternity), and the little children liked her. She talked to charitable ladies who visited the convent, and they, too, liked her. She had a lingering feeling for seeing herself neat, and she used to spend some time in mending her clothes. She had family affections, and wrote to a near relative calling him "dearest." From what we now know of the spirit of the convent we can imagine the effect of these qualities on the vacant, purposeless minds and the depressed spirits of the Sisters.

We can also see that as soon as Miss Saurin incurred the displeasure of the Superior, the charity which "thinketh no evil" took leave of the convent. The Courts of Law, though their proceedings are the record of human weakness and baseness, never revealed anything more lamentable than the accusations which the women with Mrs. Starr at their head, made against the unfortunate Sister. Some of these were gross exaggerations, some were proved to be false, and there is little reason to believe that any of them were true. One imputation was so gross that the counsel for the defence made no attempt to substantiate it, and the women who had made it endeavored to explain it away. This was the charge of forward behaviour to male persons who came to the convent, and of indelicate conversation in the convent. No one can doubt for a moment that the language in which this charge was made, did convey and was intended to convey, something very different from that to which it was smoothed down at the trial, and that made as it was deliberately and in writing, it would have left the plaintiff under the most grievous imputations if she had quitted the convent without having been cleared from it. Then there is the accusation of having robbed the dead body of a Sister—an accusation brought years after the alleged offence, and under circumstances which must lead any impartial person to the conclusion that it is unfounded. The deep spite of female hatred, made more bitter by the seclusion of the cloister, must have sunk far into the souls of this community before they could have done and said all these things.

The *Daily News* considers that the revelations of the trial itself must have their effect in rubbing off some of the false sentiment which is associated with a life of seclusion. But for ordinary people the common world is best. The scorpion in a circle of fire stings itself to death, and ordinary human nature shut in to itself irritates itself to madness. When men or women can rise out of themselves into the ideal, it is all very well to shut themselves away from the ordinary relationships and pursuits of life, but for ordinary people those relations and pursuits are the conditions of mental health. There is a healthiness about the open air of society which cannot be found in seclusion. There is a hectic flush on these devotees which is never seen in our healthy Protestant life. We may admire their self-denial, may admit their earnestness, may sometimes wonder at their zeal, and may even reverence their painful pursuit of an inward ideal to which they sacrifice the outward and the real; but the ordinary secular life of good Protestant people, with its sweet relationships, its innocent joys, its cares and its trials, its interest in the world and its anxiety for it, is a life which, being wholly in the Divine appointment, is far happier in itself and incomparably more profitable to mankind.

Truly, observes the *Standard*, the picture of conventual inner life, as drawn by those who know it best, is a very uninviting one. Those "externs" who have been wont to regard such houses as that over which Mrs. Starr presided, as secure retreats from the world, with its vanities and vexations, will hardly feel pleased at such a realization of their ideal as has been presented with the painful fidelity of a Dutch picture, while sister after sister has come forward to tell how naughty Mary Scholastica broke the rules, put back the clock, wore somebody else's boots, ate unripe gooseberries by stealth, made private notes of other folk's sins, slapped her disobedient pupils, and pilfered such scraps of bread and meat as the parents of poor children attending a Catholic charity school were able to provide for their little ones dinners. Still more extraordinary is the idea of even-handed justice which appears to prevail in establishments supervised by Roman Catholic ecclesiastics, who enter upon the trial of delinquents with their condemnation ready cut and dried, who hear what the accused has to say in exculpation of herself from charges which she only knows in outline, and the evidence in support of which is studiously kept from her. There is something wonderfully original, too, in an arrangement which provides that the erring one shall be deemed guilty unless four-fifths of her judges pronounce her innocent, and which sends her out into the world branded with what is, in her eyes, and in those of her co-religionists, an irremovable brand of disgrace when tried under conditions which seem deliberately designed to render acquittal impossible. Is there any "extern" who would willingly submit to stake his entire future upon such a hazard? Walking blindfold between burning ploughshares, crossing Sirat, or sleeping under the sword of Damocles, is safety itself when compared with the position of a nun cited before such a domestic forum as that by which, according to the testimony of both sides, poor Miss Saurin was brought at the instance of her reverend mother. And beyond all doubt there was the marked and systematic unkindness with which this unhappy young lady was treated, the unnatural restrictions which were put upon her correspondence with her relatives, the humiliating espionage and degrading punishments to which she was subjected, the eager malevolence with which her every word and act was caught up and wrested into proofs of a guilt which was always pre-supposed, when once the animosity of the Superioress had converted every inmate of the convent into an enemy who believed that she was doing God service by testifying against Miss Saurin. In this point of view the life of the religious in the Hull Convent will appear simply hateful to those externs who have read these "disedifying" revelations; while not even those whose sympathies go rather with the defendants than with the plaintiff can find much to say in behalf of a system which teaches rational beings

to answer a bell as if it were the voice of God; which elevates requisitions for new brooms, into grave religious exercises; which exalts wearing dirty dusters for head-dresses, into solemn acts of penance; and degrades ostensible devotion to works of piety and charity into a perpetual series of undignified bickerings, culminating in petty persecutions, of which moderately sensible school girls and averagely respectable servants would be heartily ashamed.

The *Telegraph* says: There is not a simple unchanged mediæval institution in England or elsewhere, intended for perpetual good, that has not fallen away from its original idea, and become a ghastly skeleton or a kind of mummy, intact because it is guarded from the open air. Our endowed schools, our universities, our local charities, are home examples: all over the Continent there are a thousand more culminating in that primitive Christian Church which, keeping to its old organization without its old life, is now that magnificent and stately imposture, the Church of Rome. We see in all Roman Catholic nunneries the same corruption on a smaller scale; for the perpetual spirit of self-denial and charity we have irrevocable vows, and the Church retains as moral prisoners the men and women who come as ardent volunteers. They do good, no doubt. Any drilled organization of men or women carrying help to the poor must effect a certain amount of substantial benefit; but the spirit of charity is lost, though the letter is fulfilled.

Nor does the evil end here. If we contrast the young novice full of holy and charitable thoughts, who takes leave of home and friends to devote herself to God and the poor, with the same woman in after years—peevish, querulous, revengeful, formally fulfilling her duties and spitefully watching her fellow nuns—we see the ill of making perpetual vows, instead of trusting to sustained devotion, the bond of a sisterhood. Any woman, young or old, can be pious, charitable, chaste; can tend the poor, nurse the sick, visit the afflicted; but why bind herself to do this forever? If a perpetual spirit of charity sustains her, she will do it; if not, her vow will force her into a monotonous mockery of mercy and good will; and at the best she will go about her nunnery like Keat's Lamia, "in pale contented sort of discontent." Yet such is the "moral perversion" of words, that a single woman living with her family, who devotes herself to charity, is still styled "of the world," and therefore "profane," while the word "religious" in Roman Catholic Church language is reserved for monks and nuns. In the middle ages, says Dr. Trench, "a 'religion' meant not a service of God, but an order of monkery; and taking the monastic vows was termed going into a 'religion.' Now what an awful light does this one word so used throw on the entire state of mind and habits of thought in

these ages! That, then, was 'religion,' and nothing else was deserving of the name! And 'religious' was a title which might not be given to parents and children, husbands and wives, men and women fulfilling faithfully and holily in the world the several duties of their stations, but only to those who had devised self-chosen service for themselves." This is still the spirit of the Church of Rome, and the evil is not confined to convent walls. For it sets a stigma of comparative *ir*religion on all without, and does its best to make the majority of the Christian world feel that from them a lower kind of morality, a less pure religion, a less ardent devotion, is expected.

And lastly, *The Rock*, the only religious journal from which we cite: All convent systems seem both un-Christian and anti-Christian. In other words, they are not only not warranted by Christianity, but are opposed to its very spirit, and so far are they from helping the soul onward in its journey to heaven, that too often they help it downwards to destruction.

The Popish nun is no product of Christianity, but of Pagan origin; she is but the reproduction of the Vestal Virgin of the ancient Romans. Like her Roman predecessor, she is bound to vows of chastity, living in seclusion, in the keeping of priests, and doomed in the middle ages to be *buried alive*, like her Roman sister, for the breach of her vows of chastity. Such is the origin of the nun. Not a syllable of Scripture can be pleaded for so unnatural an institution. It was alike unknown to the precepts and examples recorded in the Jewish as well as in the Christian Scriptures. The apostolic Church, too, knew nothing of it; and therefore we are bound to condemn it as un-Christian, and alien to the Gospel.

The fundamental fact that lies at the bottom of the conventual system is this, that the nun does not, as is supposed, leave the world behind her on the other side of the convent walls, but carries it with her in her own heart into solitude and seclusion of the cloister.

Even if the world is left entirely behind the nun, is it not *cowardly* thus to shun the fight which we are sent to fight against the flesh, the world, and the devil? Is it not *selfish* to shun a world, in which we may be a help, a solace, and a blessing to others—even to those most near and dear to us, that we may, as we imagine, with the more safety secure our own individual salvation? Is it doing the service of our Lord on earth, and meekly and lovingly walking in his blessed footsteps, thus to shun the discharge of those social duties and the practice of those social virtues which form a large and most blessed portion of our Lord's precepts, as well as a great portion of His practice when tabernacled in human flesh? Is it just to the Creator to bury under the convent veil, as under a napkin, some of the Creator's sweetest and

most precious gifts, meant for the good of His creatures? But Miss Saurin's case shows clearly that the world in some of its worst and most hideous forms was by no means an "extern" to this detestable convent at Hull. From the contradictions which were sworn to in that memorable trial, it is clear that the perjury of this wicked world was no stranger to these earthly saints in black and beads. From the uncontradicted evidence, it is further clear that the pride of the world even in its worst form, the pride of woman in exercising spiritual tyranny, was not shut out from this convent; nor were envy, spite, jealousy, cruelty, injustice, uncharitableness, and hardness of heart. The Convent of Hull was proved on Roman Catholic evidence to be a den of wrangling, jangling women, barren of every virtue, but prolific of almost every small sin conceivable. Can the world and its evil be said to be excluded from such a petty pandemonium?

The absolute liberty of the British subject requires the abolition of every nunnery on British soil. Cannot we do in Protestant England what was effected in Popish Milan (where nunneries were abolished by the legislative powers,) and what has been more recently effected in Popish Spain? The Romish apologists for nunneries tell us, forsooth, that "the nun is free to write to her friends, and to complain of any ill-treatment;" but the case before us shows the utter hollowness of this excuse, for even such a freedom of expression to her dearest and nearest friends was forbidden to Miss Saurin. We have a remarkable fact in corroboration of the present case on this very point. Twenty years ago the priests of the Church of Rome in England did all they could to keep within their grasp Miss Talbot and (what they thought more valuable) her fortune of £80,000, against her own wishes and the advice and remonstrances of her friends. They compelled that lady to write a letter to the *Times*, declaring that her stay within the nunnery was her own free act and deed. Further, by her own free will, forsooth, she was made to tell the world, in accents of touching tenderness, how fervently she loved the convent, and how she shrunk, with a sort of holy horror, from again connecting herself with the wicked world; how all there was happy as heaven, and sweet and sacred as the company of angels in that earthly Eden. And yet no sooner did the Lord Chancellor open, with his magic wand, the gate of her Eden than out flew Miss Talbot, and married in this wicked world, which she was in name compelled by priestly craft, avarice, and tyranny, to profess to renounce.

Success at Last.—Many agencies have retired from Brazil after a longer or shorter trial. But the Presbyterian mission seems to be successful. It was established ten years ago, by Mr. Simonton, who died last year; and since then over two hundred Portuguese-speaking adults are gathered into four churches, in and about Rio Janeiro. Four young men are studying for the ministry.

Lent, not Lost.

ALL is not lost that's passed beyond our keeping,
Light is not gone though sight be dim with weeping;
Sweet voices still are sounds of love repeating,
Though heavy ears scarce catch the tones retreating.

Wave after wave, in endless circles flowing,
Breaks on the shore to which our barks are going;
Our parted treasures, wafted there before us,
To-morrow's dawn may safely all restore us.

The gales of heaven, their odorous freshness bringing,
With swifter speed our battered hulls are winging,
And clouds, that hide the sun from our discerning,
Quench not the distant beacon's steady burning.

Brief is the space that from our loved divides us,
Thin is the mist that from their haven hides us;
Soft hands on high are beckoning signals holding,
White arms wait patient for our heart's enfolding.

There, where from sight our blessed ones have vanished,
There, where our Father dear recalls his banished,
There lies the home that knoweth no removing,
There lives the love that never needeth proving.

There dawns are pure, and purple lights unfading,
On happy brows dull sorrows casts no shading;
There gentle souls of coming ills are fearless,
And eyes once drooping, shining now, and tearless.

There all, and always, dwell within His keeping,
Who sleepless careth while our care is sleeping;
How can we dare to falter in our praying,
Their perfect bliss against our sorrows weighing?

Yet while we cease unwise and vain complaining,
We have but loaned—our title still retaining;
Love hath a lien that time nor death can sever,
Our own are ours, forever and forever.—*Congregationalist.*

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

MR. MERWIN.

Sketch of Churches and Missions in Chili.

In the mother church at Valparaiso we find a congregation of three hundred persons who meet every Lord's day for worship. The number of those nominally connected with the congregation is not far from four hundred. During the past year there have been connected with the church between eighty and one hundred communicants, twenty have been received on profession of their faith, and ten by letter from other churches. The two Sunday-schools combined have an attendance of between one hundred and forty and one hundred and fifty children and adults.

In connection with this church are several important branches of Christian work, as the Union Church Missionary Society, which employs a missionary, Rev. Mr. Swaney, on the coast. The latter is now established in Talcahuano, and preaches to the English-speaking people of that place, and where he has a congregation varying from thirty to forty, and a Sunday-school numbering twenty-five. He preaches also in Concepcion, Tome, and Puchoco, in which places the usual attendance on divine worship varies from ten to twenty-five. This brother expects soon to visit other parts on the coast and preach the Gospel to the residents who speak our own language.

The Bible Depository and Colporteur work which have sprung from, and are intimately connected with, the Valparaiso Union Church are at present accomplishing great good. Through these agencies hundreds of Bibles have been distributed, and many natives have been induced to read and study the teaching of Jesus. This congregation has been very much occupied for the last few months in preparing for the erection of a larger and more commodious house of worship, and have already raised funds for this purpose. The pastors report that "the influences of the Holy Spirit have, as we hope, not been entirely withheld from us: almost every Communion season throughout the year, there have been those who came forward to confess Christ before men. The weekly prayer-meeting has been regularly maintained with some degree of interest."

We turn now to the two Protestant congregations in *Santiago*, one consisting of English-speaking people—the other of Chilenos. The former has had an average attendance during the past year of forty persons, who have regularly joined in the morning service on the Lord's day. A Sunday-school numbering between fifteen and twenty has also met every week. At present there is no church organization in connection with this congregation, though in the latter are several members of the Union Church of Valparaiso.

The "Iglesia Evangelica" of Santiago, in which the services are conducted in the Spanish language, has an average attendance of twenty-five persons. The number of occasional attendants is about forty, while there have been meetings during the past year attended by nearly sixty individuals. The pupils of the Sunday-school number twenty, and some of these have given proof of their interest in Biblical study, by the perfect recitation at one time of Dr. Watts' Scripture Catechism for children. Others have received premiums for reciting perfectly at one time, the names of the principal Scripture characters—giving the distinguishing trait of each one. The number of communicants in this Native church is eight, —five of these are Chilenos and all are heads of families. Those who have publicly professed Christ this year before

men, are characterized by exemplary lives and by a zeal to make known their Saviour's teaching to their countrymen. Four others have applied for admission to the church, but their applications have either been refused or delayed for sufficient reasons. In connection with this Church is a school for native children, numbering now twelve pupils, who daily repeat in unison the Lord's Prayer and read the Holy Scriptures. It is believed by many that when this congregation removes from its present narrow quarters, to the neat and commodious edifice now being erected for its use, in a central part of the city, the attendance will be greater and the evangelical interest more extensive.

TALCA is the only remaining field. The past year, the first of the existence of the Protestant congregation in Talca, has necessarily been one of trial to the pastor and his flock. Yet the Lord has not withdrawn his favor from them. There has been an average attendance during the year of twenty-five persons, a weekly Bible-class of adults, male and female, numbering twelve, and a Sunday-school numbering twenty. The pastor reports several cases of recent interest, and rejoices that those who signified their willingness ten months ago to welcome the Evangelical cause in their midst have remained faithful and interested.

A desire has recently been expressed by several that an Evangelical church might be organized, that they might publicly confess their new-born hope, and partake of the sacrament of the Lord's Supper. A colporteur is employed in Talca, by the Bible Society of Valparaiso, and is under the direction of the pastor of this congregation. He has labored with some degree of success in placing the word of God in the hands of his countrymen.

VALPARAISO.—DR. TRUMBULL.

MR. MERWIN continues preaching here. Yesterday he preached well to forty-five persons on "Then shall ye discern between the righteous and the wicked," etc.

The man of whom I wrote you continues to express a living interest. A few days ago he went to have an interview with his curate, to whom he put two or three unanswerable questions: for instance, "Why was the Lord's Supper mutilated, and the wine withheld from the people?" He was informed that one reason was that the people did not wish to receive the wine! Then he asked again, "Why were not the people instructed and shown that so Jesus had commanded and so they ought to receive the Supper?" To this no answer could be given. Again he enquired of the curate "Whether the Gospel did not give peace to those accepting it?" "Certainly," said the other. "Well," said he, "I feel a peace superior to anything I have ever known: and am I wrong in putting my trust where it is, directly on Christ?" Although it was remarked to him that he must have been reading Protestant books, the curate spoke to him only in terms of the most marked civility. The result of his interview was to confim him in his newly-adopted hopes by direct faith in the Redeemer. Yesterday he was at the Spanish service listening with unwavering attention. He is full of anxiety for his wife now; and she said to Mrs. Trumbull, "I have for years been praying to God for my husband, that he might become a Christian; and now he is anxious and praying for me." She remained in town last week some days longer in order again to be at the preaching of Mr. Merwin. Though for a few weeks absent now she will return soon and come, I trust, to know the truth.

On Saturday I was told that a priest, one of the most intelligent, was asking where he could find me to call upon me.

To-morrow evening we hope to hold a Bible-class for those Chilians who may feel an interest in the truth.

France.

MR. FISCH.

WE cannot wonder enough at the amazing progress of the work at Noallon, that most bigoted city of Burgundy. It is to be ascribed, first, to God's blessing which was implored by special prayer-

meeting, held at Mr. Fourneau's demand, in the several counties where he had friends; but it is also for a good part the result of the preacher's unusual powers. You may imagine the fury of the whole clergy. The Imperial attorney was a friend of the Jesuits, but Mr. Fourneau by his open, frank manner, and superior reasoning, made such an impression upon the Sous Prefet that that governor took him under his protection. Noallon is admirably situated to be the centre of an extensive work, as it is at the point of three Departments, where Protestant religion is utterly unknown.

I was very happy to make the acquaintance of our new evangelist of Tonnerre, Mr. Perrenoud. He is a man of twenty-seven years, very winning in his appearance. The field of Tonnerre is very extensive and important but difficult, as no one accustomed to America might imagine. Tonnerre is the reverse of Noallon. Popery is now repudiated with disgust by the population. It reigns still by material, financial, social influences, but there is no belief at all in their hearts. The soul is as barren as the sand in the wilderness. But these difficulties are not reasons for receding; quite the contrary. They are connected with a great liberty of action, as the authorities themselves have no regard for the clergy which is there universally despised. The door is open. For the first time we have at Tonnerre, a neat little chapel, and a regular audience of fifty, (it is much for such a town.) At St. Martin the meetings are more numerous than at Tonnerre. Mr. Perrenoud will try to revive all the old meetings in the villages, and I have no doubt that under God's blessing he will succeed.

Mr. Bonhoure won a great victory at St. Leonard, a town of the Haute Vienne, where the chapel had been shut by the government, and had remained so for the last two years in spite of all our efforts. Mr. Bonhoure had to bury a Roman Catholic person converted to the Gospel. The Mayor ordered the grave to be dug with the suicidad in the reversed place. Mr. Bonhoure went to the Prefect who sent him back to the mayor, saying he would do what the Mayor decided, whilst the Mayor said he would submit to the Prefect. When Mr. Bonhoure saw that both played the game of the priests, he said that he would immediately telegraph to the Minister of the Interior in Paris. The Mayor, affrighted, yielded. Another grave was dug, and the population was so much roused by that conduct of their officials, that Mr. Bonhoure had on the cemetery nearly the whole city. They listened for three-quarters of an hour to the preaching of the Gospel. The impression was deep. Many were shaken in their conscience. From that time Mr. Bonhoure resumed his preaching in the chapel, before a large audience, without any interference from the government.

Greece.

ATHENS.—MR. KALOPOTHAKES.

The readers of the "Christian World" are aware of the efforts of some Episcopalians, both in England and America, to bring about a union between their own church and that of the "Anatolic Orthodox Church," and of the encouragement which they received on the part of the Russian Church to hope that at no distant time this will be accomplished.

As in all great questions of difference, so in this—the chief difficulty seemed to be the finding the proper way of meeting the demands of both parties. But this too has been solved by the Rev. Mr. Chrystal of Philadelphia, and now the matter is regarded as settled!

It seems that Mr. Chrystal, who is reported as one of the "religious teachers" in America and the author of a book called "A History of the Mode of Christian Baptism: Philadelphia, 1861," came over to the little island of Syra (Greece), and presented himself to the Archbishop Lycurgus, as a candidate for admission into the Greek Church. He was consequently examined by his reverence on all the doctrines of the Anatolic Orthodox Church, and having given full satisfaction on these points, was first baptized and then anointed with the holy ointment—the Prefect of

the town of Syra acting as his 'god-father.' According to the description of a local newspaper, the ceremony was both touching and imposing, and the great multitude that witnessed the solemn process were moved to tears in seeing the American Theologian, as they called him, robed in white and plunged into the baptistry purposely made for the occasion—for they saw in his person the forerunner of a general movement in America, which will one day bring back into the bosom of the mother church all the wandering sheep in that country!

Mr. Chrystal, since his baptism, has been under instruction concerning the liturgical part of the Greek Church, and as soon as he is well versed and drilled, he is to be ordained a priest, and proceed at once to America, where he will establish himself as the first preacher of the Greek Church, "and when," says one of the organs of orthodoxy, "his congregation increases, and other of his brethren be added to the true church, he must be ordained a bishop!"

Such is the way and such the conditions by which the union of the two churches must be effected. The Episcopalians, both clergy and laity, must renounce all their former practices, strip themselves of their faith and hopes and come forward and confess themselves in error,—pass through the ceremony of having the devil expelled from them by spitting and blowing in baptism and unction according to the Greek form and usage, and then and only then be admitted to the rights and privileges of the true Catholic and Apostolic Church!

Yet in spite of Mr. Chrystal's conduct and its retrospective influence, the truth as it is in Jesus gains ground in Greece every day, and there are not a few who look upon his act as a piece of hypocrisy, by which he aims to further some selfish object. Time will show whether this is so or not.

Spain.

SEVILLE—MR. H. C. HALL.

February 16.—Mr. Alonzo is now nightly addressing audiences averaging near a thousand; certainly not less than five to six thousand persons are reached by his voice each week, his constant theme being Christ and Him crucified.

Last night he was called to address a "Club," (much unlike ours) which occupies one of the defunct Catholic churches on the Broadway of Seville. The house was packed to suffocation. After alluding to the liberty of worship Spain is now enjoying, and which he trusted would continue, he led his listeners, many of whom were ladies, to the consideration of the liberty which is through Jesus Christ.—Perfect stillness prevailed; and there was not even a whisper during the half hour, and he only stopped to find the President in tears, and the crowd demanding the continuance of his address. As he came down from the pulpit, which had so long been a centre for the distribution of error, one met him with, "If this be your Jesus he shall be mine," tears rolling meanwhile down his face. Another, "My heart, sir, is too full for utterance—I cannot speak." I give you this as a representative meeting, and as an index of the 'dawn.'

The newspaper continues to be the strongest and most thorough messenger of truth, except the Bible and actual preaching, we have in Spain.

I send three hundred copies to-day to Huelva and the mining regions above, whence calls are coming all the while for some one to come and preach to Spaniards. Each 'Eco' contains, as you will notice, a sort of sermon. I am not making any efforts yet to procure subscribers. I choose, first, to give the people an opportunity to judge of it.

It will cheer you to learn that I have been successful in securing a large room, which will accommodate from three to four hundred persons, in the San Bernardo quarter of Seville, at 5.00 per month.

The inhabitants of this quarter are very poor and ignorant, but they are ardently attached to Mr. Alonzo. There is no assurance that any of them are Christians, but a great number are interested, and hundreds of both sexes are eager listeners. With God's blessing I believe many will be gathered into His kingdom. We propose

to hold two public services on each Sabbath, as also a Sabbath-school in the P. M., a public service on Thursday evening, and on at least two evenings of the week a class for the instruction of adults, having in view their preparation to go out as Bible-readers in the surrounding towns.

I have leased this room, and am fitting it up (it was in bad order), painting, papering, benches, chairs, two tables, cards and sentences for the walls, etc., at an expense of about 60 to 65 dollars. I have judged it expedient and advisable to do so, for a variety of reasons, not least among which is that our Society should have a location—indeed I should have commenced this very work six weeks ago but for the agitation which existed thro' Andalusia. And now, if I could find men suitable, I would put in active chapel labor six or eight more laborers. Unfortunately, the men are not to be obtained. We must *make* them. This is one of our "first works," as it seems to me, and in order to the early training of such laborers I am anxious your Missionary should be here and at work. Before this reaches you we shall have organized the first Sabbath-school ever opened in Spain.

No man in Spain is reaching one-fourth as many hearers of the Word as your missionary, Mr. Alonzo. In no city in Spain is so much progress being made in the dissemination of truth as in Seville.

Seville has a population of 125,000, and in my opinion is to be the centre and bulwark of Protestantism in Spain. The people are more enlightened, and we already have a stronger hold upon them by far than elsewhere. Books can be obtained from Gibraltar, (with open ports) quite as easily as from Malaga, and can be distributed with equal advantage. Hence I should advise Seville. One additional reason: our Consul here, Mr. Cunningham, is heart and soul with us.

It will interest you to know that the R. C. Archbishop of Seville has just suspended four R. C. priests for preaching *against* Protestantism. The effect of their preaching aroused forty families (by count) to questionings about the validity of the Roman Catholic faith, and they have come to us to learn what this 'new thing' is.

The paper is in great demand, and is warmly approved and endorsed by our Scotch brethren. We already know of *one* soul—very bitter over the first number—led to Jesus through its influence. I have ordered it placed in every reading-room, hotel, and boarding-house in this city.

March 2.—Last night we dedicated the "Christian Union Chapel of Seville," in Benio San Bernard, No. 12 Calle Cofea. The building stands on almost the precise spot where for many years were held the *Auto de Fe* of Seville, which attracted hither the thousands of Spain. Services of dedication commenced at 7½ o'clock, P. M., and continued until 11 o'clock, with not only a crowded and intensely appreciative audience, but an equally crowded street.

A brief statement was made regarding the expenses, etc., of the admirable fitting up and preparation of the room—that it was prompted by the love which the Master had toward sinful man, and that the direct object now in view in our work here, was to train ourselves in His service by whom we are all made *free*.

During the dedicatory prayer, which was the first oral petition ever heard by the largest number of those present, every sound was hushed and every head inclined. Mr. Alonzo then gave in detail his plan of labor among them, which was, that on the Sabbath at 12 and 7½ o'clock there would be public religious services; also on Thursday at 7½ o'clock P. M., and during all the other evenings of the week there would be at 7½ o'clock P.M. a school for adults.

March 13.—Last Sabbath we organized the first Sabbath-school in Spain, in the Chapel of the Am. & For. Christ. Union. No pen can describe the pleasure manifested in every movement and response of the children. The children were dressed in their best, which was equal to the average of at least half our country Sabbath-schools, and conducted themselves during all the exercises as well as the children in any Sabbath-school in America.

The first hymn sung was from the Tract

Society's "Estrella," so familiar in the U. States, "Happy day," &c., and to the tune in which we sing it. I may be too sanguine, but judging from the readiness with which the children 'took up' both hymn and tune, the day is not far distant when our American Sabbath-school songs will be the lullaby of half the children of Spain. We opened with seventy, who, when dismissed, went two by two along the streets singing, as Spanish children never before sang on Spanish soil, and delighting all who saw or heard them.

The enduring strength of Christ's work in Spain depends largely on the proper instruction of this generation of children. If we had a supply of the Tract Society's Estrella, we could organize twenty more Sabbath-schools in as many days. This opening of the first Sabbath-school in Spain, under the auspices of your Society, more than satisfies my anticipations.

March 17.—Last Sabbath was stormy, but our rooms were early filled with all the children of the preceding Sabbath and additions. Such as could read were presented each with a copy of the "Gospel of St. John," from which they read and were then *taught* the truths of the blessed word. With marvellous facility they learned and sung "Come to Jesus."

Representatives from cities hundreds of miles distant were present, to learn how to organize Sabbath-schools, and begging for singing and instruction books. The priests are using all the powers of intimidation, but their ability to control has passed away, at least for the present.

Mr. Alonzo is enthusiastic in this work. His evening adult school now numbers about two hundred: it is held on Monday, Tuesday, Wednesday, Friday, and Saturday. Sabbath and Thursday evenings are for public religious services. House always crowded and street filled as far as his voice can be heard. The management of these and the editing, etc., of the '*Eco*' occupies all Mr. A's. time, giving him no chance to speak to the Clubs, where he has done a vast amount of good, and where he is still in constant demand. For fear of the reactionary effects by and by, he has been influenced to avoid them hereafter.

The 'Eco' is more than ever in demand. Last Saturday we issued 3,000 copies.—Next Saturday we shall distribute 4,000. The priests are denouncing it as the 'Eco of Hell.'

Mexico.

MISS RANKIN.

[We cannot help calling special attention to the statements, and the interesting incident narrated herein.]

Not since the glorious days of Martin Luther, in which Divine truth electrified the blinded subjects of the apostate church into a new life, has there been a more remarkable exemplification of its potency than we are witnessing in Mexico at the present time. It is truly gratifying to see with what satisfaction these long deluded followers of Rome take the precious truths of God's word into their inmost hearts.—All ages and conditions are alike influenced by its transforming power. A man, who had been a terror to the country around, by his savage conduct, has been changed into the spirit of a lamb. His wife, who was often obliged to hide herself to escape his beatings, providentially met with a poor girl, who had become a convert to the truth, to whom she related the brutal treatment she frequently received from her husband. This girl told her of the religion which the Bible taught, in which husbands were commanded "to love their wives, and be not bitter against them." The unfortunate woman was forcibly struck with the blessedness of such a religion, and begged the girl to get the book which contained it, and possibly she might prevail upon her husband to read it. The girl had no Bible herself, as she could not read, but had heard what she had told to the woman at the Protestant meetings. A Mexican man, who was a Christian, was urged by the woman to come and read the Bible to her husband. And strange to say, the savage man listened with interest to this *first* knowledge he had ever received from God's word.—He became deeply interested, and after an abandonment of one sin and another, he has become entirely a changed man, in

heart and conduct. As soon as his mind began to be enlightened, he tore down the images, with which his house abounded, and threw them away. His own language to one of our colporteurs soon after his conversion was, "We have been taught to worship devils instead of God, and the Church of Rome is as different from the Church of Christ as hell is from heaven. How beautiful is the Gospel of Christ! May it please God, that we may learn more and more of the love of Jesus, and not go back one step, but on and onward to eternal life." His wife also rejoices with him in the truth.

It is now three months since his conversion, and he seems to be growing more and more sensible of the great sinfulness of his past life, and the great obligation he is under to God in snatching him "as a brand from the burning."

Wherever our colporteurs go, souls are brought into the kingdom. Two of our colporteurs went a few weeks ago to Montomelles, a town of twelve thousand souls. They write me: "Never have we seen a people so desirous to hear the truth as it is contained in the Holy Scriptures. Scarcely can we get time to eat or sleep, so anxious are they to hear our readings in God's word. Several have professed conversion, and give evidence that they are 'born again.' Among the number is an aged woman of sixty-nine, and a boy of thirteen years. Two men, who threatened to shoot them if they came there with their Bibles, are now sitting at the feet of Jesus in their right minds."

That Mexico is ripe for the Gospel facts in abundance plainly show. And that God is most wonderfully raising up native agencies to cultivate this promising field, is equally evident. We have many who might labor with the same efficiency as those already engaged, had we the *means* of sustaining them.

Canada.

ST. HYACINTHE.—REV. R. P. DUCLOS.

On the thirty-first January we celebrated the Lord's Supper for the firs time in St. Hyacinthe, and I had the pleasure of seeing eight communicants, besides a good number of Christians from another parish, sitting round the Lord's table. Our sphere of action increases, and, notwithstanding that the priests, alarmed at the progress made, have denounced the work in the grossest terms, the meetings have been well kept up. One of the converts, Mr. P., a watchmaker, is of great service to the cause, offering the Bible and religious books to his customers, and a good number have been led to enquire after the word of God by his means.

As to the school, a good spirit prevails among the scholars, and a Christian influence seems to be felt. The cause, writes Mr. Court, has lost a good friend by the death of Mr. G. F. Barnes, a native of the United States, settled here for many years. He took a warm interest in the mission, and intercourse with Mr. Duclos seems to have been blessed to him. A few days before his death, which was quite sudden, he remarked with feeling, "Well, what could we do without Christ?" an expression that will find a response in the innermost soul of every child of God.

J. Satagnol, colporteur at St. Hyacinthe, has to go much among those who have received the Scriptures in order to explain them, as the people are quite ignorant of their meaning. He is much encouraged by a readiness to receive him. In one house, where he was very coldly received, after reading portions of the word of God and speaking of the full salvation by the blood of Christ, the inmates were softened to tears, saying that the Protestants had the truth, and asked pardon for the ungracious reception they had given him. Mr. S. was listened to with much attention when he appealed to them to embrace the Gospel. His circulation this month was twelve Bibles and Testaments, sold and given, and seventy-one religious tracts and books.

H. Garayt, Three Rivers, has been able to read and converse upon the Scriptures in many houses, details of which the gives in his report. Had a discussion

in a store with seven or eight gentlemen, one of them the editor of a newspaper controlled by the priests, during which they read many passages of the New Testament and compared its teachings with those of the Church of Rome. Sold a Testament to a young man, a baker, who had been present at the burning of one of the colporter's books, but who wished to judge for himself if the books were bad. A long conversation ensued on confession and purgatory.

A. Boy, Three Rivers, entreats the prayers of Christian friends that he may have more zeal, courage and strength. A man to whom he had lent some tracts had *burned them*, believing them to be full of blasphemy, because the name of Christ was so often met with, his idea being that Christ was only used by profane swearers. The colporteur had to shew him the Roman Catholic version and a dictionary, and reason with him at length, before the man could be satisfied that Christ was one of the titles of Jesus and not a profane oath.

United States.

[One of our Missionary agents encloses the following letter, of very recent date, which tells its own story. The writer was educated in a Jesuit institution, and now holds a literary position of considerable prominence.]

You may remember my telling you last September that I had endeavored to break away entirely from the dogmas of the Roman Catholic faith, but that my training under the Jesuits had been so systematic, and my mind had been so moulded to their impressions, that my efforts were in vain. But God in His goodness has accomplished what my efforts had failed to bring about.

I cannot express my happiness in being so signally favored. Before my conversion, while struggling with doubts and fears, I resolved if converted—if convinced beyond question or cavil that Protestant Christianity was right and Roman Catholicism was wrong, to devote my time and talents, as a layman, to the spread of Gospel truth among those who are still misled and misguided by Roman Catholicism. I only wait for Providence to open the way for me and to show me in what manner I may best act.

I thank you most kindly and sincerely for your prayers in my behalf—answered as they have been. Pray for me, that with the talents and education which it has pleased God to bestow on me—and with my signal deliverance from Romish errors, I may be a zealous and useful soldier in the Christian army.

FROM OTHER MISSIONS.

Syria.—The Blind Teaching the Lame.—From Mr. Macgregor's account of his visit to the Syrian Schools and Bible Missions, we select some passages which have more special reference to the Blind. Nothing, indeed, appears to have impressed the Moslems so much as beholding the loving care of our Christian friends in taking these helpless little ones by the hand, and leading them out of darkness and ignorance into light, and comfort—not only by teaching them how to read, but by acquiring the knowledge of many useful manual occupations. "This is true religion; this is real love," they exclaim, as they look upon those poor unhappy beings who form such a numerous class in Syria.

A very interesting, but very difficult work has been commenced for the blind, and one for the maimed, as well as that for the helpless orphans and the ignorant. Mr. Mott's little class of blind men reading, is a sight indeed for us who have eyes. Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of

his Bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the new avenue for truth to his heart. 'Jesus Christ will be the first person I shall see,' he says, 'for my eyes shall be opened in heaven.' Thus even this man becomes a missionary.

"Down in that dark room again, below the printing-press of the American Mission (for *he* needs no sunlight in his work), you will find him actually *printing* the Bible in raised type, letter by letter, for his sightless brethren. This is one of the most impressive wonders I have ever looked at. As we leave the place, some of the maimed, and lame, and halt, scramble along the road to their special class for a lesson, so that all kinds of suffering are provided for, and the mission of Christians is following closely in the actual personal work which He, the great Missioner Himself, described as His mission to mankind."

This graphic scene has been placed before our English eyes by an interesting photograph representing the actual personages in the above sketch. Here sits blind Gantoor, whose sightless eyes are looking upward in faith to Him whom he expects to see eye to eye when he hears the welcome Ephphatha. This humble Druse is full of practical ideas. He not only prints and corrects the press, as Mr. Macgregor describes, but he has also invented a method for communicating some of his favorite texts to his sightless brethren in the kindred School at Damascus. Nor are his sympathies restricted to his own class. He was among the first who commenced reading the Scriptures to the halt, the lame, and the crippled, who throng the highways of Beirut.

Another upturned face rivets our eye. We ask his story—a dear boy of gentle mien, who, having been present with other blind pupils at the large annual examination of Mrs. Thompson's School, replied in unconscious simplicity to the questions of the astonished Turkish officials:—"I am a little blind boy. Once I could see; but then I fell asleep—a long, long sleep—I thought I should never wake. And I slept till a kind gentleman called Mr. Mott came and opened my eyes—not these eyes," pointing to his sightless eyeballs, "but *these*," lifting up his tiny fingers—"these eyes; and oh! they see such sweet words of Jesus, and how He loved the blind."

We now turn to another beautifully executed photograph—the Cripples' School, in which the happy Gantoor is reading the words of Jesus to above sixty of the halt and withered, assembled in the room provided by Mr. Mott. "Indeed it was the blind who led, and in many instances carried these impotent folk to the School, one being carried a distance of six miles. When they were told the service was over and it was time to go, they set up one piteous cry, 'Dachelih, dachelih—let us stay—to hear more sweet words.' 'Come unto me all ye that are weary and heavy laden.'"—*Missing Link Magazine.*

Subscribing for the Board's debt in Heathendom.—When we see any one worse off than ourselves doing better than we are, the natural conclusion is that we are not doing as well as we might.

When the condition, wants and prospects of our Foreign Board were presented to the people of the Rakha church, in India, they responded nobly, for they at once subscribed $201.75, equal to $288.80 in America. Many an American church, with dozens of comfortable farmers and merchants, would think this a creditable contribution. But let us look a little at the way in which this Rakha subscription-list is made up. The first seven persons on the list have a total income from all sources of $38 per month, and they gave $155. Of the remaining amount $3.50 were from the Sunday-school children and youths, including $1 from eight orphan boys. From seven other persons who are living on $6 to $8 per month, $12.50 were received; and still seven others, who certainly have not an average of more than $4 per month to support their families on, gave $4.75.—*Pres. For. Missionary.*

EDITORIAL NOTES.

"INJURING THE CAUSE."—In an article under this heading, the *Advance* presents some views which are both just and timely. But to so much of its application as refers to this Union, we take the grave exception, that neither the expression nor the idea ever found audible utterance, much less endorsement, at any meeting of the Board. We believe that the Directors are ready to make avowals or disavowals commended to them as just, wise, truthful and useful, and that without thought of "injuring the cause" by so doing. We ask the writer, in all frankness, whether, in his hasty judgment *against* Christian brethren upon a heedless and unfounded assertion, he has not unconsciously illustrated his own statement that "assumptions of infallibility always work mischief"?

THE *Congregationalist* of March 25, in referring to the discontinuance of the May anniversaries, says:

"This is no time for great Christian bodies to retire from public view, and hide themselves in committee-rooms, for never was there so great a need for such societies to keep the public ear and win upon the public confidence. We submit that the real thing which our benevolent organizations are called upon to do, is to actualize themselves, to make more vivid upon the public mind the impression of their reality and efficiency, to abolish all meetings for mere rhetoric and bring to a fair and manly discussion before the public the real living questions which confront them in their daily work, or the freshest facts from the world-field, which are calculated to encourage renewed praying and giving in aid of the good work which they have in hand."

So far we heartily endorse every word. Nay, we go further. We would have not only facts from the field, but the facts of the interior working of the organization itself so fully, clearly known that *no question* need be asked by any one who reads what the organization publishes to the world. So should every Society be conducted. So, we understand, the present Board of Directors mean that this Union shall be conducted. They are seeking to publish every thing widely as they may; and they cordially welcome fair investigation, and the truthful, manly discussion of every detail of their work, at home and abroad.

AT a regular meeting, March 8, 1869, the Board unanimously adopted the following paper:

Whereas, The Rev. L. W. Bacon, a Director of this Union, has publicly proposed, over his own name, that "the affairs of the Union, financial, literary and missionary," be subjected to "a thorough overhauling" by "a Committee of Investigation, to be appointed from outside of the Board of Directors"; and has represented that "nothing less than a complete unsparing investigation of the interior affairs" of the Union will suffice to give it "the foothold that it wants in public confidence";

Whereas, This statement is made without specification of any particulars to which it can refer; and

Whereas, This Board has never, either before or since this published statement, received from Mr. Bacon any intimation by which those particulars can be known, excepting only an expressed dissatisfaction with the Board's omission upon his demand to repudiate certain of its former publications;

Resolved, That such general and unsubstantiated, but most injurious charges, made to the public by a member of this Board, imply such a disregard of the true interests of the Union, and of the conditions of ordinary honor and co-operation that should subsist among the members of a Board like this, as to require this formal and unanimous statement that Mr. Bacon has forfeited all our confidence in him as a Director of this Society.

Resolved, That this Board will welcome the most searching investigation, of any candid sort, into all its management of the interests committed to its care.

We thank *The Independent* for seeking information on *both* sides concerning the Putnam article affair. It still excepts to the 'amiable weakness which attempts to cover the failings of the past,' but its conclusion is, that "the present controversy touches a minor matter:" that "the charges made against the Society do not affect its great work:" and that "there has been of late a new energy infused into the management, and we believe the Directors and Secretaries are faithfully trying to do a good work."

The Secreta Monita.—Under the caption of "A Charge of Forgery met and answered," the *N. Y. Observer*, of April 8th, publishes an exhaustive summary and review of the facts connected with the origin and successive issues of the little book, entitled "Secret Instructions of the Jesuits."

The main portion of the article is from the pen of the Rev. Dr. Hatfield, but the labor of research was largely shared by the Editor, Dr. Prime. Additional convincing testimony is contributed by Prof. H. M. Baird, of the New York University. As the entire paper will probably be made the preface to a new English edition of the work, we merely refer here to the main points of the evidence.

It first disposes of the main proof relied on in the charge of Forgery by simply citing it:

Isaac Taylor says: "At a later time there was brought to light, unadvisedly as it seems, the Monita Secreta, believed, however, to be a spurious production."—Enc. Brit., 8th ed., 1856; Art. 'Jesuitism,').

The article continues: "The book has a veritable history. It was first printed in Latin, from the Spanish, at Cracow, the capital of Poland, with this title: "Monita Privata Societatis Jesu, Notobirgae, Anno 1612," by an unknown editor, with various "Testimonies of Several Italian and Spanish Jesuits," confirmatory of the truth of the "Monita." By reason of the popularity of the "Monita," a Commission was appointed, July 11, 1615, by Peter Tylick, Bishop of Cracow. The author was not found. Nothing remained but to put the ban of the Index, May 10, 1616, on the dreaded book, a presumptive evidence of its genuineness. To crown all, the celebrated Jesuit, James Gretser, one of the faculty of the Jesuit College at Ingolstadt, was ordered by Vitelleschi, the new General of the Order, to refute the damaging disclosures of the "Monita." His book was published August 1, 1617, but at that date no one had been found on whom to father the pretended forgery. A second decree of the Index was issued in 1621, for the suppression of the dreaded volume.

In 1633, Gaspar Schoppe (Scoppius), a German Catholic scholar, but a genuine hater of the Jesuits, published his "Anatomia Societatis Jesu." Among other things he presents a critique on a book that had come into his hands, that he calls, "Instructio Secreta pro Superioribus Societatis Jesu." His analysis of the book proves it to have been the same, with slight differences, as the "Monita Privata." But his copy could not have been of the 1612 edition, for he attributes the discovery of the work to the plundering of the Jesuit College at Paderborn, in Westphalia, by Christian, Duke of Brunswick. That was in February, 1622, ten years later. If his copy had been of the Cracow edition, he could not have made so gross a mistake. This then was another source, independent of the first, from which the book was derived. The "Monita Secreta," as the book was now called, was frequently reprinted. An edition appeared in England, 1658, in Oliver's time. A French version, entitled "Secreta Monita, ou Advis Secrets de la Societe de Jesu," was published in 1661, at Paderborn, under the eaves of the Jesuit College. In 1669, Henry Compton, canon of Christ church, Oxford, and afterwards Bishop, successively, of Oxford and London, published, in 9 sheets 4to, "The Jesuits' Intrigues, with the Private Instructions of that Society to their Emissaries." The latter had been "lately found *in manuscript in* a Jesuit's closet, after his death, and sent, in a letter, from a gentle-

man at Paris to his friend in London." This, too, was the "Monita Secreta," entirely independent of the others. That astute Lutheran theologian, Dr. John Gerhard, whose familiarity with polemic divinity was perfectly marvellous, makes mention of Schoppe's "Anatomia," in his great work, "Confessio Catholica" (Frankfort and Leipsic, 1679), and refers to the "Monita Secreta" as a work of undoubted authenticity. At Strasburg, in 1713, Henry de St. Ignace, under the pseudonym of "Liberius Candidus," a Flemish divine of the Carmelite Order, published his "Tuba Magna," addressed to the Pope and all Potentates, on the "Necessity of Reforming the Society of Jesus." In the appendix the "Monita Secreta" is reproduced in full. In proof of its authenticity, he gives these three reasons: "1. Common fame. 2. The character of the document wholly Jesuital. 3. Its exact conformity with their practices. Besides its having been found in the Jesuit colleges." In 1717 the "Monita" was published by John Schipper, at Amsterdam, from a copy purchased at Antwerp, with the significant title of "Machiavelli Mus Jesuiticus." This was followed in 1723, by an edition in Latin and English, published at London, by John Walthoe, jr., dedicated to Sir Robert Walpole, from a copy of which both the Princeton and New York editions were printed.

After the suppression of the order in 1773, a manuscript copy was found and printed at Rome, 1782, with this title, "Monita Secreta Patrum Societatis Jesu; Nunc primum Typis expressa." The editor had never heard of a printed copy before! It contains numerous errors, such as would naturally arise from frequent recopying. A copy of this edition is in the library of the New-York Union Theological Seminary. Editions were issued in Great Britain in 1850, 1851, and 1858; in each case by separate publishers of high standing. Thus we have not less than five or six independent sources whence the printed copies of this book have been derived.

Prof. Baird adds: "In proof of the authenticity of the 'Secret Instructions,' we have the testimony of a gentleman, who as a historical investigator has scarcely a peer, certainly no superior. I refer to M. Louis Prosper Gachard, the 'archiviste-general' of the kingdom of Belgium, to whose rare sagacity, profound erudition, and indefatigable industry, our own distinguished historians, Prescott and Motley, pay such frequent and deserved compliments. In M. Gachard's 'Analectes Belgiques,' a volume from which Mr. Prescott draws much of the material of the first chapter of his 'Philip the Second,' I find a short article devoted to 'the Secret Instructions of the Jesuits.'

"'When the "Monita Secreta Societatis Jesu" were published, a few years since,' says M. Gachard, 'many persons disputed the authenticity of this book; others boldly maintained that it had been forged with the design of injuring the Society, by ascribing to it principles which it did not possess. *Here are facts which will dissipate all uncertainty in this respect:* At the suppression of the order in the Low Countries in 1773, there were discovered, in one of its houses, in the college of Ruremonde (everywhere else they had been carefully destroyed at the first tidings of the bull fulminated by Clement XIV.) the most important and most secret papers, such as the correspondence of the General with the Provincial Fathers, and the directions of which the latter alone could have cognizance. Among these papers were the "Monita Secreta." A translation of them was made, *by order of the Government*, by the "Substitut Procureur General" of Brabant, *de Berg*. It still exists in the archives of the kingdom, and *I can vouch that it differs in nothing, substantially* (quant au fond) *from that which has been rendered public.*'" (page 63.)

Dr. Prime concludes: "There is no disputed passage in the New Testament more triumphantly vindicated than is this publication of the 'American and Foreign Christian Union,' which has been wantonly pronounced a forgery."

In place of the usual Anniversary exercises in this city, the Board has made arrangements for the delivery of a sermon, in its name and in behalf of its work, in each of the cities of Boston, New-York and Brooklyn, Philadelphia, Pittsburgh, Cincinnati, St. Louis, Chicago, Cleveland, Buffalo, and Rochester. The services will be held on the 2d (or some subsequent) Sunday in May, of which due notice will be given in the local journals.

The Annual Meeting of the Society will be held at their Room in the Bible House (No. 23) on Tuesday, May 11, at 10 o'clock A. M.

The Report of the Board of Directors will be presented, and an election held for President, Vice President, and one class of Directors for the ensuing year.

BOOK NOTICES.

MEXICO AND THE UNITED STATES. By Gorham D. Abbot, L.L.D. G. P. Putnam & Son, New York.

To us no issue of the press can be more timely than this beautiful, compact, and carefully prepared volume. For it brings to clear view all the facts, historical, statistical, and religious, bearing upon the great Christian work we propose, and which we have already inaugurated at two leading points in Mexico. In another number we shall give an outline of the volume, with citation of some pages in which Dr. Abbot treats of the rescue of Mexico from Romish domination. Meanwhile we urge upon our Christian readers its careful reading.

SACRAMENTS OF THE CHURCH.

From the Presbyterian Publication Committee, (Philadelphia,) we have a work under the above title, from the pen of Rev. S. W. Crittenden. It treats the Sacrament of Baptism from the non-Baptist stand-point, making the ordinance symbolical, not of *death* with Christ, but of *purification* through his blood. But the strength of the book consists especially in its exhibition of the nature and effect of the Sacraments as contra-distinguished from the Romanistic doctrine, and its cognate though less manly spoken notions of inhering grace, as held by the ritualistic portions of the so-called Protestant Christianity. The book, while seemingly aiming only to make certain clear definitions and explanations, becomes unconsciously argumentative, so that while bringing things within the compass of the popular mind, it aids the faith as well as the understanding of the reader. There is great, and we fear growing need of brightening the thoughts of Christians upon these most vital Gospel rites, and we have seen no work which, on the broad field of mind, is better adapted to that end. Its style of language is fresh, and its statements vigorous. It takes a hearty hold of truths which need only freer currency, and we should have on the one hand, fewer Romanists and Romeward people, and on the other hand less looseness of conscience respecting outward ordinances. The book is a 16mo of 174 pages, and the mechanical execution is like all that comes from those publishers, beautiful.

PARTICULAR PROVIDENCE, ILLUSTRATED BY THE HISTORY OF JOSEPH. By W. R. Gordon, S. T. D. New York: Wynkoop & Son.

We find in this work, 1st. An opening argument on the doctrine of Particular Providence, carefully constructed, clear and conclusive, worth by itself, alone, the price of the book. 2nd. A recurrence to this argument at each event in Joseph's history, which illustrates the doctrine, thus establishing theory by fact. 3rd. Occasional figures of such aptness and beauty, as to adorn the otherwise rugged and massive strength of the topic: reminding us of Macauley's allusion to the Alpine flowers, that bloom on the verge of the loftiest heights. This work in short is one that should be in the hands of all our readers. We are glad to see that it has already reached a third edition.

WILLIAM THE SILENT AND THE NETHERLAND WAR. 1555-1584. By Mary Barrett. Boston: Warren & Blakeslee.

The story of a portion of veritable modern history, not only replete with heroic Christian deeds, but of vital bearing upon the awakening and establishment of Protestant Christianity in Europe and the world. Though designed particularly for young persons, it is written in a style that will hold the interest of all readers.

TEMPERANCE HYMN BOOK. Published by the National Society, J. N. Stearns, Agent, 172 William-street, N. Y.

A friend, qualified to express a judgment, commends this little book as a whole.

YOUNG FOLKS' NEWS.

Published at 21 South Seventh Street, Philadelphia, under the editorship of Rev. Henry Reeves, we commend as a most excellent weekly for the little folks and the growing ones. There is something in every number to prompt and help them to think.

IS IT RIGHT TO BE RICH? Randolph: New York.

In twenty-four pages, here are considerations and facts, brought from sixty years of mercantile life, that are richly worth the perusal of younger men of prosperous business, who have or have not a conscience in the matter of the stewardship of wealth.

THE CHRISTIAN WORLD.

Vol. XX. JUNE, 1869. No. 6

TWENTIETH ANNUAL REPORT

OF THE

Directors of the American & Foreign Christian Union,

To the Society and the Christian Public.

AMONG Mission organizations, this is confessedly peculiar, in that it combines a Home with a Foreign work, and that its Home work includes a partial use of the press, as well as the support of laborers. As respects both departments too, it stands alone in its chief aim; alone, on the one hand, in its *broad principle* of bearing the Gospel to the adherents of a corrupt Church the world over—and alone, in its equally broad intent, of seeking, by appropriate moral means and united systematic effort, to counteract Rome's new endeavors to subvert the Protestant Christianity of this land. Its entire work in behalf of Christ's cause, therefore, is defensive and conservative as well as aggresssive. It is aggressive, with Christian methods and spirit, in seeking the conversion of Rome's deluded followers, while it seeks the defense and conservation of a pure Gospel faith against the bold assaults or undermining processes of a revived and strengthened Papal Hierarchy.

Under direction of the Board, this work has gone on and gone forward for another year. Mission agencies in several portions of the Romish world, and among particular communities in the United States, have been sustained or planted, and the Press has been increasingly used for diffusing needed information upon the facts and questions at issue.

The Report includes brief details respecting :

I. Our Missions Abroad. II. Our Work at Home.

"Now the work begins to tell," Dr. Trumbull has just written in the cheer his heart, after more than twenty years of hard sowing. And the friends of t cause, some of them patient helpers for a score of years, may also, we think, ta heart to-day in the faith that the "work begins to tell." And all candid, hon*est* lookers on, if only the *peculiar* hindrances in every department of our effo*rt* be taken into account, cannot but acknowledge God's hand in its direction and success.

I. Our Missions Abroad.—What has been done for each, and what by each?

In South America, beside the mission to Chili, until recent action of the Board, two missionaries have been sustained in the outposts of Lima, Peru, and Carthagena, New Grenada. These brethren, Messrs. McKim and Monsalvatge, have labored to their utmost ability, and it is believed not unfruitfully. But Mr. McKim has been alone in a vast city and could therefore make little impression in the interest of Protestant Christianity. Mr. Monsalvatge, in a smaller place, with one or more helpers, wisely scattering and expounding the Scriptures, has, as his letters show, been able to make the Word of God of great effect in the Schools, Legislative Halls, and Council Chamber of the Capital.

Believing that the work in South America, as elsewhere, should be concentrated, the Board has discontinued the station at Lima, and directed Mr. McKim to join the mission in Chili.

Chili.—Dr. and Mrs. Trumbull, Mr. and Mrs. Gilbert, Mr. and Mrs. Sayre and Mr. and Mrs. Merwin, Missionaries.

In Santiago, (the capital) Messrs. Gilbert and Merwin labored jointly until December 1868. In the early summer, having the generous pledge of Dr. Trumbull and his congregation for $6,000 (gold) toward the construction of a church edifice, (which all felt to be a necessity) these brethren gave their joint pledge for the needed $3,000 additional. This they did in the faith that the Board and friends at home would meet the obligation. The building will soon be occupied, and the Board will assume the Missionaries pledge of payment. A Chilian Church was organized which now numbers twelve members. There has been a regular Spanish service to a congregation of forty or more, twice on the Sabbath, also, a Sunday School,—a Monday evening Bible class, and Friday evening Prayer-meeting, and in addition a Spanish Protestant Day-school. Since December, the charge of this work, with preaching in part to an English congregation, has devolved on Mr. Gilbert.

In January last, at the urgent request of the Valparaiso, Union Missionary Society, and of Dr. Trumbull, Mr. Merwin opened a Spanish

service in Valparaiso. This has been well sustained and promises to develope rapidly into a large and useful Church organization. In view of this manifest intimation of Providence, Mr. Merwin is now permanently located at Valparaiso.

In *Talca*, a city one hundred miles south of Santiago, a mission station was commenced during the last summer and assigned to Mr. Sayre. From the commencement of his work, Mr. Sayre's statements are full of encouragement and hope, as indicating a Divine preparation for a greatly enlarged work among that interesting people.

At Valparaiso, Dr. Trumbull, the pioneer Missionary in Chili, has now been laboring twenty-four years. Though sustained by his own English-speaking congregation, Dr. Trumbull still counts himself, and is gladly counted by us, as one of our Missionaries. What he is doing of active service, as counsellor and toiler in our own distinctive work, and what he has achieved, appears in part only in his published correspondence. Beside constant personal labor in caring over the interests of the whole Mission, in conference with inquiring natives, and occasional Spanish preaching, he has prepared a series of small Tracts in Spanish to meet the wants of the place and time. His report, just received, may be summed up in the sentence we have quoted. fourth of March, he was permitted to lay the corner-stone of a new On the church edifice with a capacity double that erected thirteen years ago.

A single paragraph from the address of a Chilian gentleman, a member of the church, upon that occasion, we cannot refrain from setting prominently here:

"The men who, desirous of the good and progress of our country, struggle for the triumph of justice and of truth in it, have reason to experience this day the deepest satisfaction for the result of past labors, and feel at the same time the highest encouragement for the future. Let the bold apostles of our liberties faint not: their efforts, their zeal, and their unwavering perseverance have not been in vain. The precious seed scattered by them is already bringing forth abundant fruit. The solemn and significant act we have just now witnessed, says to us all, in accents of stirring eloquence: *the Nation advances.* To-day, for the first time, does a dissenting body meet publicly in our country, supported by public opinion and under the protecting shield of the law, in order to lay the corner stone of a temple where they may worship God according to the dictates of their conscience. That stone, gentlemen, is the granite slab the nation has placed with a firm hand, through her faithful representatives, upon the grave of by-gone prejudices."

We only add that to give greater efficiency to the Chilian Mission, its members have been organized into a Committee with limited powers to supervise and direct the work, and to receive and report to the Board recommendations of each missionary for enlargement or change. This arrangement, as well as a similar one in Southern Europe, is designed as an experiment. The aim of the Board is to secure for

their own advantage the combined judgment and counsel of those i
each mission who have the largest knowledge and experience.

Amount expended upon the Missions in South America for th
year, $10,103 99.

Southern Europe.

ITALY. *Milan.*—Rev. Wm. Clark, Missionary Director; thirtee
Evangelists, two Bible-women, one Teacher. Three Professors and
twenty-two students, and eight female pupils. Stations, fourteen;
out-stations, eleven.

Florence.—Rev. Wm. G. Moorhead, Missionary Director; nine
Evangelists, four teachers and colporteurs. Stations and out-stations,
fourteen.

Already the Gospel has made wonderful progress in Italy, and the work of the last year has borne its full part in the prophecy of far greater results. Mr. Clark affirms, and a careful study of reported facts will amply confirm the statement, "that in no land, heathen or Catholic, have visible fruits been more abundant for the comparative smallness of the culture. Had Italy been worked for ten years as faithfully as Turkey, India or China have been, there is good reason to believe that the nearly one hundred Evangelists of to-day would have been five hundred, the work of religious reform would have overcome its greatest obstacles, and acquired an influential position among the most elevated classes."

Wherever our Evangelists have labored there has been a visible blessing and progress. The newly formed churches evince a disposition toward self-support, and their growth is gradual and permanent. The Churches of Treviso and Verona have increased rapidly during the year. In the former there is a regular congregation of one hundred and fifty, while the latter has now one hundred and thirty members. Beside these permanent organizations in a few of the larger cities, itinerant evangelists have wrought a good work in many smaller places, by originating meetings for Bible reading and prayer, which are cared for by frequent visitation. The testimony of our Missionary Directors is uniform and frequent, that, with qualified men and means, there is scarce a limit to the progress of the work in North and Central Italy. Natives of every grade in society are offering themselves to the work in larger numbers than can be trained, for want of means.

"If Italy is to be helped," say our missionaries, "*now* pre-eminently is her opportunity. The material is abundant; a great work of preparation has been done; the harvest time is at hand." Naturally, therefore, as most earnestly they plead for enlargement of efforts to meet the natural and Providential increase in the work put upon them, in the *education of the* young men and their support when sent forth upon the

field. Thus far the Board has been constrained by the lack of a proportionate increase of funds, to defer response to this urgent demand. They only wait until the churches bid them go forward.

The Training School at Milan has been formally adopted by the Board during the past year, and a limited expenditure pledged to its support. A particular account of this school by its superintendent, Mr. Clark, will be found in another place. Seven of its graduates are now laboring successfully as evangelists in important places. Four more have completed the course of study, and are expected to go forth in June to occupy other stations.

Besides the Italian work, the mission to Hungary, including three laborers, have been carried on under the supervision of Mr. Clark, efficiently aided by the Rev. R. Koenig, of Pest. This mission has been supported as in the previous years by Mr. E. D. Goodrich, of Boston. Of the laborers, Mr. Koenig speaks as "well-selected, pious, able and faithful agents," while adding his own appeal that their number be increased.

The expenses of the entire Italian and Hungarian work for the year amount to $30,808 76.

At the request of the Board during the last summer, the Rev. H. Kendall, D. D., and Professor L. D. Chapin, carefully examined the entire work under the care of Messrs. Clark and Moorehead, and reported fully upon the School at Milan and upon the evangelistic agencies employed in Italy and Hungary. These gentlemen confirmed the statements of the missionaries in every particular, and strongly commended both departments of the work in progress. In accordance with suggestions contained in their report, the Board have organized a Commission of Supervision, comprised of all the missionaries in Southern Europe. This Commission recently held its first meeting at Florence, and was attended by a representative from the Mission in Athens, in addition to the Missions in Italy, and other advisory members.

In their formal report, adopted after much consideration, they commended to favorable response by the Board, the requests for enlargement of their work severally presented by Messrs. Clark and Moorehead, and also that of the Greek Mission for an increased appropriation to its work.

Athens.—Greece.

Missionaries—Mr. and Mrs. Kalopothakes, Mr. and Mrs. Constantine, and Mr. and Mrs. Sakellarios.

These brethren have steadily maintained their work of preaching and printing, and of Sabbath School instruction through the year. A church has been organized in connection with the counsels of the venerable

Dr. King, who has heartily sympathized and toiled with our laborers. The two journals, the "Star of the East" and the "Child's Paper," have been well sustained, with nearly 36,000 copies, of which 32,000 were sold. In addition to this work, it has fallen to our brethren to take principal part in the disbursement of the Cretan fund sent from this country, and in the oversight and care of the large Sabbath and week-day schools for the exiled children of Crete. Now that this toil is ended by the return of the exiles to their island home, the Missionaries cherish the hope, that through their instrumentality, these islanders will plant the truth of God where it shall ultimately yield a large and blessed reaping.

In Greece, too, our laborers have been permitted to hail as never before signs of promise from the working of God's Spirit in individual hearts and among the dwellers in two or more far inland villages.

The entire expenses of the Greek Mission have been $4,463 14.

Spain.

Mr. Nicolas Alonzo, well known to prominent friends of this Union, who had been associated with Matamoros, and for two or three years a leader among the little Christian bands of Spain, was appointed as our Missionary in April, 1868. Through the summer and part of the fall his work was well reported of to us by two gentlemen (American and English) residing in Minorca and Majorca, where Mr. A. was compelled to go to avoid persecution.

Immediately after the triumph of the Revolution in Spain, Mr. H. C. Hall, a member and officer of the Broadway Tabernacle church, offered his services without salary or expenses of travel to explore, report upon and supervise any work that the Board might deem it advisable to undertake. His generous offer was accepted, and in December he sailed for Spain. From his arrival in Madrid to the date of his last advices (April 19), Mr. Hall has been arduously and most effectively toiling, not alone for this Society (though bearing no other commission), but as earnestly for others—American, English, Scotch, French, and Swiss. Owing to his indefatigable pressure alone, Bibles, Tracts, and other useful books have but now been openly passed through the Spanish Custom House.

Since the Revolution, Mr. Alonzo has preached in several cities. At length, however, Mr. Hall deemed it best to concentrate the work, for the present at least, in Seville. Here he has hired a large room as the chapel of the American and Foreign Christian Union, where Mr. A. preaches regularly, aud holds Bible-class and prayer-meetings through the week. On the first Sabbath in March, the first Sunday School in Spain was commenced there, and both Chapel and School are sustained

with increasing numbers and interest. The "London Times" on Protestant work in Spain, highly commends Alonzo and his work.

Beside preaching night after night to audiences of a thousand, Mr. Alonzo has been engaged since January in an enterprise both novel and useful. The conception was his own, and grew out of the absolute lack of printed religious matter; but the energy of Mr. Hall put it into execution. It is a weekly tract, or series of tracts, in newspaper form, called the "Gospel Echo, or El Eco del Evangelio." It is made up of portions of the Scripture, with expositions and comments, brief discourses, etc. Four thousand copies have been and are published weekly, and are eagerly sought and read in city and country.

The expense of transporting and distributing the Bibles and tracts contributed by the American Societies (referred to elsewhere), of renting and putting in good condition the Chapel, and of printing and scattering the weekly "Eco," has been wholly borne by us thus far. Whereto this movement in Spain may grow, we know not. Mr. Hall has employed many for a time in the distribution of Bibles, tracts and journal. As he leaves Spain, with many deep traces of his good work in Malaga and Seville, most urgently he pleads that another shall take it up and carry it on more extendedly. To the question, whether it is advisable to wait until things crystalize, he answers: "It is of vital importance that some one be here to give *form* to the crystals." The Board wait an intimation from the churches.

France.

Early in the summer, an unusually fervid call for aid to evangelistic work in France, was brought to us by our brother Pilatte, on the part of the Evangelical Society. This appeal was urged mainly upon the ground that Christianity was losing, year by year, its few privileges and meeting places in France, and in every case when once extinct, the force of law and public sentiment prevented any attempt at revival. After careful consideration, the support of seven ordained preachers was pledged for one year, upon condition that they make monthly report directly to the Board.

This arrangement has been carried out, and the reports published in our Monthly approve the character of the work we are directly sustaining. This much-needed intervention greatly encourages, as it so far relieves the Evangelical Society, enabling it to strengthen other stations that were ready to die.

Canada.

Here, too, the Board cordially responded to a request preferred for help, on the part of the French Canadian Missionary Society. The plea was sustained by similar considerations in part, but greatly fortified and

strengthened. Canada, as our neighbor-land, with interests touching ours at every point, pouring her Roman Catholic population by thousands monthly over the line, her own Protestant people, through the noble Society that has lived for 30 years, doing all in their power to evangelize the million Papists within, having faithfully appealed to and received aid from every English source, and still absolutely requiring more to do what must be done, Canada, it was felt and urged by the representatives of its Missionary Society, had a claim for supplementary help from the United States that should not be gainsayed. The claim was acknowledged, and the response was promptly given. As the result of a pledge for a limited amount for a year, one ordained minister and four colporteurs have been sustained since January of this year. These laborers are carefully selected and placed, and their work supervised by the French Society, but make monthly reports to this Board.

Mexico.

Monterey.—Miss Rankin, Missionary Director, four Evangelists and Colporteurs, and four Bible readers.

City of Mexico.—Rev. H. C. Riley, one evangelist, colporteurs and helpers. Stations and out-stations. Expenses, $7,582.62.

The last, and on many accounts, most interesting, hopeful, and therefore most important of our missions abroad. Here we have one great work in progress in Northern Mexico, in which the past year has noted many steps of advance, and another just begun in the capital, which promises development as rapid and as marked. Indeed, from reliable statements, not only by those we know to be deeply interested in the work, but from outside observers, foreigners of intelligence in various positions and occupations, and natives in high social and political station, the impression gathers force with every day's consideration, that the Mexican Mission field presents to the Christians of the United States the foremost and weightiest claim, the most imperative, exacting demand, of any nation or portion of the globe. With a country as fertile as its history has been desolating—with a people living ever under the utter blight of the Papacy, illustrating better than any other in the old world or new, the natural necessary effects of the Papal system upon social and industrial life, now brought out from this spiritual Egypt, ignorant it is true for a great part as yet, of the living God, and of the very elements of a true quickening Christianity; yet the evidence is clear as light, and its manifestations are increasing in every direction day by day, that the heart of this half taught, partially civilized people is craving for, and ready to receive, the manna of the Gospel. Tokens many and marked, chiefly in the interior, intimate that God has been preparing this people, by the hard discipline of sacerdotal tyranny, as well as civil revolution, for something better.

We *know* this at least, that in many sections of that great land, the Word of the Lord has course as free as anywhere this side the borders, and that where its bearers' footsteps go, the power of the Holy Ghost makes the Word to be far more glorified than among us.

Mexico has had her revolutions—more, perhaps, and within briefer periods, than any half-civilized land beneath the sun. But America has thus far, and American Christians too, looked on utterly unheeding what the result might be. Not a desire has found expression, not a movement attempted if thought of, to seek or to use opportunity to help this neighbor nation upward and onward; not an effort put forth to introduce, in the most unobjectionable form, any of the simpler elements of a true Christianizing civilization. Yet through Miss Rankin, Mr. Riley, Mr. Westrup, and other intelligent reporters of events in the interior and at the capital, we see that God is going before and calling us as American Christians, to this field, as open, ready, demanding speedy and abundant entrance.

This is the Board's report of Mexico, to those for whom they act. They would make the facts emphatic, as do the plain Providence, and as plainly-speaking Spirit of God.

Two or three matters of interest, not directly connected with Missions or Missionary work, demand brief notice in concluding this part of our Report.

THE AMERICAN CHAPEL IN PARIS.

The members of the congregation worshiping at this chapel, believing that greater usefulness and advantage could be secured to themselves and others by the establishment of a Christian Church among them, in November last united to frame a basis of form and order. The constitution so formed has been carefully considered by the Board, simply in view of their own relation to and responsibility for the enterprise. They have cordially endorsed the action of the congregation, so far as it did not affect interests specially committed to their trust; and they have reason to believe that in regard to these interests, such a course will be agreed upon as shall tend to promote the usefulness of the organization.

The Rev. Charles S. Robinson, D.D., who was deputed to the pastoral care of the Chapel last spring upon the resignation of Dr. Eldredge, has been laboring assiduously through the year. Having accepted the unanimous and very urgent call of the people, and the choice having been approved by the Board, Dr. R. holds now the permanent pastorate of the Church.

CHAPELS AND CHAPEL SERVICES IN EUROPE.

During the past year, there have been received from American residents in three of the Capitals of the Continent, Dresden, Berlin and

Rome, overtures or requests for the establishment of a chapel service and appointment of chaplains. In addition to these, the American Union Congregation at Florence, Italy, formally proposes a connection with this Union upon specific terms. All these applications the Board holds under advisement. With reference to the former, they have not as yet determined upon a definite policy. They deem it manifestly improper to appropriate funds contributed for purely missionary uses, to supply the Gospel to resident or traveling Americans, greatly as these may need it. Yet, on the other hand, if it shall prove that these temporary exiles are able and willing to meet the expense of such a service, the Board feels a strong assurance that a connection may be established with these proposed Chapels that would be mutually and largely helpful. The request of the Florence organization has had no opportunity as yet for proper consideration. We can only say here, that it has some features of missionary work which commend it strongly to a favorable response.

FOREIGN CORRESPONDENCE.

During the year, an informal correspondence has been initiated with representatives of the Waldensian Table, the Scottish Reformation Society, and other English and European Committees, and minor organizations, in the interest of an aggressive Protestant Christianity. This has been commenced and will be carried on with a view of promoting an interchange of publications, of information and counsel, and such other co-operation as may be practicable and of mutual advantage.

RELATIONS WITH OTHER SOCIETIES.

Our relations with the American Bible and Tract Societies, have been more clearly defined during the year. Spirited and useful meetings, in exposition of the work demanded in Spain, have been held under the auspices of the three Societies in New-York, Brooklyn and Philadelphia.

From the American Bible Society we gratefully acknowledge generous grants of Bibles and Testaments, about 5,000 in all, made to our Missionary Director in Spain, all of which volumes Mr. Hall reports as faithfully and wisely distributed. And also two grants of $1,000 each made to our work in Italy, in connection with Rev. Wm. Clark.

The American Tract Society also responded favorably to our appeal for tracts and books for Spain to the extent of two appropriations (in full) of $400 each. Concerning these, too, Mr. Hall reports good and effective use among the little ones of the first Spanish Sunday-school.

REVIEW OF THE FOREIGN WORK.

It will be seen that the Board has added very largely to its Foreign work during the year. To France it has pledged $6,000. To Canada $3,000, and to the new mission in the capital of Mexico $10,000. This,

as well as an increase to some of the other missions, has been done in the faith that the Churches would sustain work which the Board were constrained in the Providence of God to accept and undertake. Setting this work now fairly before the Society, as represented in the Christian Churches of the land, the Directors look for support adequate to its accomplishment.

In closing this review of the Foreign work, the Secretary of that department recognizes it as both a duty and a gratification to bear unqualified testimony to the Christian fidelity of every laborer upon every Foreign field. Scarce a month has passed without detailed report from each—a report always including from every missionary director a detailed statement of monthly expenditure. Looking over the entire work of the year abroad, whether in comparison with previous years or not, there comes to us cause for grateful rejoicing with its results, together with a large inspiration of courage and hope for the future.

The Home Field.

That between four and five millions of people in the United States, nominally republican, owe nevertheless supreme allegiance to a Foreign ruler—the Pope—seems to have been little considered. Every effort that the most thoroughly organized institution in the world can devise, is used for the accomplishment of his purposes, viz: Political and Religious supremacy in this land. To this end certain past usages of the church are laid aside, while no hesitation is shown in adopting the methods of its opponents. Sabbath and Industrial schools, Revival meetings, Tracts and books, Gospel sermons, and even, to a certain extent, the Bible, are brought into use. United and persistent efforts are made for the conversion of Protestants.

The Freedmen, who never while slaves had a thought bestowed upon them, are now objects of the greatest solicitude. To attract the eye and bewitch the senses of this poor uncultivated race, the gorgeous ritual of the church is performed with all the pomp that money can command.

Eloquent men traverse the land and lecture to crowded houses upon the failure of Protestantism to make men good either for this or another world. So fair are many of her appearances, and so captivating her manners, that she has completely deceived numbers of our Protestant clergymen, who meet us with the objection that Romanists are already Christians, and that all our money, prayers, and labors, should be given to heathen nations.

Such being the apathy of Protestants, the Board, during the past year, has used special efforts to arouse the American public.

1st. A meeting of clergymen was called to consider the position of the Evangelical Churches in this crisis.

2d. A committee of these ministers was requested to prepare a letter to Pastors, on the duty of the pulpit respecting this most important question. Many thousand copies of this masterly paper were circulated among the various denominations of our land.

3rd. A large number of writers, acquainted with the subject, were employed to prepare articles on Romanism for the leading religious newspapers of the United States.

4th. Our Board authorized the Publication Committee to secure and print a series of tracts especially written for our country, at this day, on the present phases of Romanism. These have been prepared by men familiar with the new developments of this church. The demand for such publications had been growing louder and louder every year, as they could be secured no where else. A catalogue of these may be found on the cover of the *Christian World*. We have also under revision a classified catalogue of Romish literature, the last work of our lamented assistant Mr. Parks, of the M. E. Church. We pause here to pay our tribute to one whose gifts and literary acquirements rendered him most useful to the Society during his brief engagement with us.

5th. By the direction of our Board the cities of the West were visited. Large meetings of ministers of all denominations were called for consultation. The subject was presented to them in a religious, political and domestic relation. Cannot ministers, it was asked, call, in the name of their Master, upon their wealthy parishioners to stop giving large sums of money to build cathedrals and churches? Cannot they dissuade mothers from sending their daughters to Romish schools, as seven out of every ten who have gone, have forsaken the faith of their fathers? Can any Protestant object to his minister's entreaties, not to vote public money for the separate maintenance of Roman Catholic schools, and the support of sectarian charities? Are our people, as heads of families, taught from the pulpit that it is a duty to pray and work for the conversion of our domestics? After questions such as these, the Pastors were requested to decide upon some plan of co-operation.

The way had been prepared for careful consideration of propositions from our Board. Leading men of the Roman Catholic church had lately been in some of these large cities giving public lectures, in which they boldly declared Protestantism a failure, and prophesied the speedy triumph of Popery in this country. The interest awakened amongst the clergy in several places has been such, as to lead them to meet week after week to discuss the duty of the hour. It seems as though the great opportunity for an effective work at the West had arrived, and ministers of all denominations, in each city, should be urged by this Society to form themselves at once into a Committee of Correspondence with our Board.

6th. In view of the persistent efforts of the Romanists to force our politicians to vote the public money of the State of New York for the support of their schools and hospitals, interviews in behalf of the Board were held with leading statesmen, some of whom promised to use their influence to defeat the measure. We hail the action of the Evangelical Clergy of Albany, who have issued an appeal to the people of New York, protesting solemnly against the passage of an Act so dangerous to the civil and religious liberty of the country.

II. The Society has also carried forward its ordinary labors during the year.

DISTRICT SECRETARIES.

Our district Secretaries are not merely collecting agents. They have made Romanism a study, and are our missionaries to the churches of America. The facts stated by them as to the spread of Roman Catholicism, reach not only the congregations to whom they preach, but are sent by them far and wide in circulars and letters. These statements are often re-published in our religious newspapers, and discussed by the ablest pens in the land. We give as a specimen the report of the work of one District Secretary.

"Amount received by direct personal efforts, $11,803.63. To this must be added legacies, and $2000 raised for Mexico, as well as sums sent directly to the Society, all of which are results of my efforts.

Number of churches contributing in my field—besides 10 colleges and 33 Sabbath Schools—181.

Traveled 7451 miles. Made 5,697 personal applications. Preached 96 times, and delivered 164 addresses. Wrote 701 letters."

MISSIONARIES AND BIBLE-WOMEN.

Some of the places occupied by our missionaries and Bible-women have been visited during the year. In one of the large cities, the testimony of the leading ministers was, that the influence of our missionary and his wife was felt everywhere ; that they had educated many of the children of Roman Catholic parents, who were now growing up to be good citizens. In the schools visited, the examinations were creditable to both teachers and scholars.

We cannot speak in terms of too strong commendation of the quiet yet efficient labors of our Bible-women ; visiting from house to house in Romish districts, they minister to the wants of the sick, comfort the bereaved, strengthen the weak, and oftentimes feed the hungry. They thus gain an influence over mind and heart, and many have been the direct fruits of their labor. We hope the Society will determine that this agency shall be largely increased, and that the Institution about to be established in this city for the training of Bible-women, shall be most generously patronized.

THE METHODIST EPISCOPAL CHURCH.

Early in the year, through the persistent efforts of the late Rev. Dr. Mattison, our cause was brought prominently before the General Conference of the M. E. Church. This body endorsed the work of the Society, and recommended it to those of its churches able to contribute. Twenty-six local Conferences also gave the Doctor a careful hearing, and passed resolutions favoring co-operation. It pleased the Lord to take unto himself our dear brother, in the very midst of successful labors. We had learned to love and respect him as a Christian and an untiring laborer.

Convinced that the Methodist Church must play an important part in the great controversy between Protestantism and Romanism, a letter was sent to the leading clergymen of the denomination, and a Committee appointed to select a Secretary to take Dr. Mattison's place. Their choice fell upon the Rev. Wm. Butler, D. D., formerly missionary in India—a man thoroughly acquainted with the practices of the Romish Church. We cordially welcome Dr. Butler, and feel assured that the mantle has fallen upon just the Secretary we need.

FINANCIAL.

The total amount of monies received falls short of the sum realized last year. There are several reasons for this apparent deficiency. Various amounts obtained on their fields of labor by our missionaries, have not been reported. Special contributions to free our chapel in Paris from debt, and for other objects, amounting to over $30,000, were received last year. At home, we have gained somewhere in the region of 25 per cent. The past, however, has been a year of great financial embarrassment throughout the land. Other Societies have suffered much more than we. We have reason to thank God and take courage for the future.

Our Treasurer will present his report. We deem it no more than right to call the attention of the Society to the gratuitous labors of our Treasurer, Mr. YOUNG. He has given us many hours of his valuable time, cheerfully devoting them to the highest interests of the American and Foreign Christian Union.

The members of the Finance Committee feel that they have suffered a great loss in parting with their Chairman, W. W. STONE, Esq. From the very formation of the Committee, Mr. Stone has been its presiding officer, and by his counsels, aid and faithful attendance, has done much to increase the efficiency and method of its operations.

W. W. CHESTER.

The Board during the year has been deprived by death of one of its oldest and most attached members. After years of service, W. W.

CHESTER, Esq., has been removed from our councils: but the remembrance of his long and faithful attendance at our Board remains as an incitement to those who now conduct its affairs.

OUR PERIODICAL.

The *Christian World* has been made more attractive in its external appearance, and every endeavor used to interest the public through it in our work. The articles, from some of the best pens of the land, have attracted attention both at home and abroad.

CONCLUSION.

Though the peril of the hour at the East is great, and though the field at the West is vast, the Directors cannot forget that the South also is a part of our country. It may be deemed expedient for the Board to authorize a visit, at a fitting time, to the large cities of that section, in order to invite the ministers and leading laymen of all denominations to form themselves into local committees, to be eyes and ears and hands for us. Thus may we aid each other in withstanding the progress of Rome in the United States. Is there not reason for promptness of action? Already the Pope proposes to send to the seat of our government a Nuncio, to act in a two-fold capacity—to represent his master as temporal sovereign, and to stand at the head of ecclesiastical affairs in the United States. Our countrymen either do not see the design of the Pope and his followers, as they clamor for greater religious privileges in this land, or they are utterly careless of consequences. Give Romanists the power here that they demand, and they will put every religion, but their own, under the ban of the State, as they have ever done in the past, and are striving to do to-day, in Spain. Let every American read the great speech of the times, that of Castelar in reply to an ecclesiastic who had demanded that no religion but the Roman Catholic should be tolerated under the new government of Spain.

The hour has come for greatly increasing our Home work. We have hitherto yielded much to the claim of the several denominations, that each church should labor among the Romanists in its own neighborhood. They now begin to see that concerted action is necessary in withstanding a foe, whose organization is the most wonderfully perfect the world ever beheld. They are now, we think, prepared to use this Society as an organ of inter-communication between the various denominations and a bureau of information on the Protestant question, as well as an agency for mutual work in large cities. We know of no field where a spiritual contest is so imminent as in our country. The expanse is great—the line extended—the position strong; but not stronger than the arm of the Almighty. Let us then look and work and pray for the highest good not simply of this Society, but of our beloved land. In blessing our country we shall be blessed.

Milan Theological School.

BY REV. WM. CLARK.

ITS ORIGIN AND HISTORY.

THERE has ever been a great scarcity of good men to labor as teachers and evangelists. We have from the first sought for the right kind of men to instruct and preach to the people. Numerous have been the openings for labor, great the encouragement, urgent the calls; but we could not find the men in whom we had full confidence. It could not be expected that, in a month or year, or a number of years even, in the commencement of such a religious movement in a land like Italy, that men of experience and ability could be found, who could be relied on to guide and superintend the work. Yet such men as we could find, we were forced to take. Of these, some were priests, who had left the Romish church, and who seemed truly renewed men; others were zealous and truly pious young men of intelligence and ability, but naturally without experience. The first of these classes we have found in general entirely unfitted for their work. In many cases we were deceived, but where we had every reason to believe they were converted men, yet their former priestly training had ruined them for laboring prudently and efficiently as evangelists and religious teachers of the people. Those of the second class have been our main reliance. These have proved faithful and efficient men. They have, however, been few in number, and entirely inadequate to meet the wants of the field. Besides, having been without previous training and experience, yet there has been a great want of method and uniformity in their work. With their diverse opinions and plans of action, the work has in a measure suffered, and sometimes a spirit of division and disorder has prevailed. To supply men and remedy these evils it became necessary to open a training school, where the necessary men could be prepared for the work, and where such men would, by being trained together, have harmonious views and plans of action, and so be qualified to accomplish an extensive, consistent, and permanent work for their country.

During the first years of my residence in Italy, I was convinced of the absolute necessity of such an institution; and in my communications to the "American & Foreign Christian Union," as well as to private friends, I expressed repeatedly the conviction that if we would permanently and most effectively benefit Italy, aid should be rendered in raising up, as soon as possible, *a native Italian ministry.* This was, in my view, indispensable to the success of our work, as well as indispensable to the success of the religious reform of the country.

It was not, however, till the spring of 1866, that a beginning was

made in this enterprise. An American gentleman, then residing in Paris, visited Italy in company with the lamented Dr. Cleaveland, of New Haven, Conn., saw and appreciated the wants of the work, and pledged 10,000 francs a year, for two successive years, for this object. The school opened with thirteen students, and, during the first two years, in addition to Mr. Thomson's donation, such assistance was given by several American travelers, that the number of students ranged from thirteen to twenty.

In the spring of the last year, the American and Foreign Christian Union commenced aiding the school; and in October, formally adopted it, pledging for the support of the same the sum of five hundred dollars per month, in currency.

Board of Instruction.—Four teachers, or professors, are connected with this Institution. They are the following:—

1. Prof. Paulo Bergaglio, formerly Professor of History and Languages in the Cavour Institute in Turin, and afterwards in the Ambrosian College in Milan. In the former city he was a prominent member of the Waldensian Church, and, after coming to Milan, in addition to his duties as professor, he was for some time a preacher of the Gospel in connection with Rev. Mr. Piggott, the agent of the Wesleyans of England and Scotland. His department is that of the Greek, Latin and Italian Languages, History, Natural Sciences, Mathematics, etc.

2. Prof. Francesco Gatti, formerly Professor of Philosophy in, and President of, the Municipal College of Altamura. His department is Logic, Intellectual and Moral Philosophy, and the English Language.

3. Prof. Melchiore Peccennini, Professor of History. He has for many years been employed as an evangelist by the American and Foreign Christian Union. His department is that of Italian Literature, and Elocution, Ecclesiastical History, Evidences of Christianity, Biblical Exegesis, Composition of Sermons, etc.

4. Signor Francesco Lagomarsini, one of the first Italian converts, who, with Mazzarella and others, long fought, and suffered even imprisonment, for the truth. He has long been the conductor of the large Italian Free Church in Milan. To him is committed the practical religious instruction and training of the pupils. The first lesson hour of each day he spends with the students, in a practical as well as critical study of the Scriptures, and this hour is always commenced with prayer. The aim is to render this an eminently spiritual exercise, and at the same time diligently to seek after the precise meaning of God's Word.

This institution is open to all, of whatever name or denomination, provided we are assured they are truly converted men, and have an earnest desire, fitness, as well as capacity, for preaching Christ. We have students from the Waldensian valleys, from the Free Italian

Churches, and a number who have been recommended to us by Rev. Mr. Piggott, the Wesleyan agent. I regard it as indispensable to the success of our enterprise, that the school should sustain a character above all sectarianism, and that no liturgy or denominational creed should be imposed upon our students.

A young man, when admitted to the school, is examined with regard to his scientific and literary attainments, and also his piety and purpose to preach the Gospel. To be received, he must be a member of some evangelical church, and be recommended by the church to which he belongs, as well as by the pastor or evangelist of that church. It is indispensable that he gives good evidence of being a truly converted man, and manifests an earnest desire and purpose to consecrate himself entirely to the work of preaching the Gospel.

It is intended that the course of study shall embrace at least three years; yet, in the beginning of our enterprise, such is the very great want of evangelists in every part of our country, and so urgent are the calls, we have been forced to send some forth as evangelists, with a shorter course of study and training. Though three years have not yet elapsed since this school was opened, there are at present seven young men who have been trained in it laboring successfully as evangelists. Thus in a very brief period of time, we are reaping abundant fruit. Some of these young men occupy important positions, and have charge of growing churches or congregations. Others are itinerant evangelists, who visit cities, towns and villages, where are found friends of the truth, and are laying the foundation of future churches.

We can say in truth that God's blessing has attended the work of our hands, in thus endeavoring to furnish Italy with an institution where her own sons may be trained to preach the pure Gospel of Christ. But in order to give this institution a permanent character, and make it such as Italy, in her present religious condition, absolutely needs, a greater amount of funds is necessary.

In the first place, a permanent building should be secured, either by purchase or rent, for a series of years. We have been compelled till now, for the want of funds, to confine the school to one room; but this is impossible for a longer period, for with from twenty to twenty-five students, and four professors, with their various classes, we are subject to the greatest possible inconvenience. We absolutely need at least two halls for giving instruction. It is necessary, also, that there should be an establishment or building in connection with the school, sufficiently large to accommodate, with board and lodging, all the pupils of the institution, and at least one of the professors. The pupils have as yet generally hired their own rooms in different parts of the city, and obtained their food at restaurants, or cheap eating houses, but this practice is bad for the health, and its influence unfavorable to the reli-

gious character of the students, and the order and discipline of the school.

With five thousand dollars, such an establishment could be secured for ten years, and sufficiently large for all the above purposes, and furnished also, and kept in operation for the same period of time.

In the second place, the present amount pledged by the Society (five hundred dollars a month in currency), is inadequate. With four professors, at the expense of nearly 10,000 francs, and from twenty to twenty-five students, at seventy francs a month each, with expenses of books, maps, fuel, light, etc., at least five hundred dollars a month, *in gold*, is absolutely necessary, and this sum we beg the American and Foreign Christian Union to grant.

From such an institution as we have above indicated, permanently established here, where these young Italian men could be trained, who are now so desirous to preach Christ to their people, it is impossible to estimate the spiritual benefits that would result to this country. There is every reason to believe a very extensive, thorough, and permanent religious reform would be effected throughout the land, and we might hope to see the Italians become an active, influential, and evangelical people.

The City of Mexico—a Mission Begun.

In the city of Mexico, a mission has been undertaken, in the interest of Protestant civilization and Christianity. The Rev. H. C. Riley, a gentleman eminently fitted for the position, is now in the city of Mexico, charged with the inauguration and direction of the enterprise. Mr. R. is the *first* ordained Protestant clergyman ever sent to labor permanently in Mexico.

There can be no question that the Christian citizens of the United States owe the *first* duty (outside their own borders) to that nation which is nearest to them in position, and most akin in form of government. Heretofore, that duty has been unattempted, chiefly because of the unsettled political condition of Mexico. Now the duty *can* be met, and it *has* been undertaken.

From Mexico, Mr. Riley sends these thoughts and points for consideration :—

"There is a perfect hurricane of Protestant feeling raging against the Roman Church. I feel much as if I had suddenly found myself in the time of the Reformation. The great thing for us to do is to plant Christian churches and institutions here as rapidly as possible.

"Long have these native Christians looked to their brethren in the United States, in hope. May they now have their hopes realized. If the American Church will make an effort worthy of the opportunity Christ has

given them in this land, Mexico might write one of the brightest and most deeply interesting pages in missionary history, in the course of the next few years.

"The influence of the evangelical thought and liberal ideas of the United States, has been gradually leavening this country with an intense desire for something like American civilization to take the place of the idolatry, fanaticism, immorality, tyranny, avarice, pride, false teaching of the Romish priesthood. At length the Liberal party, writing the words "liberty of worship and entire severance of Church and State," in its constitution, has nationalized the Roman Church property, worth about two hundred millions of dollars; emptied and abolished all convents, and scattered friars and nuns to the four winds; *prohibited processions and ecclesiastical robes in the streets;* declared civil marriages to be lawful, and branded the Roman Church with the name of traitor, for having brought in the French intervention to prop up her crumbling power. To-day, beside these two parties, a third, formed of earnest evangelical Christians, counting already its martyrs, has been raised up by God's blessing, through the circulation and reading of the Bible.

"Called of God to come and inaugurate the first Christian Mission in the city of Mexico, I plead for funds to obtain a church building; to meet the expenses of public worship; to publish the New Testament, and give it a wide gratuitous circulation; to publish and circulate a Christian paper, tracts and books; to enable preachers (and there are many able, educated Christian natives that can be soon prepared for that object) to devote all their time to Christian work; in a word, to begin the establishment of Christian institutions, which alone can, and which, by God's blessing, in the end shall make Mexico prosperous, a worthy sister Republic of the United States.

A prominent Mexican official writes under date of Feb. 5, 1869:

"The Rev. Henry C. Riley comes to Mexico with a very important mission. It will afford me great and sincere pleasure to do all I can for Mr. Riley, from whom I expect great good for this country. He has communicated to me freely his views, and it is my opinion that he will succeed here.

A gentleman who has been laboring for some time as agent of the British and Foreign Bible Society, thus greets Mr. R.:

"You have arrived in Mexico at a propitious moment, when the fabric of Rome is crumbling, and the Gospel may be preached to immense advantage. You have already seen enough to form a judgment of what may be done in this city. The provinces are in nowise behind the capital; some parts of them are even in advance of it. Many good books have been circulated with excellent effect. It is very desirable that the living voice be heard, and that congregations be gathered, with faithful men over them. Mexico is more ripe for the change now than Europe was in Luther's time. You and I were witnesses of what happened last Sunday, when a most intelligent Mexican, *the director of* a college, famed as the best teacher in the city, knowing

only the creed and discipline of Rome, came to our meetings out of mere curiosity, or perhaps to criticise. Hearing nothing but the pure Gospel, and seeing so much simplicity and zeal for Christ, he felt constrained to confess publicly that we were in a road with which he was not acquainted; at the same time expressing a hope that the day was not distant when he should be with us."

From Zacatecas, Dr. J. M. Prevost (U. S. Consul), of Philadelphia, appeals to Mr. Riley, in behalf of the interior country:—

"What I have seen confirms me in the conviction that, out of Mexico itself, there is no point in the whole country which so urgently demands immediate attention as this. In Villa de Cos, a day's journey from here, there is a congregation of sixty or seventy persons, in regular attendance on worship. The services are held at present in a private house, but that is no longer sufficient to accommodate the numbers who attend, and this week a small church has been commenced, to hold comfortably about 300 persons. The members are mostly poor people, but very earnest and enthusiastic. Some contribute to the object with money, and some with personal labor. I hope that within three months the edifice will be complete—at least sufficiently so to hold service in it. Does not such zeal as this deserve encouragement?"

EDITORIAL NOTES.

Sermons, in behalf of the *American and Foreign Christian Union*, were preached during Anniversary week in several of our large cities. The Rev. Samuel W. Fisher, D. D., of Utica, preached in Rev. Dr. Budington's Church, in Brooklyn, in the morning, and in Rev. Dr. William Adams' Church, Madison Square, in the evening.

Rev. Herrick Johnson, D.D., of Philadelphia, represented the Society in Rev. W. H. H. Murray's Church, Park-street, Boston. Rev. Wm. H. Goodrich, D.D., of Cleveland, performed a similar service in the first Presbyterian Church, Chicago; the Rev. Arthur Mitchell, of Chicago, in the first Presbyterian Church, Cleveland; and the Rev. Samuel M. Campbell, D.D., in the Central Church of Rochester.

Discourses were delivered in other places, reports of which will be given hereafter.

We give on the following pages interesting items from the Annual Report of the American Bible Society, and short sketches of the stirring addresses at the Anniversary of the American Tract Society. We have during the year been aided in our work by both these noble institutions.

American Bible Society.

INTERESTING FACTS FROM THE FIFTY-THIRD ANNUAL REPORT.

THE RECEIPTS have been larger than in any previous year but one, viz: $731,734. 73; of which there were from sales, $431,213 95; legacies, $88,161 23; gratuitous contributions, $179,832 24; rents in the Bible House, $32,527 31.

THE PUBLICATION DEPARTMENT also exhibits a notable increase.

BOOKS PRINTED at the *Bible House*, 1,081,820 volumes; in *foreign lands*, 261,982 volumes. Total printed, 1,343,802 volumes.

BOOKS PURCHASED abroad for foreign circulation, 15,510 volumes.

BOOKS ISSUED from the *Bible House*, 1,059,686 volumes, viz.: 339,595 Bibles; 668,536 Testaments; 51,090 Portions of the Bible; 465 volumes for the Blind. Total value of these issues, $545,501 63.

FOREIGN ISSUES AND CIRCULATION, total, 326,920, aside from special grants from the Bible House, in about fifty-two languages and dialects, being a large advance over any preceding year.

The sum total of issues and circulation *during the year* is 1,386,611 volumes, and the ENTIRE NUMBER of volumes issued in *fifty-three* years, is 25,241,731.

THE GRATUITOUS DISTRIBUTIONS AND APPROPRIATIONS amount in value to $181,-881 58, of which sum $72,912 53 were for foreign fields. No well authenticated and proper application for aid in books or money has been declined by the Board of Managers.

The Board of Managers report with pleasure, that the restoration of the American Bible Society, throughout the Southren States, may now be regarded as accomplished. Its Agents, occupying every State, report 856 Auxiliaries and Branches under their charge, of which 117 were newly formed, and 31 reorganized during the year. The receipts from these States, with the District of Columbia, were $75,569 74; being an advance of $9,961 28 over those of the year before.

THE FREEDMEN have had the constant and increased attentions of the Society. By the rules of the Board, no discrimination is made between the destitute white and colored people, and the plans of the Managers for promoting this great work of supply, for all readers alike, are faithfully observed. A number of colored colporteurs have been successfully employed by various Auxiliaries, and several Freedmen's Bible Societies are doing good service.

THE RESUPPLY OF THE WHOLE COUNTRY with the Bible has been carried forward with vigor and success. Within the year, 474 Auxiliaries have canvassed their fields entirely or in part; 647,733 families have been visited, of which 64,113 were found destitute of the Scriptures, and 37,720 were supplied, besides 15,939 private individuals, 10,866 soldiers and sailors, and 1,558 Sabbath and Mission schools, exclusive of those which received our grants through the American Sunday School Union and similar Societies and Boards (33,713 volumes.) Of the progress of this work, for three years, 1866-69, the following statement is made:

Auxiliaries that have canvassed their fields	1,428
Families visited	1,849,338
Families destitute of the Bible	166,033
Destitute families supplied	157,633
Destitute individuals supplied	50,805
Sunday and Mission Schools supplied	2,137
Sailors and soldiers supplied	41,048

The report announces that important plans are now in hand for the enlargement of the work of the Society at home and abroad, for which Providence has opened the way, and the continued support of friends and patrons is confidently expected.

American Tract Society.

FORTY-FOURTH ANNUAL MEETING.

ABSTRACT OF SOME OF THE ADDRESSES.

Bishop McIlvaine introduced the exercises by a few cheering words, in view of the growing influence and usefulness of the Society.

Dr. William Adams rejoiced that the day of sharp debate had passed, and that there were such reasons for blessing the good Providence that had watched over the Society during the year. God had given it "the gift of tongues"—it was a "speaking" institution; and as one describing Henry Clay said, "as for his mouth, it speaks for itself," so did the works of this Society, with 140 different tongues.

Rev. Mr. Eastman, Secretary, presented a view of the *grants* of the Society, and of its helps provided for Christians singly, or associated for personal efforts to save men. The grants for the past year had exceeded $1,000 a week; and including the cash grants for foreign lands, the average would exceed $1,000 a week during the whole forty-four years of the Society's existence.

Rev. Dr. Schenck alluded to the opening of the Pacific railway, and regretted that the last spike was of *gold*, a symbol of mammon's greed, and not of *type-metal*, symbolizing one of God's mightiest powers to bind men to one another, and bring them to Him. In the vast West, we see a boundless field to be sown with type-seed, and to yield immense harvests for God's glory. As to the Christian pastor, if the Bible is his right hand, Christian publications are his left. He is but half-armed, without them always at hand to go and say just what he himself would say.

Dr. Budington alluded to recent wonderful unfoldings of God's providence; the telegraph, ocean cables, the downfall of slavery, the Pacific railway—all pointing to the approaching revelation of the Lord Jesus Christ.

Dr. S. I. Prime spoke of the young orator Castelar, whom God had raised up from obscurity to vindicate religious liberty on Gospel principles, with an eloquence unsurpassed in ancient or modern times. He quoted the close of his recent speech, and added that the same battle had to be fought in this country, and on this Society is laid a responsibility too great for language to express, not only to evangelize Spain, Mexico, and South America, but to save our own land for civil and religious liberty and for Christ.

Rev. Mr. Ganse remarked that the same Providence that brought about these great events, gave assurance of their continuance and triumph. It was matter for jubilee that such a speech as Castelar's could be made in the country of Philip II., the Inquisition and the martyrs. Never could man or Satan undo the effect of that great speech. Bishop McIlvaine had spoken of the earthquake in Spain; the fissure it had made might close, but could not bury and destroy the good seed that had been sown in that soil.

Rev. Dr. Parker urged the printing of Castelar's speech, under the heading—"Extraordinary Eloquence—Religious Liberty," and sending copies to every editor in the country for their own pages.

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Mexico.

MONTEREY.—MISS RANKIN.

THE present aspect of this work of the Lord ought ever to silence the incredulity which has prevailed to a great extent in Christendom in regard to the possible conversion of Roman Catholics. We see in this work in Mexico, the bigotry of Rome completely overwhelmed, and many souls emancipated from its toils, and hopefully brought into the kingdom of Christ. "By their fruits," our Saviour says, we may know his disciples. Among the Mexican converts we see the fruits of the Spirit most beautifully exemplified. The first impulse of their spiritual life is to bring their countrymen to the knowledge of the Truth, which they have found so precious to their own souls.

Rome, every now and then, gets much disturbed, and does all in her power to overthrow the work of Bible religion in Mexico. She has had several terrible throes in Monterey since this Seminary building has been devoted to Protestant worship. During the bishop's recent visit, every means was resorted to, to disturb our worship, and had we occupied premises of which we could have been dispossessed, we should, in all probability, have been driven out. But we sat securely "under our own vine and fig-tree," and let Satan roar without, until he apparently concluded we were not to be moved, and finally stopped his clamor.

Rome still lives in Mexico, but seems to have lost much of her subtlety, for in attempts to oppose the Truth, she often defeats her ill designs.

About two months ago, two of our colporteurs entered the city of Durango, with their Bibles and other printed Truth. The priests stirred up the populace against them to such a degree, that their lives were in imminent danger. The order from these spiritual overseers was, "to stop those heretical teachings, or do away with the men." Undaunted by their threats, our men appealed to the authorities, and a guard of soldiers was immediately granted them, and they continued their teachings to numbers of people desirous for the Truth. The Alcade told them to preach to their heart's content, and if a regiment of soldiers was necessary for their safety, it should be granted. The last accounts I received from them, they were still laboring in Durango, and I am expecting to hear glorious results. Popery is evidently greatly crippled in Mexico—shorn of its most important element—power of coercion, its by-gone glory has, in a great measure, ceased. Its grasp upon the minds and hearts of the people is gradually diminishing. In proportion as a pure Christianity is propagated in the same ratio, its hold is relaxed.

FROM ANOTHER LETTER.

GOD has stamped his seal upon efforts put forth in behalf of Mexico, by the precious fruits already granted. Is it not a blessed fact that we have sent out *twelve* missionary laborers from this single church in Monterey, who are actively engaged in disseminating the Truth in Mexico? Where can the Church be found which has as many missionaries in the field of personal Christian effort? The vitality of a church, whether in Mexico or elsewhere, depends upon the interest felt and manifested for the extension of the Redeemer's kingdom on the earth.

Is not the example of this Mexican church worthy of a consideration by Churches whose existence can be reckoned by years, where this one can be only reckoned by months?

Spain.

SEVILLE.—MR. HALL.

THE weekly expense of the "Eco" varies from fifteen to twenty-five dollars, (amount of subscriptions received causing the variation,) and its weekly circulation equal to from sixty to seventy-five thousand pages Tracts. There is nothing in Spain which exerts so wide and so powerful an influence for the instruction and evangelization of the people. Its articles are copied by many of the secular papers and quite a number in the interior and north ask for exchange. I have not asked and do not consider it advisable at present to urge subscriptions, except among a certain class. The distribution is in wise hands.

The paper meets with violent opposition from the priests. A letter just at hand from Gallicia, *far* north, salutes Mr. Alonzo as "the child of Satan who publishes that diabolical sheet 'El Eco,'" etc. Padre Gago, one of the most able of the cathedral priests here, has attacked both Mr. Alonzo and Mr. Cabrera, calling them all sorts of names, and published his letters in a pamphlet, which met quite a sale, but an unfortunate one for himself. In consequence he is denounced by all sects. He felt the decision so keenly that he challenged Mr. Alonzo to an *argument* before the University and public, presuming Mr. A. would refuse. Mr. A. accepted, and Padre Gago was forced to withdraw, knowing, as he did, that he could not sustain the positions he had assumed, with Mr. A. as his opponent. I give you these items as indicative of the advances truth is making.

Is it not advisable to wait until there is crystalization here? It is of vital importance that we remain here to give *form* to the crystals. This fluid state of the masses requires *skilled* refiners. The efforts of Protestant Christians in Spain during the last five months have done more to introduce and sustain liberal sentiments in the new Constitution of the country than any other means which have been employed.

Beside the wide circulation of the "Eco," one man I have had in the employment of your Society has sold more than five thousand Bibles and portions of Bibles during the past winter. Another man, an old member of the Broadway Tabernacle Church, has sold more than twenty thousand copies of same, the last acting independently of all societies, but simply aided by three or four individuals of means. Add to these all the distribution of others, as well as the instruction given by these ever-ready Spanish laborers, and you have the key to the arch of solid masonry which is building to prevent the closing of the door for the entrance of truth.

The chapel and school are prospering, the attendance is very large and interest unflagging. I can give you no idea of the details attendant on the introduction of books, during two weeks I have been devoting my whole time to driving and coaxing officers and men at Madrid, Cadiz and Gibraltar. Since the middle of December, when I obtained the first promise from the government, I have been *crowding* for the *written* orders, and on the 24th March was assured that they should at once be issued.

Italy.

MR. CLARK.

BASSIGNANCE.—The peace of this flourishing church has been for some time past somewhat disturbed by three or four of the principal members, who believed it the duty of all who professed Christ to adopt the practice of the early Apostolic Church, and hold their property in common. Our young Evangelists found it difficult to convince these men of the inexpediency of adopting such a practice at present, and this difficulty arose principally from the fact that these members are known to be very excellent Christian men, and have ever had influence in conducting the affairs of the church itself. At length dissensions were serious, and being informed of the fact, I requested Signor Lagomarsino, the evangelist of the first church in Milan, to visit Bassig-

nance and endeavor, if possible, to restore harmony among the brethren. He accordingly went, and passed four days in visiting personally, and laboring with, all who had been active in any way in disturbing the peace of the church. In the evening, in the crowded chapel, the meetings were most solemn and impressive. The Spirit of God seemed to be present to bless the word preached, and from day to day the brethren became more tender and forgiving. At the third service, which was Saturday evening, during the discourse there were loud sobbings in every part of the audience, and at its close such a scene was witnessed as, the Evangelist says, he had never before seen. All wept aloud, and for a long time embraced each other, asking forgiveness, and forgiving one another. The most perfect harmony was restored, and on the Sabbath, all the church, consisting of some eighty members, sat together in love in the breaking of bread.

The congregation at this place numbers usually from one hundred and twenty-five to one hundred and fifty, and sometimes many more attend. There is a day school and Sabbath-school also in connection with this church.

Tortona.—The brethren of this place, who some time since sent a petition signed by some thirty to the American committee, for a permanent evangelist, are still most importunate. The evangelists at Bassignance have for some time regularly visited the place and preached every week, but so very earnest are the friends of the truth to have a preacher with them every evening, that it is decided that the two evangelists at Bassignance must be separated, and one go to occupy permanently Tortona.

Voghera.—Arrangements have been made for this city also to be visited every week, by Signor Beria, one of our evangelists at Bassignance. At his first visit, he says, that an immense number came to hear him, not less than seven hundred, and while he remained there, some of the principal men of the place were preparing a petition to be presented to the municipal authorities, for obtaining the cession of one of the vacant Catholic churches, to be used as a chapel for preaching the Gospel.

Chiavenna.—The friends of the truth, embracing many families, in this important city, have again earnestly repeated their request for an evangelist. They assure us that a good congregation would at once be secured and a church organized.

Lake of Como.—There are several places upon this beautiful lake where there are little gatherings for prayer and reading the Scriptures, and where permanent teachers of the truth are wanted. Everywhere men are wanted to make known the Gospel of Christ. The desire on the part of Italian people to know the truth is most earnest and sincere, and could we respond to this desire by having means to send them evangelists, abundant fruits would be the result.

Milan.—The two large Italian Free Churches in this city are continually increasing in numbers and in influence. Recently they have been more than usually blessed. A number have been added from those who belong to the more elevated classes, and it is evident that the reform in general, though at first confined in great part to the poor, is working up surely and inevitably, more and more, among the middle and higher classes of society. Our two Bible-women are true evangelists, proclaiming the Gospel to a large number of Catholic families who otherwise could never be reached. Being most excellent nurses for the sick they easily find access to those families of the higher classes that the ordinary evangelist can never reach. Indeed no effort is needed to obtain access to Catholic families; on the contrary, the invitations they have to enter them are far more than they can possibly respond to. No instrumentality in this city has been more richly blessed than that of our Bible-women. They have been instrumental

in bringing great numbers to hear the Gospel, and finally to become members of the Church of Christ. They have also been instrumental in the conversion of a large number of sick persons in Catholic families, who have died most happy and triumphant deaths. Just now I have heard of two most interesting cases of this kind, one an intimate lady friend of the wife of one of the prominent lawyers of the city, who with the wife, long fought against the truth made known to them by the lawyer himself, who belonged to the church, but when this lady was laid upon a bed of sickness she sent at once for one of our Bible-women to instruct her in the way of truth. She is now most happy in trusting in the Saviour, and rejoices in the prospect of death that to her in a few days is certain. The wife of the lawyer has also embraced the truth, and been received in the church.

I would make an appeal to American Christians and Churches to help in the work of preparing a larger number of native Italian young men to become Evangelists, that thus they may be able to preach Christ to their people. We have now in our Theological school in Milan twenty-one students, but a much larger number is at this moment needed for the evangelistic work. It is sad indeed that we have not help sufficient from the benevolence of Christian friends to sustain even the number we now have, and some *must soon be sent away as we have not the means to give them bread to eat.* Will not Christian friends come to our aid in this our extremity?

At the time of our Annual Examination in June, several will be qualified to go forth as evangelists, but we have no means to send them. We beg the American churches to help us in this good work, and come to our relief. Already seven from this school have gone forth as laborers and are preaching the truth in various parts of Italy, but we greatly need seventy times seven for the great and glorious work of evangelizing this country.

Hungary.

PEST.—REV. MR. KOENIG.

Our various agencies continue in a state of great efficiency, and the work altogether does not only present the same features of interest as hitherto, but has developed in the most encouraging manner. Although our own work is far too extensive for the time and energies of one individual, I have by the current of events been compelled during the past year to charge myself with various new undertakings,—the result of labor in past years, which I would at once hand over to a general agent, such as you intended to appoint. Among other things I have undertaken a religious periodical in Hungarian, the first of the class ever published. It has hitherto met with much acceptance.

The Tract work also has made much progress. To the Hungarian and Sclavonian languages, I have added a third, the Roumanian, during the past twelvemonth. But we need more agents for scattering and selling our publications, and these the London Tract Society does not employ.

There are also several pastors of my acquaintance, pious and zealous men, who, if they received a small annual allowance from us, would employ a portion of their time for our purposes, and would prove efficient coöperators with very inconsiderable outlay. Efficient colporteurs I could also secure.

United States.

Archbishop Spaulding has made another movement to unite his Church and the State, in an application to the City Council of Baltimore to pay him $10,000 to protect Roman Catholic children from being estranged from the faith of their fathers. He said, "the Legislature has promised $12,500, and gives as a reason that the Roman Catholics are one-third of the people of Baltimore." His people have raised $60,000; the city and State he expects to pay the balance of $30,000. When Papal countries are breaking up nunneries and monasteries, this Protestant land is asked for money to build them. Such help is asked by the Archbishop as an inducement for European Catholics to emigrate to this country!

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirty-first day of March*, 1869. Cr.

1869.				1869.			
	To Balance from 1868,.....	333	25		By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	7,030	46
	To amount received for Subscriptions to "Christian World," and for Publications sold,.....	2,003	27		By amount paid for Salaries of Secretaries, Traveling Expenses, etc., etc.....	8,746	71
	To amount received by Legacies,.....	10,788	84		" " " to our European Missions,.....	41,520	99
	To amount received from Church Collections, Donations, for General objects of the Society,.....	95,522	13		" " " for our Home, Mexican, and South American Missions.....	45,816	09
	To amount borrowed.....	3,409	82		" " " for Rent, Office and Postage expenses, etc.....	4.229	00
					" " Clerk hire, and appropriation for extra labor	3,326	21
					" " House Account.....	1,036	00
					By Balance,.....	351	85
		$112,057	31			$112,057	31

The report of monies received on the Foreign Field has not reached the Treasurer. Last year they amounted to nearly $30,000.

T. S. YOUNG, *Treasurer.*

Examined and found correct by the Finance Committee.

Officers of the Society.

THE following named gentlemen are elected respectively President and Vice Presidents, and Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION.

President, . . . WM. A. BOOTH, ESQ.

VICE PRESIDENTS.

Rev. THOS. DEWITT, D.D.	New York.
Rev. RUFUS ANDERSON, D.D.	Boston.
Rev. WILLIAM ADAMS, D.D.	New York.
Bishop E. S. JANES, D.D.	New York.
JOHN A. BROWN, Esq.	Philadelphia.
Rev. EDWARD N. KIRK, D.D.	Boston.
Hon. WILLIAM E. DODGE,	New York.
Rev. WILLIAM B. SPRAGUE, D.D.	Albany.
ELIJAH D. GOODRICH, Esq.	Boston.
Prof. S. F. B. MORSE,	Poughkeepsie.
Rev. JOHN MCCLINTOCK, D.D.	New Brunswick.
ARISTARCHUS CHAMPION, Esq.	Rochester.
Rev. ROBERT W. PATTERSON, D.D.	Chicago.
Hon. WILLIAM A. BUCKINGHAM, LL.D.	Norwich, Conn.
Rev. MANCIUS S. HUTTON, D.D.	New York.
Rev. JOHN N. MCLEOD, D.D.	New York.
Rev. RAY PALMER, D.D.	New York.
Rev. HENRY A. NELSON, D.D.	Cincinnati.
Rev. BYRON SUNDERLAND, D.D.	Washington, D. C.
Rev. HERRICK JOHNSON, D.D.	Philadelphia.

DIRECTORS.

One Year.

Rev. Morris C. Sutphen, D.D.
John Robinson, M.D.
C. C. North, Esq.
Rev. G. W. Woodruff.
Rev. Chas. S. Robinson, D.D.
Samuel Holmes, Esq.
J. H. Lyman.
Rev. Joseph T. Duryea, D.D,
George D. Phelps, Esq.
Rev. James O. Murray, D.D.

Two Years.

William H. Aspinwall, Esq.
Rev. Paul D. Van Cleef, D.D.
E. Spencer West, Esq.
Rev. Joel Parker, D.D.
William W. Stone, Esq.
Rev. R. Russell Booth, D.D.
Charles Taylor, Esq.
Rev. Leonard W. Bacon.
W. A. Hall, Esq.
Rev. S. Irenæus Prime, D.D.

Three Years.

Rev. Ray Palmer, D.D.
John B. Hutchinson, Esq.
Rev. Samuel D. Burchard, D.D.
Rev. William W. Newell, D.D.
Rev. Noah H. Schenck, D.D.
Rev. William I. Budington, D.D.
George S. Coe, Esq.
Frederick H. Wolcott, Esq.
J. D. Vermilye, Esq.
John W. Corson, M.D.

Four Years.

Rev. H. D. Ganse.
Rev. T. Ralston Smith, D.D.
Rev. John Dowling, D.D.
Rev. Elbert S. Porter, D.D.
Thomas N. Dale, Esq.
Rev. Edwin F. Hatfield, D.D.
Rev. Talbot W. Chambers, D.D.
H. A. Richardson, Esq.
James H. Benedict, Esq.
A. S. Barnes, Esq.

CASTELAR'S oration before the Spanish Cortes on Liberty to Worship God, one of the most eloquent speeches of modern times, will be found in our next number. Our Report has crowded this, with other important matter, out of the present issue. We hope to receive from Spain an accurate copy of the document.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th May, 1869.

MAINE.

Portland. Wm Oxnard	10 00	
Alna. S. W. Pearson	2 00	
Minot. Cong. Ch. & Soc'y, to complete L. M. for Rev. E. Jones	4 00	
Farmington. Cong. Ch. & Soc'y, E. P. Weston, L.M.	41 38	
" M. E. Ch. & Soc'y	9 31	
New Gloucester. Cong. Ch. & Soc'y	50 00	
Saccarappa. " " "	25 00	
Waldoboro. 1st " " "	10 00	
Cumberland. " " "	15 00	
		166 69

NEW HAMPSHIRE.

Chichester. Cong. Ch. & Soc'y	5 10	
" M. E. Ch. & Soc'y	47	
Dunbarton. Cong. Ch. & Soc'y	12 00	
Bennington. F. M. Whittemore	2 00	
Durham. Cong. Ch. & Soc'y	43 75	
New Boston. " " " to constitute Rev. D. C. Frink a L. M.	31 00	
Manchester. Meth. Epis. Ch. & Soc'y R. H. Piper $2, R. Mitchell $1, J. Cleworth $2, J. A. V. Smith $2, J. Stickney $1, D. Crowell $1, T. G. Jackson $1, P. J. Paige $1, C. M. Towne 50c., L. K. Sleeper $1, J. Mitchel $1, A. J. Chase $1, S. A. Hood $1, Mrs. Sanborn 50c., J. Galacan 50c, P. M. Miller $2, G. C. Batchelder $1.	19 50	
" Mrs. L. S. McQuesten $20, Miss M. N. McQuesten $10, to make J. H. McQuesten a L. M.	30 00	
Kingston. Cong. Ch. & Soc'y	7 00	
Chichester. " " " add.	2 30	
Warner. " " "	15 00	
		168 12

VERMONT.

Pittsford. M. P. Humphrey, for So. Am.	10 00	
Pomfret. Cong. Ch. & Soc'y	4 00	
Castleton. " " "	28 09	
Pittsfield. " " "	7 00	
Peacham. " " "	31 00	
St. Johnsbury. North Cong. Ch., by F. Fairbanks, Tr.	40 20	
" E. and T. Fairbanks & Co	500 00	
Bennington Centre. A friend, for Spain	1 00	
		621 29

MASSACHUSETTS.

Boston. J. S. Ropes	25 00	
West Springfield. 1st Church, to *constitute Ethan Brooks* and *Wm. Bull L. M's*	60 16	

MASSACHUSETTS.

Ludlow. Cong. Ch., in part of L. M. for Rev. C. L. Cushman	21 13	
Belchertown. Cong. Ch. & Soc'y	20 00	
Westhampton. Cong. Ch., to constitute Rev. Thos. Alexander, L. M.	60 09	
Springfield. Olivet Sab. School, for Spain	34 08	
Clinton. 1st Ev. Church and Soc'y, for L. M's of Rev. DeWitt S. Clark, Joshua H. Hunt, and Hubert J. Brown	92 25	
Rockport. 1st Cong. Ch. & Soc'y for L. M. of Rev. Jas. W. Cooper	35 00	
Manchester. Church & Society of Rev. F. V. Tenney	5 59	
Dedham. 1st Ev. Ch. & Soc'y	75 30	
Boston. Rev. H. B. Hooker	15 00	
" T. R. Marvin	5 00	
Hopkinton. 1st Ch. & Soc'y	68 22	
Wilmington. Jas. Skilton	10 00	
Foxboro. Cong. Ch. & Soc'y	32 86	
Wayland. Ev. Cong. Ch. & Soc'y	5 02	
Boston. Old South Ch. & Soc'y	210 49	
" Park st. Ch. & Soc'y	355 91	
" Mt. Vernon Ch. & Soc'y, in part	522 50	
" Essex st. Ch. & Soc'y, in part	237 00	
So. Boston. Philip's Ch. & Soc'y	223 50	
East Medway. 1st Cong. Ch. & Soc'y for L. M. of Mrs. Moses Richardson, and for Spain	33 89	
Roxbury. Eliot Ch. & Society, of which $60 by Edw'd B. Huntington for L. M. of himself and Mrs. Sarah A. Huntington	148 00	
Wakefield. Cong. Ch. & Soc'y	49 00	
Northboro' Rev. D. F. Lamson	2 00	
Boston. Miss L. Thompson	20 00	
West Roxbury. E. C. Millett	3 00	
North Brookfield. 1st Cong. Ch. & Soc'y	47 15	
Boston. Perry Trust Fund	250 00	
Dorchester. 2nd Cong. Ch. & Soc'y of which $100 from Mrs. Baker for Spain	360 34	
		3,027 48

CONNECTICUT.

Coventry. Rev. W. J. Jenkins	4 30	
Colchester. 1st Cong. Sab. Sch'l by E. Ransom	9 00	
New Preston. Litchfield Conn.	5 00	
New Haven. Ladies for Miss Rankin's field	1,030 00	
So. Windsor. Cong. Ch. to constitute R. R. Rollo, Jr. L. M.	30 00	
Hartford. Park Ch.	69 46	
Greenwich. 2nd Cong. Ch., to constitute Rev. T. G. Clark and Philander Button, L. M's	78 00	

CONNECTICUT.

Norwalk. 1st Cong. Ch., Rev. S. B. S. Bissell, to constitute Mrs. Fanny Miller Bissell L. M., $30; A friend, to constitute Miss Clara Randle L. M.; others to constitute Wm. S. Lockwood and Dea. E. A. Bean, L. M's, $70.30; add $10 in full for L. M. of Dea. Chas. Lockwood 165 30
Stamford. 1st Pres. Ch., add. by Wells R. Ritch, Tr. 10 00
East Berlin. Franklin J. Forbes 2 00
Southington. 1st Cong. Ch. & Soc'y. 26 75
Thomaston. Cong. Ch., to constitute A. Thomas, Seth Thomas and R. S. Frary, L. M's 119 80
Hartford. H. A. Perkins, Ex., in part of bequest of the late Alfred Smith 4,000 00
——— 5,549 61

NEW YORK.

Schenectady. 1st Ref'd Ch., which constitutes Rev. D. Wortman, D.D., a L.M. 42 80
Buffalo. Ladies of Dr. Lord's Ch. $25, Mrs. S. S. Rogers $15, for Miss Rankin's field 40 00
Orange Co. Bethlehem Pres. Ch. .. 10 00
Middletown. 1st Pres. Ch. 60 (0)
" Cong. Ch. 9 57
N. Y. City. Peter Naylor $20, Chas. N. Talbot $30, E. Spencer West $50, F. H. Bartholomew $100, W. S. Gilman $100, to constitute Rev. R. B. Campfield a L. D. 300 00
Brooklyn. Jas. R. Taylor $25, Jon'n D. Steele to constitute himself a L. M. $30, S. Hutchinson to constitute himself a L. M. $50 .. 105 00
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904 43

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☞Other contributions now omitted will be published in the next number.

THE CHRISTIAN WORLD.

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Liberty to Worship God.

SENOR CASTELLAR'S ADDRESS BEFORE THE SPANISH CORTES.

IT being understood that Rev. Father MANTEROLA, Cannon of Vittoria, and one of the most learned and eloquent members of the Spanish clergy, would address the Cortes to-day against the project of the Constitution, the tribunes were filled, long before the hour at which the Chamber usually meets, with crowds of eager auditors. The reverend Deputy is a spare, ascetic-looking man, very measured and deliberate in his gestures, and on rising to speak he quitted the place where he usually sits and took up his position in the vacant space which serves as a passage-way between the benches, so as to be as free and unencumbered as possible in his movements. Attired in the loose sutan which the clergy are in the habit of wearing on all occasions here, and which, in the energy of his action, kept continually falling from his shoulders, he would have formed a fine subject for an historical picture in which the interest is concentrated on a single figure. Great anticipations had been formed of his speech by the new Catholic Party, and to a certain extent he did not disappoint them. Although characterized by more of the pulpit than the Parliamentary style of oratory, it was yet an able and eloquent harangue, and at its close the reactionists fancied that it had greatly strengthened their position. The result, however, proved to be quite the reverse, as the speech led to one of the most crushing rejoinders ever made in a Parliamentary assembly. But I must not anticipate.

The reverend Deputy commenced by stating that he considered Spain to be on the brink of chaos, and the project of the Constitution was the mouth of the abyss. He was profoundly grieved at the attacks made on the Catholic Church in that Chamber. It was his duty to defend it, for to the Church belonged his life and his energies. Replying to the

reproach addressed to it by M. CASTELAR of having expelled the Jews, he denied that religious intolerance had had so great an influence in retarding the development of the public wealth as that gentleman had asserted. And, surprising to say, the Jews, who were formerly so learned and talented, attracted very little attention at present by their acquirements in the arts and sciences, for they now scarcely did anything more than make Turkish slippers. [Cries of "oh!" "oh!" and derisive laughter.] Could these be the descendants of the men who had raised the magnificent temple of Jerusalem? LUTHER had anathematized the Jews, but the Catholic Church had never molested them. They were persecuted by the civil power, and not by the Church; and the proof was that they fled to Rome, where they were treated with clemency.—He could understand intolerance in the Catholic Church, because it represented authority which was bound to repress disorder and license: but intolerance was absurd and ridiculous in the Protestant Church, which proclaimed and preached the doctrine of free examination. Entering more fully into a discussion of the text of the Constitution, he declared himself a passionate partisan of all national liberties, but a true Catholic could not admit the absolute liberty of thought. Referring to article 20, which says, "The Spanish nation binds itself to maintain the worship and the ministers of the Catholic religion," he considered that this declaration was couched in very cold terms for a people so ardently Catholic as the Spanish nation. Instead of saying the nation "binds itself," it should state that the nation "is bound;" because, having seized the property of the clergy, this obligation was sanctioned by the Concordat. But if this first phrase satisfied him but little, that which followed satisfied him still less. It ran thus: "The public or private exercise of every other form of worship is guaranteed to every foreigner residing in Spain, without any other limit than the universal rules of morality and right. If any Spaniards should profess another religion than the Catholic, all the dispositions of the foregoing paragraph will be applicable to them." He believed that if this clause was adopted, religions of every kind would introduce themselves in Spain, bringing with them their sacrifices of human blood and their practices of polygamy. He wanted those who spoke so often of the United States, and who were in the habit of citing it as an example in their numerous speeches, to tell him, with the good faith which usually characterized them, if they had ever stopped to examine the real cause of the greatness of the American people. It was a great error to attribute it to freedom of worship. It was due to what came after, but which was not the effect of that religious liberty. The United States prospered from its juvenile ardor, and it counted among its population a respectable number of Catholics. Did they know what the emigrants to that country had amounted to since 1825? About 1,500,000 souls. Did they know in

what class there was the largest number of conversions? Among the officers of the army, who recognized in the clergy the representatives of Christ and the envoys of God. If Spain cast herself into the arms of "free worship," abandoned by God, she would utterly perish, her name would disappear from the list of civilized nations, and she would fall into a deep grave, over which might be written this epitaph: "Here lies an apostate who renounced eternal for temporal riches, and who has passed away from the latter after having lost the former." [Laughter, and partial cheers.]

Senor CASTELAR then claimed permission to correct some of the statements made by the reverend Deputy, and having obtained it, proceeded to address the Chamber as follows:

"SENORES DIPUTADOS: Immense is the misfortune for me, but greater for the Cortes, to find myself forced, by the duties of my position and by duties of courtesy, to occupy almost every afternoon, against my will, the attention of this Chamber. I hope the Cortes will pardon me, and not attribute such long and continuous discourses to my intemperance of speech! I solemnly promise not to speak again for some time, and especially in the debate on the totality of the Constitution! The illustrious Senor RIOS ROSAS said, with the authority which his speech, talent, eloquence and character give him, that he doubted if he had any right to give me counsel. Not only has he the right, but he has the duty to counsel a beginner, to counsel a youth. When Senor RIOS ROSAS counseled me that I should not treat the Church with such acerbity, a great doubt filled my soul. I doubted if I had been just. I doubted if I had been prudent. But then I attacked no belief; I attacked no worship. I only said that the Church, organized as a power of the State, could not fail to bring about grand perturbations, for in its anxiety to subject the civil authority to its criterion of absolute and heavenly-revealed authority, it would constantly menace all rights. Gentlemen, if I had any doubts, if I had any remorse, they have vanished before the words of Senor MANTEROLA. The reverend Deputy, with the authority which his knowledge, his virtues, his high representation in the Church, his higher representation in this Chamber give him, has revealed to us what is the criterion of the clergy upon modern rights, upon the national sovereignty, upon religious toleration, and upon the future of the nation. If I had not found all I said, if I had not seen that they reprove our conscience, that they reprove civil rights, and that they reprove our policy, I confess that in my first speech I should have deceived myself, and with all my heart I would have repented. But Senor Manterola has employed all this afternoon in affirming and confirming my words. He has said to us that he combats the national sovereignty, for he does not find in it the formula of the sovereignty of the Church. Have we not seen that after so many cataclysms, after the conclusion of the reli-

gious wars, after the advent of so many laical States, after so many Concordats, in which the Church has had to accept the civil existence of many religions, even though she agreed to them, she has not been able to lose her ancient criterion—the criterion of Gregory VII. and Innocent III.—but still believes that all civil powers are a usurpation of her sovereign power!

Gentlemen, none more than I have applauded the presence of Senor Manterola in this place, the presence of the illustrious Bishop of Jaen, and the presence of the illustrious Cardinal of Santiago! I believe that this Chamber would not be the genuine expression of the country if there had not come to it those who guard the sacred deposit of our ancient belief, and who direct the morals of our families. I look on them with much respect, and with great veneration for their talents, their age, and the exalted ministry they represent. Consecrated from an early age to the worship of abstract and pure ideas, in the midst of a society delivered in reality very much to the worship of materialism, very attached to the bank-note, in that species of indifferentism in which the spirit has fallen, my idea admits that there must be something of the infinite, something of the divine. But, gentlemen, I say more. I make a greater concession to the gentlemen who sit on these benches, (nods of approval from the Bishops.) I make a concession which I ought to make, for it is true. When liberty comes the material bonds are loosened; when the material bonds are loosened the moral bonds are tightened! Thus it is necessary for a society to live freely; it is absolutely indispensable that it should have grand moral bonds, grand bonds of ideas, rights and duties—duties imposed not by civil authority nor by armies, but by its own reason and by its own conscience! For this, gentlemen, I have not seen when I have been to *enslaved* peoples, I have never seen the festival of Sunday kept! I have never seen it kept in Spain! I have never seen it kept in France! The Sabbath among an enslaved people is a saturnalia. On the other hand, I have seen the Sunday celebrated with an extraordinary severity, with a severity of customs which astonishes, among the only two *free* peoples which I have visited in my extensive peregrinations throughout Europe—in Switzerland and in England. And how is this? I know how it is. It is because there are bonds of custom and intelligence which do not exist where religion is imposed by force, by means of artificial and mechanical laws, upon the will and the conscience! So it is that a Russian Prince once remarked to me in Geneva, that they had more liberty in St. Petersburg than in New-York; and on my asking him how, he answered, "For a very simple reason. I am very fond of music, and in St. Petersburg I can play my violin on Sundays, while I cannot do it in New-York!" The separation of the Church from the State, like freedom of worship and religious liberty, engenders this grand principle—the voluntary acceptation of

religion, or of metaphysics, or of the morality each individual has in his conscience. Senor Monterola knows what St. Paul says: "*Nihil tam voluntarium quam religio.*" There is nothing so voluntary as religion. The great Tertulius, in his letter to Escalapius, also said, "*Non est religionis cogere religioneus.*" It does not belong to religion to oblige itself and to coerce its exercise upon any one by force! And what has Senor Manterola been asking all this afternoon? What has he, during the whole of his long speech, been requiring from the gentlemen of the Committee? He has been asking and requiring that he could not be a Spaniard, he could have no title to the name, he could not exercise civil rights, he could not aspire to the high political magistracies of the country, who did not carry impressed by force upon his flesh the mark of a religion forcibly imposed, not a religion accepted by reason and conscience! Consequently, Senor Manterola, in all his speech, has done nothing more than ask what the ancient Pagans asked, who did not comprehend and never could comprehend this grand idea of the separation of Church and State. What these ancient Pagans asked was that the King should be at the same time the Pope, or what is the same thing, that the Pontiff should, at the same time, be in some part and some measure King of Spain. The doctrine of the protection of the Church by the State should conclude forever. The State has no religion; it cannot have any: it ought not to have any. The State cannot confess; the State cannot commune; the State cannot die! I could wish that Senor Manterola would have the goodness to tell me in what part of the Valley of Jehoshaphat the soul of the State called Spain will be found on the "day of judgment!" One day a great German poet was traveling toward the pole. It was one of those immense polar nights in which the rose-colored auroras reflected themselves upon the snow and ice. The spectacle was magnificent—was immense. He had at his side a missionary. Suddenly a whale moved, and the missionary said, "Look! Before this grand and extraordinary spectacle even the whale is moved and praises God!" Soon after a naturalist joined them, and the German said, "You naturalists suppress the divine action in your science; but here this missionary has said to me that when this grand spectacle is offered to view by nature, even the whale moves and praises God!" The naturalist answered the German poet, "It is not so. It is because there are certain blue hairs which enter into the body of the whale, and on fixing themselves on certain points of the nervous system, trouble him and oblige him to move, for this animal so great, and which contains so many tuns of oil, has not one single atom of religious feeling!" Very well, exactly the same can one say of the State! This animal so great, has not one atom of religious feeling! And if not, in the name of whom did Senor Manterola, at the end of his speech, condemn the grand errors and excesses, cause

at the same time of their perdition, which in the matter of religion the French Revolutionists committed? Senor Manterola must not believe that we are here to defend the errors of our friends; as we do not believe ourselves sinless, nor depositaries of the truth; as we do not believe we have the eternal rules of morality and of sight; when our friends make mistakes we condemn their mistakes, when those who have preceded us in the defence of the republican idea err, we say they have erred, for we have not had the spirit of humanity mortgaged to us for nineteen centuries! Gentlemen, Barnave, who understood better than others of his contemporaries of the French Revolution, said, "I ask in the name of liberty, I ask in the name of conscience that the edict of the King's, which expelled the Jesuits, may be revoked." The Chamber did not wish to accede to it, but it might have been, if not a more prudent measure, at any rate a wiser and more progressive one than the measure requiring from the clergy the civil oaths which brought such complications and so many misfortunes upon the French Revolution. In the name of the principle Senor Manterola has sustained this afternoon, that the State can and ought to impose a religion on its subjects, Henry VIII., of England, could in one day change the Catholic religion for the Protestant! So, also, Theodosius, by a species of *coup d'etat* similar to that of the 18th Brumaire, could change in the Roman Senate the Pagan religion for the Catholic religion! So also, later, the French Convention had the weakness to accept for a moment the worship of the Goddess of Reason! So also, later still, Robespierre proclaimed the dogma of the Supreme Being, saying that all ought to believe in God to be French citizens—an error such that it soon led to the restoration of the Church and the Monarchy! Bonaparte believed in Theodorus, that Emperor who by a *coup d'etat* imposed Christianity on the Roman Senate as the exclusive religion, and hesitated whether he should restore in France the ancient Catholicism or impose the new Protestantism! He decided at last for Catholicism only, for it was essentially authoritative, and obliged men to bend the knee in the dust, and to have for gods the old Pope and the new Charlemagne! Nevertheless, when we study France we see that Catholicism was restored in the churches, but not in the consciences! Error, grave error! to ask in the name of a moral idea, of a religious idea, as Senor Manterola has this afternoon, asks of the Chamber its coercive force, its material aid from the State. It is a great retrocession in religion. We should believe or not believe in the religion of the State. If we believe it, the support of the State is completely useless, for the voice of our own conscience is sufficient to secure our religious precepts, and to form our moral life. If we do not believe it, the protection of the State is completely injurious, for it obliges us to be hypocritical, to lie with the lips the precepts of a worship which does not

live in our hearts, and as religion is not only a social relation but a relation of the man in all his being with God, he can deceive himself and his fellow-men with the religion imposed by the State—he can deceive society, but he never can deceive God—God, who penetrates even to the depth of the will and the conscience. Gentlemen, there are two ideas which have never been realized in history—the idea of one nation for all and the idea of one religion for all. I have admired much the assurances with which Senor Manterola affirms that Catholicism progresses in England, in the United States, and in the East. The progress, not religious but social, which Catholicism has made, not in the consciences but the laws you owe to this Liberal Party, whom you persecute every day with your reprobation and your anathemas—those Protestants condemned by you, those Liberals cursed by you, proclaim as a right that the Irish rustic and the Catholic peasant should not have to pay from his pocket the English Church, in which his conscience does not believe. In the United States there are 37,000,000 of inhabitants, and only 4,000,000 of them are Catholics. And these are so, not by the propagandism of the Church, but by the political annexation of Louisiana, Texas and California, whose inhabitants are of Catholic origin, to the great American Republic. In his illusions—respectable priestly illusions—Senor Manterola believes that Catholicism is extending itself over the East. Gentlemen, make with me this sensible reflection—one nation for all has not been possible. Alexander tried it, Cæsar tried it, Charles V. tried it, Napoleon tried it, and it has not been possible. The idea of variety has conquered the conquerors. Very well, gentlemen, neither has the idea of one single religion been possible, though illustrious Pontiffs have tried it. The variety of consciences has defeated the Pontiffs as the variety of nations has defeated the conquerors. There are four fundamental races in Europe—the Latin, the German, the Greek, and the Sclavonian. The Latin race reflects its socialistic character, its love of unity, its tendency to discipline and organization, its universal subjection, in Catholicism. The German race reflects its individualism, its love of personal independence, in Protestantism. In the Greek race we note even what was notable in the ancient times—those ancient times in which Christianity had not penetrated into the conscience. We note even to-day, even now in its Christian church, the predominance of the metaphysical idea over the moral. And the Sclavonian race, which I believe is destined to a great innovation in the Eastern world, adores, like the ancient Asiatic empires and the ancient Rome, a species of armed Messianism, which we might in two words describe as an *autocratic religion.* Consequently we cannot force upon peoples, nor upon individuals, the false and utopian idea of religious unity! And in the East!—I will bring to-morrow to Senor Manterola, who will permit me to recognize him as a brother in humanity, after combatting him as an

enemy in politics—I will bring him documents to prove by the investigations of a learned Asiatic Society what I am going to say. In the East there are, as yet, as in the ancient times, two fundamental races—the Indo-European and the Semitical. The Indo-European is the progressive race, the civil race, the race which has created the ancient Greece and the modern Germany. The Semitical is the religious race—the race which has given its truly moral conscience to humanity! Moses, Christ, Mohammed—all Semites, embraced the religious sphere of the modern world completely in their different manifestations. There are Semitical and there are Indo-European Christians in the East.—Very well—both have carried to their Christianity their physiology and their historical character. What is the character of the Indo-Europeans? The idea of particularism over the idea of unity! What is the Semitical character? The reverse—the idea of unity over the idea of particularism! For this the Semites—the Jews and Arabs, those children of the desert, adore only one God! And so the Christian Semites adore the first person of the Trinity, and scarcely notice the second and the third, while the Christian Indo-Europeans adore the Virgin and the Saints, and scarcely notice God! Your unity of religion is an impossibility, for no metaphysical principle can destroy the eternal variety of nature!

Descending now from the general to the particular principles of the speech of Senor Manterola—he asked me in what time the Church had badly treated the Jews? He asked me this, invoking, too, the little which most honors my life, that of Professor of History in the Central University! Very well. I have here some of the records of history, and in them I find the writings of the foundation of the Monastery of San Cosme and San Damian, in 978. Do you know how they inventoried the goods of the monks? The inventory is in this order: "Fifty yaguas (mares); thirty Moros (Moors, male); twenty Moras (Moors, female.)" So that for those priests of liberty, equality and fraternity, their servants and slaves were reckoned with their beasts of burden! The same, exactly the same, as the ancient Greeks and Romans! (Loud applause.) It is vulgarly said that our Spain is an intolerant country—a country that has ever preserved religious enmity. I deny it, absolutely deny it! Have there been, for example, in the world such illustrious times as those of Ferdinand III. the Holy, and of Alonzo X. the Wise? The one conquered Seville, the other Murcia! Let us glory in those great examples, and say that for Spain we must write with Mme. De Stael: "The ancient here is liberty—the modern is despotism!" In the Neo-Catholic school, they have the boldness to make of religion what the ancient Romans said, "*Religio id est metus.*" And to these Neo-Catholics we might apply those words of the Bible: "*Cognovit bos possesorum suum et asinas praesepe domini sui, et Israel non cognovit et*

populus meus non intellexit." The ox knoweth its owner's and the ass its master's crib, but the Neo-Catholic party knoweth not its Lord! Religious intolerance commenced in the middle of the fourteenth century, and in all the fifteenth. Then it was that San Vicente Ferrer preached that sermon which produced that terrible massacre of the Jews! Senor Manterola said he condemned all religious persecutions! Then His Reverence ought to condemn lively and energetically many pages in the history of the Church! "We did not kill the persecuted ones," said Senor Manterola, "the civil power killed them!" Mirthful defence! As if the assassin should say it was not he who killed his victim—it was his dagger! The Inquisition, gentlemen, the Inquisition was the dagger of the Church. The truth of the persecutions may be known by opening any page of ecclesiastical history. Does Senor Manterola wish me to cite the Encyclica in which Innocent III. condemned the Jews to eternal slavery? Does he wish me to bring the letter in which the holy Pius V. charged Philip II. to seek an assassin to kill Elizabeth of England? Senor Manterola said I had not been in Rome. But I have. I have visited its ruins. I have contemplated its 300 domes. I have witnessed the ceremonies of the Holy Week. I have admired the gigantic sybils of Michael Angelo, which appear to launch eternal maledictions. I have seen the sun penetrate into the Basilica of St. Peter's. I have sought in those ashes an atom of religious faith. I have only found deceit and doubt! Yes, I have been in Rome, and I have seen in the Royal Sala, painted by Bossari, a fresco of the emissaries of the King of France sending to the Pope the head of Coligny! I have seen an apotheosis of the ecclesiastical executioners, the assassins of St. Bartholomew! Senor Manterola has asked what I have to say of the Church when she has created great universities? I am just. The Church was once the centre of unity and the ideal of life, for it was the only intellectual element in the chaos of barbarism. Then were born the universities, under the favor of the Church. But compare the universities of the sixteenth and seventeenth centuries with the most illustrious of ours—Salamanca for example. What illustrious foreign universities has Senor Manterola cited? We have retrograded, not because we are inferior in intelligence and in talent to the Germans or the English, but because they acquired before us the great moral treasure of liberty of thought; because they have not remained, as we did so long, without light in the conscience, buried in the depths of the Inquisition! After all, as there is something in the life we cannot hide, Senor Manterola, always eloquent, has been most eloquent when he spoke of the republican institutions of the Basque Provinces, which are his country. He moved me as he moved the Chamber when he spoke of the tree of Guernica! We saluted it as Rosseau did from Geneva. He spoke of the inviolability and the sacredness of the home. We ask the same—the invio-

lability of the homes wherein our God dwells, the inviolability of the human conscience. For this we reprove the expulsions of the Moors and Jews in our history. But Senor Manterola consoled himself by saying that the Jews only knew how to make slippers, and asked me to cite what illustrious names this race presented after their expulsion. Copinosa, the first of modern philosophers! We may dissent from his ideas, but we cannot deny his genius. Without our Inquisition, he might have been born here. Illustrious men indeed of modern times belong to the race of the Jews, and of Spanish extraction. Disraeli, my political enemy, the Tory, Conservative, Reactionary (if you wish), but he is a great novelist, a great orator, a great *litterateur*, a great statesman, the chief of the aristocracy of Britain. He is a glory which, but for our intolerance, might have belonged to us. Daniel Manin, too, of Italy, I might name. He was a descendant of Jews, and of Spanish Jews too.

The honorable Deputy here enlarged on the history and political principles of Daniel Manin, whom he thought a greater man than any other Italian, including even Garibaldi, and then resumed as follows :

Gentlemen, Senor Manterola said he would renounce all his beliefs, all his ideas, if the Jews returned again to join together and rebuild the temple in Jerusalem! But, what! Does Senor Manterola believe the terrible dogma that the children are responsible for the sins of their fathers? Does Senor Manterola believe that the Jews of to-day are the same as those who crucified Christ? I do not believe it. I am more of a Christian than to do so. Great is God in Sinai! The thunder precedes Him. The lightning accompanies Him. The light envelopes Him. The earth trembles. The mountains are torn in pieces. But there is a God greater and grander! Not the majestic God of Sinai, but the humble God of Calvary. The God nailed to a cross, wounded, transfixed, crowned with thorns, gall on his lips, and yet saying, "Father, forgive them ; forgive my murderers, forgive my persecutors, for they know not what they do." Great is the religion of Power, but greater is the religion of Love. Great is the religion of implacable Justice, but greater is the religion of pardoning Mercy. And I, in the name of *that* religion—I, in the name of the Gospel—come here to ask that you will inscribe on the front of your fundamental code, "Religious liberty!"—that is to say, "Liberty, fraternity and equality among all mankind!"

It is impossible to describe the effect of this peroration, and the scene which occurred as the gifted orator sat down. The applause was immense, electrical, and repeated again and again. As he flung himself, almost exhausted, into his seat, he was instantly surrounded by dozens of his Republican friends, some grasping his hands, others embracing him, and others even kissing him. Tears were seen running

down many a cheek, not only among the Deputies, but in the diplomatic and press tribunes above. Impelled as it were by one common impulse, the members of the majority, including Figuerola and others of the Ministry, left their seats, and rushing over to Castelar, were quite as demonstrative in their approval as the Republicans. They in their turn shook his hands, embraced him, kissed him. The excitement even extended itself to the President of the Chamber, Rivero. Hastily ringing his bell, he declared the session over, and the next moment descending from his tribune, I saw him embrace Senor Castelar, and kiss him on both cheeks.

The speech has been the universal topic of conversation ever since. In the streets, in the clubs, and in the press, it has been justly lauded as the death-blow to religious intolerance and to the power of the clergy in Spain. Even the newspapers, which may be said to be the most anti-republican, and which have hitherto always adversely criticised the speeches and ideas of Castelar, are full of commendation of this last effort, and boast of him as a "national glory."

Convent Life.

THIS is no heaven!
And yet they told me that all heaven was here,
This life the foretaste of a life more dear;
That all beyond this convent-cell
Was but a fairer hell;
That all was ecstacy and song within,
That all without was tempest, gloom and sin.
Ah me! it is not so—
This is no heaven, I know!

This is not rest!
And yet they told me that all rest was here;
Within these walls the medicine and the cheer
For broken hearts; that all without
Was trembling, weariness and doubt;
This the sure ark which floats above the wave,
Strong in life's flood to shelter and to save;
This the still mountain-lake,
Which winds can never shake.
Ah me! it is not so—
This is not rest, I know!

This is not home!
And yet for this I left my girlhood's bower,
Shook the fresh dew from April's budding flower,
Cut off my golden hair,
Forsook the dear and fair,
And fled, as from a serpent's eyes,
Home and its holiest charities;
Instead of all things beautiful,
Took this decaying skull,
Hour after hour to feed my eye,
As if foul gaze like this could purify;
Broke the sweet ties that God had given,
And sought to win His heaven
By leaving home-work all undone.
The home-race all unrun,
The fair home-garden all untill'd,
The home-affections all unfilled;
As if these common rounds of work and love
Were drags to one whose spirit soared above
Life's tame and easy circle, and who fain
Would earn her crown by self-sought toil and pain.
Led captive by a mystic power,
Dazzled by visions in the moody hour,
When, sick of earth, and self, and vanity,
I longed to be alone or die;
Mocked by my own self-brooding heart,
And plied with every wile and art,
That could seduce a young and yearning soul
To start for some mysterious goal,
And seek, in cell or savage waste,
The cure of blighted hope and love misplaced.

* * * * * *

Yet, 'tis not the hard bed, nor the lattice small,
Nor the dull damp of this cold convent-wall;
'Tis not the frost on these thick prison-bars,
Nor the keen shiver of these wintry stars;
Not this coarse raiment, nor this coarser food,
Nor bloodless lips of withering womanhood;
'Tis not all these that make me sigh and fret,
'Tis something deeper yet—
The unutterable void within,
The dark fierce warfare with this heart of sin,
The inner bondage, fever, storm, and woe,
The hopeless conflict with my hellish foe,
'Gainst whom the grated lattice is no shield,
To whom this cell is victory's chosen field.

* * * * * *

Here is no balm
For stricken hearts; no calm
For fevered souls; no cure
For minds diseased; the impure
Becomes impurer in this stagnant air;
My cell becomes my tempter and my snare,
And vainer dreams than e'er I dreamt before,
Crowd in at its low door.
And I have fled, my God, from Thee,
From Thy glad love and liberty;
And left the road where blessings fall like light,
For self-made by-paths shaded o'er with night!
O lead me back, my God,
To the forsaken road,
Life's common beat, that there,
Even in the midst of toil and care,
I may find Thee,
And in Thy love be free!

H. Bonar, D.D.

The Church and Public Education.

[Upon Christian people, and ministers especially, we press these wisely warning words, communicated by the Rev. G. F. Wiswell, D. D., of Philadelphia, to the "American Presbyterian."]

"THE hope of the republic is the education of the people." This sounds well in a stump speech or a fourth of July oration. But is it all sound? or do we, the American people, believe it is true? We have been used to talk about the general intelligence of our country. The education of what we are pleased to call "the masses" has been a theme of gratulation. But it is questionable whether we see clearly how radical and significant is this matter of public or popular education. We have been quite too willing to trust to systems and public authorities for the training of the children, without respect to the character or quality of it. The perpetuity and progress of a government, like ours, depend, in a great measure, on a *Protestant* education. Rome has always been, and now more than ever is, the foe to liberty, and hence to popular education. Says Michelet, "Rome loves liberty so much, that in a holy zeal for it, they want to begin by stifling it in the highest places of instruction"! There can be no question, that in every country where Romanism is dominant, the millions are grossly ignorant, and liberty is but a name. And Protestant Christians ought, by this time, to understand, that if civilization and education of the higher type are to prevail in this or any other land, it must be under the influence of Protestant Christianity—the religion of the Christian Church. The early settlers of this country understood this, and they laid the foundations broad and deep for the religious culture and Christian education of the people. But in the rush and hurry, the strife for place, and the insatiate greed of gain in these later times, the Christian Church is in danger of forgetting the important part she is to act.

The American Protestant idea of the Church is, not that the State is to patronize and take care of it, but that the Church is to minister to the welfare of the State. Christian people are to study the highest interests of the nation, and with the most generous views of public justice, they are to secure the greatest good of the greatest number. There is nothing selfish, clannish nor covert in the religion of the Gospel. "This thing was not done in a corner." Government that is worthy of the name, has no reason to fear it. The State can trust it. The Protestant Church has always been the friend of intelligence, law and free government.

And never, in the history of our country, has there been so wide a field nor so loud a call for us to popularize education as now. Are our people fully awake to this fact? Millions have been brought to our doors in a day, and demand of us the means of popular instruction and

Christian training. We are not so much in danger of neglecting the colleges and higher institutions of learning, as we are of forgetting the vast work of *primary* education. Here the thousands, yea millions, get their first—their only principles of instruction.

They pass from the public school to the work-shop, the counting-house, and the various avocations of active life. Are our Christian people, our churches, watchful of the progress of this mighty power operative daily in our public schools? How few of our ministers and educated members of our churches have any practical interest in the free schools of our cities and populous towns! How rarely do we hear anything of this subject from the pulpit! How few of our people are ever interested enough to visit these numerous stately buildings, dedicated to the work of educating the future generations! How, too frequently, is this whole business left by default to fall into the hands of ignorant and scheming politicians! There are, in this single city, over one hundred and fifty thousand children, between the ages of six and eighteen years, attending the public schools, while the whole number in private and denominational schools is less than twenty-five thousand! Is it difficult to see where the voting power of the city, and so of the nation, is being educated? And who, if not the Christian Church, holding the free and generous principles of a Protestant Christianity, should be interested in this vital matter of primary popular education? Is it not high time to awake out of our long sleep? While the Jesuitical ingenuity of papacy is intent upon gaining possession of every element of power in popular instruction, is it not a fatal mistake that we neglect our Christian commission to educate the multitude in the direction of the Gospel and free republican government? It is not long since, by the wise forecast and prompt action of one of our own ministers in a neighboring city, the machinations of papist priests to get possession of the school funds were defeated. Let every Christian minister show a like wisdom. And let the Church see to it, that the cause of education have a full share of her interest. Visit the schools; stand fast by those who have the immediate management of them. Watch every movement that has to do with the system. Encourage the most liberal policy of popular instruction, and in this way will the Protestant Church make itself felt for good throughout the nation.

Excellent service has been done by "Harpers' Weekly" for Protestantism, in the recent discussions upon convent life in England. By skillfully designed and finely executed engravings, the contrast between the ideal and the real life of the nunnery, and between its unnatural loneliness and the beauty of domestic life has been effectively set forth. We rejoice that the popular illustrated press is put to such good uses.

The Catholic School Question.

BY JESSE T. PECK, D.D.

In the *Albany Evening Journal* of April 17, 1869, appeared an article signed by a Committee of *forty-two* Pastors and laymen, from which we take the following extracts :

The undersigned, a Committee of Christian ministers and laymen residing at the capital of the State of New-York, deem it their imperative duty to call the attention of their fellow citizens to the persistent efforts of Roman Catholics to compel the people to support their sectarian schools.

Senate bill No. 235, entitled "An Act in relation to Schools," introduced on unanimous consent by Mr. Tweed, of New-York, March 19, 1869, was read twice and referred to the "Committee on Charitable and Religious Societies," reported favorably from said Committee, and advanced in Committee of the Whole.

The first section of this bill reads as follows : "Whenever there shall be or has been established and maintained, in any city of this State, any free school or schools in which not less than two hundred children have been or are taught and educated gratuitously, it shall be the duty of such city, or of the Board of Supervisors of the county of which such city is a whole or a part, to make provision from year to year for the expenses of such school or schools."

Section 2 provides a method of ascertaining "the average number of pupils," which it leaves entirely to "the manager, head, or superintendent of any school mentioned in the preceding section."

Section 3 makes it the duty of the Supervisors to "include, levy, and collect from and upon the taxable property of the city in which such school or schools may have been maintained the sum of eight dollars for each pupil, according to the average attendance, as appears by such report or reports." There must, therefore, be two hundred on the general list, but the sum of eight dollars each must be collected whether the average be more or less.

Section 4 makes it the duty of "the Chamberlain, County Treasurer, or other officers who may have charge of, or with whom may be deposited such tax, to pay over the amount of it to the manager, head, or superintendent who may have charge under the report mentioned in the second section of this Act, or to his order, or the order of his successors."

Section 5 provides that a Committee *may* examine the school once a year and report thereon. This, however, is optional with the Common Council, and of course the exhibition made to such Committee would be entirely at the discretion of the Principal.

Section 6 orders that "this Act shall take effect immediately."

As soon as this bill was published, distinguished gentlemen in Albany united in a call for a meeting and the adoption of an appeal to the people. We objected with arguments that the bill was "destructive of our public school system," that "it would create a privileged class," and "impose odious and unjust taxation upon those who deem such schools anti-American." We brought forward facts and figures from Nov. 19, 1813, and forward, which showed the persistent purpose and efforts of Romanists to effect this ruinous revolution, and closed in the following words :

We cannot feel that we have done our whole duty without announcing to our fellow citizens of the State and the Nation that, in our most solemn judgment, the cause of civil and religious liberty is in imminent danger. We sound the alarm from the capital at which the elements of the conflict gather, and not in in any sense as political partisans, but as free citizens and vigilant sentinels; we say to you without reservation that, in our humble judgment, no true man ought, from this time forward, to vote for any man as a representative of freemen without the firmest assurance that he will on no account, or under any circumstances, give his vote to support by taxation, or from the common funds of the people, institutions which tend to destroy the equality of citizens or churches before the law.

This appeal was violently attacked from the "Episcopal residence" by "P. Ludden, Chancellor and Secretary." Soon after our Committee replied, reviewing the whole case, and showing its political and moral iniquity.

Father Ludden replied more carefully. In the meantime the bill we attacked was abandoned, and the odious measure which you have so ably exposed was passed by the politicians, who begged us to keep still, as there was no danger. Our answer was prepared as follows:

THE SCHOOL BILL.

The following results appear to have been reached by the notice we gave to the public of the character and aims of the "School Bill," and the attempts by a dignified ecclesiastic of the Roman Catholic Church to define it.

1. The purpose to *compel* the people to pay $8 each pupil annually for the education of future American citizens in Roman Catholic ideas of religion and liberty, is now beyond all question.

2. The number which we were to be compelled thus to educate is just now, according to competent authority, 60,000, which would demand a tax of $48,000 annually. But many of our large towns are to become cities, which, with the rapid increase of children, would soon make this addition to the public burdens for the support of Roman Catholicism absolutely enormous.

3. The bill is artfully drawn, so as to appear to be as much in the interests of those denominations and citizens generally who reject and abhor this anti-American movement as in those of the Roman Catholics. As it is now, however, shown to be *entirely their bill*, promptly repudiated by all except those of Romanist faith or tendencies, the movement is stripped of its guise and fully understood as purely sectarian.

4. It is now claimed as a right, and as good logic, that, inasmuch as government collects taxes from all alike for the support of a common interest—an indispensable citizens' education—the people should pay a very heavy extra tax for the education of future citizens in Roman Catholicism. The people of this faith claim exemption from the ordinary educational burdens of citizenship and large sums of money as a "privileged class."

5. The most strenuous opposition to our noble common school system is now, under pressure of argument, openly avowed, so that American citizens need not be further deceived in regard to this matter.

6. This tax bill is only the introduction to what is intended. It by no means asks enough to satisfy this sectarian demand. The scheme is vastly larger, and, defeated now, the attempt to coerce the American people to bear this burden is to be renewed, as we notified them at the beginning. We call particular attention to this sentence in Chancellor Ludden's last article: "If these (the 'people and their representatives') do not see the justice of our claims, they certainly will see it before we relax our persistent efforts for justice and equality before the law, and the free religious education of Catholics according to the conscientious convictions of Catholics." Let the people observe especially the words "persistent efforts" and "the free religious education of Catholics according to the conscientious convictions of Catholics."

This, then, is the war which we are compelled to accept in defense of our free institutions. We frankly charged these purposes, as revealed in the bill and history of the movement, upon Roman Catholics. We had no difficulty in proving them, and we did believe that if carried and spiritedly pushed the leaders of Romanism would substantially avow them. So they have, by the pen of Chancellor Ludden, from the Episcopal residence. We accept the conflict. Our opponents will henceforth act with less reservation, and we have nothing to conceal. All preliminaries aside, the question now fairly is, Shall the American people be taxed by law for "the free religious education of Catholics according to the conscientious convictions of Catholics?" We say NO. Secretary Ludden says YES. The American people will, we trust, confront this daring, persistent assault upon civil and religious liberty firmly and to the last. We have no desire to delay the crisis. We know it is coming, and are entirely willing to meet it, trusting in God and the right for the final vindication of American freedom.—*Ch. Advocate.*

As a Protestant, every mature man, the very humblest and poorest, has the same dignified right over his own opinions and profession of faith that he has over his own hearth. But his hearth can rarely be abused; whereas his religious system, being a vast kingdom, opening by immeasurable gates upon worlds of light and worlds of darkness, now brings him within a new amenability—called upon to answer new impeachments, and to seek for new assistances. Formerly another was answerable for his belief; if that were wrong, it was no fault of his. Now he has new rights, but these have burdened him with new obligations. Now he is crowned with the glory and the palms of an intellectual creature, but he is alarmed by the certainty of corresponding struggles. Protestantism it is that has created him into this child and heir of liberty: Protestantism it is that has invested him with these unbounded privileges of private judgment, giving him in one moment the sublime powers of a Pope within one solitary conscience; but Protestantism it is that has introduced him to the most dreadful of responsibilities.—*De Quincey.*

MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

[FROM a recent statement of Christian effort in Chili, we take the following items :]

Mr. Gilbert speaks of a native as having been examined for admission to the Church. "Less than a year ago, he entered our prayer-meeting for the first time. At its close, he shook hands warmly with each one, and said, 'This has been my happiest hour for years.' He purchased a Bible—became a regular attendant on the Bible-class and preaching, notwithstanding the opposition of his family—took part in the discussions, showing a clear perception of the truth, and ability to express it. On several occasions, entering his office, Mr. Merwin found him studying the Bible, or explaining it to friends, some of whom upbraided him for having left the true faith. His wife had opposed him, but in a few months became interested, read God's Word herself, gave up Mariolatry, and such other errors as she saw were contrary to the Bible. She likewise has since applied for admission to the Church. His sister, who had been one of the sufferers in the burning Church, and just escaped with her life, has accompanied him to our meetings. She too has procured a copy of the Scriptures, which she reads constantly, and now says that she rejects whatever is opposed to them, although at one time she wept at the thought of her brother's apostacy."

From *Talca*, Mr. Sayre writes: "On Monday night we had a very interesting meeting. Five young men from the Academy were present. An animated discussion took place about Mary, the Bible, and the Incarnation of our Lord. Some one calls almost every day to converse on religious subjects. The evenings I can scarcely call my own. Last night, three young men were here, and one to-day, who has just left."

A native gentleman recently called upon Mr. Sayre, and said, "The thinking men of this place are agreed with you in rejecting the abuses of the Romish Church; but they are afraid to come out openly." There are not wanting petty annoyances in this field. Recently seven young men called on Mr. Sayre, to converse with him; and after they had left, he missed pictures from a photographic album, as well as his portmonnaie. This, however, contained only a single postage stamp! When they came again, and were accused of the theft, they seemed ashamed, and acknowledged the wrong they had done. One young man, who came to the class to argue, brought his Bible with notes, but found to his chagrin that even these lauded aids were inadequate to set aside the clear Word of God.

Soorney to Mendoza. Mr. Merwin reports the following incidents: In the cars, one refined, well-educated man told me that he had been led to doubt the truth of Revelation, by noticing the conduct of the clergy, and the absurdity of some dogmas of the Romish Church. He thought all religions were of equal authority, doubted of the resurrection and of the existence of God. Riding on horseback next day, fell into conversation with a public officer, who said there were some noble men among his countrymen, laboring for the elevation of the lower orders, but that the priesthood always opposed their best efforts, and had always shown themselves to be enemies of light and progress. Same day, at the hotel, made the acquaintance of a gentleman from the Argentine Republic. The immorality and covetousness of the priests, he said, had shaken all his confidence in religion. The want of honesty in business men,

and of sincerity in society, led him to feel there was little truth in the world. He was interested in our religious publications; wished he could find a wife who had been educated in these Gospel truths; wanted a Bible whose translation should be as nearly as possible conformed to the original; and accepted with pleasure some tracts, which he said he would read, and then distribute among his friends. Our landlady, a French Roman Catholic, accepted with thanks a French Primer for her little boy. A Buenos Ayres Colonel noticing it, said, "This is one of the fanatical books." At the guard-house in the mountains, presented the Gospel by Luke to one of the officers. "Oh!" said he, "this is good for children." "Yes," was my reply, "and for those of riper years. There we find the Word of our Lord." "Then," said he, "I will read it, for the curiosity of the thing." At a small inn among the mountains, there was an eager desire to obtain my papers and books. I gave freely to those who proved themselves able to read. Some came with money in hand to purchase the Star of Bethlehem and copies of the Gospel. After we had left, and were some distance on the road, a man came galloping up, to buy four more copies of "the little book of St. Luke." Returning, a few days later, others came to us to procure something to read. One man had lately begun a Charity School—the only school in the neighborhood—and wished some of these publications for text-books. At the guard-house, I met the family of that same public officer mentioned already. He was with them, and was much pleased when I gave his wife and children papers and copies of the Gospel. He called to him his eldest boy, and told him to read the words of our Saviour.

In *Valpareiso*, four or five women have become interested, through the labors of Mrs. Trumbull, in her weekly Bible-class. One of them renounced the errors of Romanism several years ago, and has lived since as a consistent disciple of the Saviour. She says that she ceased to attend the Roman Catholic Church, because she found it impossible, amid the numerous images and pictures of saints, to worship God "in spirit and in truth." Another woman, whose outward reformation is marked, is now seeking forgiveness through the blood of Christ. Another, who seems to have "tasted of the powers of the world to come," desires to receive Christian instruction and counsel. All these encounter much opposition from relatives and friends. The man mentioned in one of Dr. T.'s recent letters, continues stedfast in the faith, and is zealously laboring to bring his family into the light of the blessed hope which he enjoys. He is deeply convinced of his personal guilt and helplessness, and at the same time finds peace while trusting in the all-sufficient merits of the Redeemer. The remarkable change in this man's views and feelings—from a mixture of Rationalism, Romanism and Infidelity, to the truth as it is in Jesus—is a strong evidence of the supernatural power of the Gospel, and of the gracious operation of the Holy Spirit. Last Sunday his wife accompanied him for the first time to our service, and yesterday they both called together to have some conversation with Dr. T. She is an intelligent woman, and confesses that for years past she has been conscious of many of the abuses of the Church of Rome, but saw no way of escaping their influence. She feared to speak her convictions, lest others should accuse her of a wish to lead them astray. Now, although somewhat fettered by old prejudices, she is willing to receive the Word of God as the ultimate appeal in all questions of faith and practice. Surely even a few such cases as these should encourage Christians at home to pray for the spread of evangelical religion in Chili and on this continent.

TALCA.—MR. SAYRE.

On the last Sabbath we were permitted to celebrate the Lord's Supper, and our hearts were made glad by receiving into the Church of Christ two Chilenas—a man and wife—on a public profession of their faitq. Another married man made application for admission, but was advised to postpone the matter until he could see

his way clear to close his place of business on Sundays. He seems to be moved by the Spirit of God; says this practice is unwarrantable, and that he is doing all he can to secure his wife's consent to this desirable end. Two others came forward at the examination, but expressed themselves unprepared for this responsible step; that in their opinion a Church could never be formed here until we had a chapel and graveyard. Pray that the Spirit of God may enter the hearts of these men, that they may be willing to espouse the cause of Christ in its low estate, and follow the Master whithersoever he leadeth.

A short time ago, I had a serious conversation with a young married woman, who has just finished her studies in the nunnery. I urged upon her the prayerful reading and study of the Bible, and such other aids as she could procure, in order to form a safe and satisfactory religious belief. She seemed impressed by my words, but soon after resolutely declared that she would rather die and go to hell with the cura (priest) than turn a Protestant. This is a fair specimen of the animus of the great majority of women in this country. However, there is hope for this woman, since the one already received into the Church, a year ago was just as bigoted.

A few days ago, a young countryman called to sell some vegetables. I asked him if he was fond of reading, and receiving a favorable reply, gave him some papers and tracts. "Have you Bibles?" said he. "Yes, but none to give away." "Let me have one, and I'll pay you on the spot, as I have a great desire to read it." Soon after he was met by some of his young companions in the street, to whom he said, "Look here! I have some nice books." "Where did you get them?" "From the Protestant minister," and before he was aware of it, they snatched several of the papers and tracts from his hands, and tore them up before his face.

The following sentence in my letter of the April number of the *World*, must have been a slip of the pen, as it does not coincide with my views: "Although I do not favor the idea of suiting the tastes of the rich." Certainly I do favor the idea of suiting the tastes of all classes, rich or poor, when it can be done with propriety, or in conformity with the Gospel.

Italy.

A ROMAN CITIZEN'S VIEW.

[I TRANSLATE a communication, by an intelligent Roman, to the *Opinione*, one of the leading Italian journals, as it throws much light on the objects of the proposed Ecumenical Council, the intrigues and ecclesiastical chicanery by which it has been convoked. The writer is a *Roman*, and a *Catholic*, and his statements are therefore entitled to great consideration. It appeared in the *Opinione* of Florence, March 11th, 1869.—W. G. MOOREHEAD.]

ROME, March 1st, 1869.

The *Civilta Cattolica** is the principal instrument of which the Jesuits avail themselves, in order to gain ascendency over the mind of the Pope, and through him to domineer over Rome and the whole Catholic world. Having a profound knowledge of the human heart, the reverend fathers of the "Company of Jesus" have long since learned that they would acquire a ready dominion over the Pope's mind by exalting and glorifying his titles of prince and pontiff. To this work they consecrate a large part of the *Civilta Cattolica*, combatting with exaggerated zeal any writing which in the smallest degree assails the person of Pius IX.

At the semi-monthly appearance of each number of this review, the editor, who is a Jesuit, obtains a private audience with the Pope, to whom he presents a copy of the periodical, and informs him at length of the questions treated in it, ever striving to deepen in the mind of Pius IX. the maxims and thoughts which favor the purposes of the celebrated Society.

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* One of the leading Catholic periodicals of the world, edited and published exclusively by the Jesuits.—TRANS.

Side by side with this most potent and efficacious instrument, which they know so well how to turn to their own account, the Jesuits have recently found another mighty means of exercising a decisive influence over the Pope. One of them—Father Angelini—is employed in writing a history of Pius the Ninth's pontificate. The author of this biography reads, from time to time, extracts from the book to the Pope, in which adulations of the Pontiff's person are ably and most shrewdly mingled with insinuations tending to condemn every modern idea of liberty, and to frighten the timid conscience of the weak old man, by holding up before him a dark picture of the evils which political liberty in Italy has brought upon the Church. A singular episode in the campaign directed by the Jesuits to take possession of the Pope's mind and soul, demonstrates what is the spirit of this powerful Society, and how it is maintained. Formerly, the editor-in-chief of the *Civilta Cattolica* was Father Piccirillo, who for strength of intellect and ability in the management of political intrigues, had perhaps no equal, certainly no superior, in the Order. The influence which he had acquired over the Pope was so great that the Society, fearing lest this personal ascendency over the Pontiff might damage the collective influence of the Company, determined that another Jesuit should be substituted for Father Piccirillo in the direction of the Review. To Piccirillo at present is only entrusted the direction of the presses and printing, which makes it easy for him to continue the publication of Bourbon and reactionary documents, pamphlets of Ulloa and others.

It cannot be said that this state of affairs is very pleasing to Antonelli. He fears and caresses the Jesuits, whose great influence over the Cardinals and the dames of the aristocracy he knows full well—*i. e.*, an influence which dominates the two principal elements that sustain the Roman edifice. At one time the Confessor of Antonelli was the celebrated Father Miguardi. When he died, his place was taken by Father Bossi, another most influential member of the Society of Jesus.

Thus, through the fear they inspire, and the ability and energy they manifest, the Jesuits command everything in Rome. Even the Cardinals, who possess more or less authority in political and ecclesiastical affairs, are all directed and governed by them. Hence in all the Roman congregations, the preponderance of numbers is insured to the Jesuits; and this preponderance is now absolute and incontestible in the preparatory labors for the Council, which labors the Society controls and directs at its pleasure, through the influence it exercises over the Cardinals Biblio, Reisach, and Caterini, who are the nominal Presidents thereof.

Nor does the assiduous work to which the reverend fathers have given themselves, to make the Council a means for self-aggrandizement and profit, hinder their conspiracy against Italian unity. The centre of this conspiracy is the Farneje Palace*—its soul, Father Piccirillo, who with Rivera and others, guide everything at their will, obeyed in all things by the very docile Francis II. Frequent and cordial are still the relations which have all along existed between the General of the Jesuits and the ex-King; for notwithstanding the bitter disappointment which his hopes and projects in connection with Spain and Isabella met with by the overthrow of the last Bourbon throne in Europe, Francis II. still clings to his ancient faith in the Society. A skillful plan, of which Monsignor Franchi (Papal Nuncio at Madrid), was to serve as the centre of direction, had been concocted between the Count of Girgenti, the ex-King, Antonelli, and Queen Isabella. The preparatory work, as well as the execution of the plan itself, was to be conducted by the Fathers of the Society. The Spanish revolution, however, upset completely for a time their designs and purposes. Still they have not entirely abandoned it.

* This palace is the present residence of the ex-king of Naples, Francis II. Were only the ex-queen of Spain there, Rome's pre-eminence (in reactionary plottings) could hardly fail to be acknowledged.

The new project planned since the revolution and the establishment of the new order of things in Spain, consists, it would seem, in this: to labor with all their might to render impossible the erection of a liberal and constitutional monarchy in Spain. Their great aim at present is to establish a Republic, hoping that the example would influence France and Italy to follow in the same path, and thus ensure the overthrow of the two dynasties (Bonaparte and Savoy), which they consider as the greatest obstacles in the way of the restoration of the dethroned kings and queens.

All things being thus in the hands of the Jesuits, it is readily understood to what end the preparatory labors of the Council are bent. Men of thought and sense—and among these Cardinal Antonelli—perceive the tremendous dangers this policy of the Jesuits is leading to, and they would wish to fall back on the old system of the Papal Court, and *temporize*, and postpone the assembling of the Council. But the Jesuits will not hear of it, and insist with the Pope upon the opening at the appointed time; and they have persuaded his holiness that not the vote of the majority, but that of the minority, if sanctioned by the favorable opinion of the Pontiff, will become a dogma! To the maxims of the *Syllabus*, it is said, will be added many others of a similar tenor—among others, that of suppressing, contrary to the authority of the Council of Trent, the immobility of parish priests. Such a principle, once established, would tend to the sole end of converting the Church into a purely absolute and despotic monarchy, while our modern society tends evidently to constitute itself upon the basis of a temperate democracy.

France.

VILLE FAVARD.—MR. BOUBILA.

I TOLD you in my first letter that the Catholic church here had become a Protestant temple, and the priest's parsonage my abode. This has not discouraged the Romish clergy. They have had a pretty little chapel built, which is usually empty. They fill it, however, once a year, on the fete of the Virgin Mary, when the *cures* of neighboring communes bring hither their flocks, and carry the statue of the Saint in procession, magnificently ornamented. They have also built a convent, where two nuns and a male teacher give primary instruction to young girls and boys of the neighboring districts. They do not lack zeal, but the firmness of the Protestants renders it useless. Twelve years ago, a fiery priest came to Ville Favard. He immediately opened his campaign, going about in the villages soliciting the people to return to the bosom of the Roman Church. I had a public discussion with him, from which he retired in confusion. From that time he ceased his visits to my parishioners, and sought to revenge himself on me by writing falsehoods to the authorities, of such a nature, that had I been a Frenchman, I should have been expelled from the empire. Deceived in his hopes, he essayed another means, which did not succeed any better. He wrote to afflicted families, signed by persons supposed to inhabit *La creuse*, or Perigord, who pretended to know by divine revelation all that took place in the commune, particularly in the tried family—denouncing it, threatening the judgments of God, because it had abandoned the religion of its fathers, and exhorting it to return to the lap of the Romish Church.

The following letter was received by the former Mayor of this place, while his daughter was ill, purporting to come from a woman who claimed special communication with heaven, but which was really inspired by this priest:

"SIR—I have a very painful mission to fulfil, but you will pardon me readily, for it is only to secure your happiness that I undertake it. I live in Perigord, and have not left it in ten years. I do not know you, and believe that we may never see each other on this earth. But if I do not know you bodily, I do spiritually. God has made you known to me for an especial purpose. You have an upright mind and much good sense, but unhappily

you have been feeble, and this feebleness has made you commit an awful fault before God. This fault is to have brought into the commune the sect called the Methodists, sustained by England, which seeks to implant itself under all the Governments of Europe, in taking the name of Protestants. I am only a simple woman. My religion is that of your fathers, and that which you had yourself, before you committed the folly which has drawn upon your house so much misfortune. My religion forbids me to speak ill of any one, so I will say nothing of *these makers of cheap religion*, who abuse your simplicity. I will say that their presence brings no happiness, either in the commune where they establish themselves, or in the homes where they penetrate. Twenty-eight years ago, this new sect of cheap quackery commenced to spread itself, with its bad Bibles. I say bad Bibles, for these quacks have omitted many parts in those which they sell, or give you when they cannot sell them. Borrow the Bible of the *cure* (but say nothing about it), and you will see the deception of these charlatans. It is since this epoch that we have had cholera, extraordinary inundations, disease in potatoes and in grapes, years in which the seasons are reversed. It is the good God who punishes us for our lightness and inconstance. We seek a convenient religion, and God gives us ten times more trouble. Beside, the sickness of your daughter, which is without parallel in France, is a punishment of God for having changed the religion of your fathers. God has spared you till now, because you have acted more from ignorance than wickedness. He has chastised you, to make you return to yourself; do not harden your heart, I pray you, against the invisible hand which strikes you, or you will soon have to repent it. Recognize frankly your error; return, you and your family, to the religion which you have had the weakness to quit. Try to influence these who have still some fear of God to follow your example, and you will see that God will not delay to bless you in a special manner. God has not made known to me anything certain in reference to the cure of your child, therefore I cannot assure you of her return to health; but I am almost certain that if you return with your family to the religion which you have had the unhappiness to quit, and if your daughter allows herself to be well prepared by the *cure* for her first communion in the true religion, I am almost sure that she will be cured. But I tell you again, she must receive the aid of religion from your *cure*. All other persons who might charge themselves with this ministry, would be devouring wolves, who would draw down still more curses on your house."

Let me quote another letter of quite a different spirit. It was written by the dear sick brother of whom I have spoken before, not long before his happy release. He says:—

"Since three years, my life is but a long agony. I have a languor, but without great sufferings. I have also a great melancholy, without real weariness, and it is in that state of mind that I fight, since a long time, against that illness which seems to be stronger than every remedy. I acknowledge that my illness has strengthened my faith. I am happy in my heart, for I feel that Christ is in me, and that I love Him; so death has nothing fearful for me. In him I have everything. In my sufferings, I cry to him, and he consoles me. When I am the more depressed, it is He who takes me up. I feel more and more how God's love is great, and as the Psalmist I can truly say, 'What shall I render unto the Lord for all his benefits to me?' He took me out of the darkness, he surrounded me by His kindness and protection. How could I not hope in him and love him? I long, as the Apostle Paul, to go out of this world, in order that I can love him more perfectly."

ST. DENIS.—MR. SAGLIER.

A CONVERTED Roman Catholic family at Stains, a village of the neighborhood of St. Denis, was pointed out to me as being in a state of destitution—husband and wife being both ill. We decided to offer

hem some help, and I was trusting a Christian friend with the care of making hem accept the money, when that very person gave me 15 francs and 50 centimes, which they had saved for the missionary work at St. Denis! I knew that they had been living on dry peas and water. They had determined to put aside a certain amount of money every quarter, for the glory of their Saviour and the salvation of souls. What a responsibility for us to use the money given in that way, the result of real sacrifices and even of suffering.

On a recent Sunday, and on the first Sunday of the previous month, we enjoyed the presence of several new communicants at the Lord's Supper—all of them converted from Romanism. We had a preparatory meeting, in which the candidates were interrogated closely concerning their belief. This course is necessary, on account of the facility with which many Roman Catholics go to the communion table. Many also mistake hatred to the priests and opposition to Romanism, for Protestantism and evangelical Christianity. We are therefore very careful in our examination. One of those candidates, still a young man, writes down every week, for the familiar meeting of Thursday evening, his reflections on the verses chosen beforehand. For twelve years he has been looking for the truth, giving to the needy most of what he earned as a land surveyor, and often depriving himself of the very necessaries of life. But even in those sacrifices he did not find the peace he sought. At last, and as if by chance, he came to our meetings, bought a large type Bible, and is now a teacher in our Sunday School. He is lame, and his eyes are very weak. You should see him in the hall of the wretched inn where he lives, quietly reading his Bible in a corner of the room, whilst half-drunken and laughing roughs make a loud noise around him.

[From the above it appears that the good Pastor Fisch has strong reason for the encouragement he expresses in recent letters. The work in France is going orward.]

Canada.

REV. B. P. DUCLOS.

Two of our new converts are making progress in the knowledge of the Gospel. A new family have received the blessed Book, not only in their house, but also in their hearts: the husband in particular seems to take great delight in the reading of it.

We have opened our new place of worship the third Sunday of this month.—Twenty-three children have attended our school during last winter, three of whom, once Roman Catholics, have at least renounced Romanism, and two others are now experiencing religion. The Sunday School has also increased in interest; it is pleasing to see the interest of the children in attending regularly.

A. GATAGNOL.

Amidst discouragements, the following facts rejoice my heart: Some miles from St. Hyacinthe is a family that gives me hope. Last fall I visited them and spoke of the Gospel. This month they received me with the greatest attention, the father asking me to stay over night. In the evening the family assembled, and each member put questions on their religion.—Through the blessing of the Lord the result was remarkable. They all resolved to give themselves to Christ and leave the Romish Church. The wife said to her husband, "You see how our priests have deceived us, for the religion they preach to us is not that of the Gospel."

Visiting another house, the lady ordered me to leave, saying she had such a horror of Protestants that she would as soon see Satan as one of them. I begged her to listen to me, and then spoke of Jesus Christ, and His death on the cross, when this woman became melted to tears.

THREE RIVERS.—A BOY.

This month has been abundant in fatigue and difficulties, but God has powerfully sustained and encouraged us. We have visited five new parishes, and three which we had partly gone over before.

In the large parish of St. M——, I met with kindly reception in almost every

house. Besides selling five Testaments I was able to read a great deal—the people seeming much pleased with what they heard. At St. L—— I found all the parish in an excitement, owing to half a dozen of Mr. R's. workmen having been on the point of leaving the Romish Church; but had yielded to the persecution of their neighbors and entreaties of their wives and relations. We met with much opposition, but here and there some were disposed to listen to the Gospel; and one old lady asked us to read to her and even hold a meeting in her house, which was next the Roman Catholic chapel. I had also a very encouraging meeting on Sabbath at Mr. R's.

In Three Rivers there are several families with whom we have read and prayed several times, and we do not cease to pray God to bring them to the knowledge of the truth.

I sold this month one Bible, three Testaments, eight Epistles, and fifty-eight Tracts, and lent one Bible and ten Tracts. May God grant they may be read, understood, and put in practice.

THREE RIVERS.—H. GARAYT.

In one house we found they had cut the book of Revelation out of a Testament, as they thought it not nice to have so much said about beasts. We found that the priest of St. A—— had strictly forbidden the people even to speak to us, and many of them obeyed him, but some listened to us with interest.

A. SOLANDT.

I colported this month in Chester; but found the doors shut almost everywhere. The priests' efforts only render the people opposed to all religious truth. They hate the priests because they are ruined by them. They have had to build a church and house for the priest at a cost of from $2,500 to $3,000, and that in a township where the people must go to the neighboring townships to gain a living. The priest gets $300 a year and the tithes, and that for coming once a month to say mass, not to preach, for he cannot. The people do not care for the Gospel, because the priests have disgusted them with the name of religion.

Mexico--City.

MR. RILEY.

[We call especial attention to this new and hopeful mission. We feel constrained to say that even the comparatively small work so effectively begun, must be diminished, unless Christian Churches or individuals furnish large aid. The Directors feel that the undertaking is a judicious one, and one imperatively demanded in God's Providence now; that there is no people on earth who desire the Gospel more, and among whom the promise of large immediate returns is so clear and sure. But they can only carry on this and every other work according to the measure of funds entrusted to them. They require, and therefore ask for, larger contributions, for the efficient prosecution of this good work in Mexico.]

"During the last three months, the Press has been worked with important results. President, ministers, Governors of States, ecclesiastics, deputies to Congress, judges, military men, all classes of society, to the poor, have been influenced by this work, and that not only in the capital, but also far without. The Roman Catholic organ of this city—the *Weekly Catholic*—bore testimony to the efficiency with which this work had been done, by stating in its columns that I had a million of dollars at my command, and agents in the different cities of the Republic. When a movement of such importance to Spanish America is going on here, may not one who occupies the post of danger and responsibility, plead with the American Church for help to carry it on? What is done for Mexico may be expected to influence Spain and Spanish America. I see that the question is being mooted by the American papers, what the United States are to do for Mexico. The answer of the Christian Church there should be, give her the Gospel. What would the United States be without the Bible and Bible Churches? Such a nation as Mexico is! What would Mexico be with the Bible and Bible Churches? A worthy sister Republic of the United States!"

FROM OTHER MISSIONS.

CRY FROM THE LAND OF HUSS.

he 500th anniversary of the birth
n Huss, two brethren have come to
untry for the first time, as a dele-
from those who claim to be his
lants, and by them the following
ent on the Evangelical Reformed
of Bohemia and her present ne-
s is made.

resent Protestants of Bohemia are
nall remnant of those Evangelical
es which, through the labors of
uss and his faithful followers, the
ian Brethren, had been sooner
y others brought to a very flourish-
dition in that land. In the year
hose followers of Huss, who had
t impossible to worship God and
a godly life of faith according to
pel within the pale of the Romish
, solemnly renounced her, and
ng deliberation and careful re-
in the Word of God, constituted
ves a separate community, which
rwards called the Church of the
an Brethren.

Brethren, and the work of Re-
on in general, made so great pro-
at about the year 1600, not much
han the hundredth part of the
ion had remained subject to Papal

But soon afterwards a terrible
rose. The Jesuits, enraged by
es they daily sustained, devised a
plan of anti-reformation, which
led to the horrible thirty years'
heir battle-cry was, "A Bohemia
ir," let us begin with Bohemia,
as the first to throw off the Popish
Alas! they succeeded but too well
nation exhausted by former un-
struggles, abandoned by her allies,
elieving in the promises of those
here to the principle "that no
o be kept with heretics." And
nce obtained victory, the Romish
ith the Jesuits as leaders, and the
s Ferdinand I. and II. as instru-
lid not hesitate about the means
to root out from Bohemia Protestantism altogether and forever.

After they had finished their work, the former population of about 4,000,000 was reduced to 800,000; all the nobility were either murdered or expelled, and their estates given to foreign adventurers; 36,000 of the best families driven to exile, never to return; the great and noble religious literature wholly destroyed (one of the Jesuits, Konias by name, boasted on his death-bed to have burnt, himself, 60,000 volumes of Bibles and religious works), the whole land spoiled of its wealth, the constitutional and civil rights of old abolished. Only those who could not flee away remained, and had to submit themselves either to imprisonment and merciless torture, or to the Roman Catholic forms.

This state of absolute prohibition and persecution lasted until 1781, when a grant of toleration, though in a very limited measure, was given by Emperor Joseph II. And then, after more than 150 years, it was found that through all the heat of that long persecution, the love of the Gospel had been handed down from father to son, and to the great astonishment of the world, not individuals only, but whole congregations, appeared before the imperial commissioners, and declared their adhesion to the faith of their fathers. In this way originated the present Evangelical Church of the country.

Statistics and general condition.—Bohemia and her sister country Moravia, have a population of about 7,000,000 of people, of which but one part, about 2,000,000, are Germans, the other, forming the great majority, are Bohemians, speaking the old Slavonian language of John Huss, and representing the original element. Among them the number of Protestants is 129,000 souls, attached to two different denominations, the first being of Reformed or Calvanistic Confession, comprising the great majority, the others, Lutherans, or adherents of the Confession of Augs-

burg. The deputation now in this country represents the Evangelical Reformed Church of Bohemia, which has 64 congregations, 67 pastors, 97 elementary schools, and 100,195 souls. Until lately, there was much opposition when Protestants tried to locate their churches in towns, but now they begin to transfer more frequently their churches to the larger places. The people belong to the poorer classes of farmers and agricultural laborers, wealth being indeed, in the present state of the country, limited to a very small number, and those not Protestants. The average fixed salary of pastors being about 200 dollars, their means of intellectual culture and education of children are very insufficient. Other than elementary schools there are none.

EARNEST WORDS OF DR. DUFF ON MISSIONARY DUTY.

ARE we doing our part? are we doing all that we can? The individual missionary abroad may be doing all that he can as a missionary; but are the communities that send him forth doing all that they ought to do? If not, I feel intensely you have no warrant, no right to pray for the blessing of God. From what I am constantly reading in my own country, I see that we are making a mere mock in regard to missions; that we are simply playing at missions, and are not doing the proper thing at all in this great country. If we go to war against a city like Sebastopol—if we want to penetrate into the centre of Abyssinia—what do we do? We take the best and most skilful and experienced of our brave generals, and our best officers and troops, and we send supplies in such abundance that there can be no want. If we wish to be successful, we must use the means which are adapted to ensure success. Now I feel intensely that I am humbled, that we as a people, as churches and communities, are content with doing just a little, as showing some recognition of a duty, but not putting forth our power and energy, as if we were in earnest, and sending out the ablest and most skilful of our men. We are but trifling with the whole subject. The world is to be evangelized. We have eight hundred millions of people to be evangelized. Here in Great Britain, we have one minister for every thousand of inhabitants, and yet we are content to send out one for two millions of people, and in China I do not suppose there is one for three millions, taking all the societies together. Peers of the realm can go to India to hunt tigers, and why cannot they go to save the souls of men? Have we come to this, that it shall be beneath them, and beneath the dignity of men in civil life, to go forth on such an errand? The eternal Son of God appears on earth that He may work out for us an everlasting redemption. It was not beneath Him to seek and to save that which was lost, and will you tell me that it is beneath the dignity of a duke, or an Archbishop of Canterbury, to go into heathen realms to save a lost creature? I rejoice in this, that our dear brethren now present have, by their own spontaneous resolution, shown their gratitude to the Saviour who died to redeem them; and I congratulate the committee with my whole heart, on the fact of having such men to send forth as pioneers—men who have shown themselves willing to submit to any amount of practical self-denial for the sake of Christ, who have proved their loyalty and allegiance to Him as the Head of the Church, by responding to the call to go where their presence is so pressingly demanded; there, as faithful messengers of His truth, to uphold His testimony amidst the blustering of deadly errors; there, as good soldiers of the cross, to fight the battle face to face with infidelity; there, as intrepid evangelists, amidst reproach and obloquy, to rescue myriads who are perishing, and warn them to fly from the city of destruction to the celestial paradise of God. If ever there was a time since the world began, which more than another called for such faithful witnesses, such valiant soldiers of the cross, such earnest and fearless evangelists, in all the regions of the earth, that time is the present. In no age was there ever exemplified

since the world began such an intercommunion between all peoples, and kindreds and nations, effectually breaking down idolatry, superstition and error. They are being rent asunder. All things around us, wherever we turn, east, west, north, or south, seem to betoken the speedy approach of some mightier crisis than has ever yet been registered in the pages of this world's eventful history. Methinks we can see looming in the distance the commencement of some terrible struggles between the marshalled hosts of sin on the one hand, and of holiness on the other; struggles which shall demand at the hands of Christ's followers a faith and resolution vaster than ordinary. Fortified by such resolutions, we are all of us ready to confront the bursting of the storm which may ere long shake terribly the earth, but out of which shall spring forth a new heaven and a new earth.

EDITORIAL NOTES.

We are happy to hear that the Association of Connecticut has appointed a Committee, with Rev. President Woolsey at its head, to make inquiry into the working of this Society. Most gladly will we welcome such a Committee in the courteous spirit of its appointment, and afford opportunity for the fullest investigation. It is only vague, unspecified charges, offensively made, without recognized good purpose, that the Directors felt called upon to repel, and that for principle's sake.

The *New-York Tablet*, (R. C.,) speaks of the Union in this wise:

"This Association is organized and sustained for the purpose of concentrating what remains at home and abroad of Protestant zeal, bigotry, fanaticism, malice, hatred, and hypocrisy, and directing it against the Catholic Church. It, probably, has as little principle and scrupulousness as any Association that exists *even among Protestants*. Its managers, having made up their minds that the Church is false, or at least in the way of Protestant domination, would seem to act on the principle that all means and all modes of warfare, the more savage and brutal, the better, are lawful."

The *Protestant Churchman* thinks that "the 'Union' had better 'fight it out on that line,' if its effects are so manifest."

Failing to receive, as promised, Castelar's oration before the Cortes, we avail ourselves of the interesting communication to the N. Y. *Times*, containing the fullest account of the main debate.

"*In hearty sympathy with the movement to inform the people on Romanism, I am much interested in the Home and Foreign work and in the Monthly,*" but "*we have six causes, and at present cannot increase the number.*" Then follows: "*Should be glad to receive any documents you may publish.*" This is the substance of many statements from pastors. May we not ask such a brother,—Cannot your Church or Sabbath School, or two or more individuals that you may personally interest, send *something* that may help "inform the people" or help pay for "the documents" we send? Or, are we expected to prepare, print, pay for, and scatter tract, pamphlet and magazine without help? Send what your people may be willing to give, though it be little.

CURRENT FACTS OF NOTE.

Reformation in Germany.—The *North German Correspondent*, of Berlin, May 26, says, "It is not strange that many of the most learned and earnest Catholics should view the position of their Church with anxiety and consternation. If we can believe the generally well-informed Stuttgart correspondent of the 'Berlin Post,' the idea which of all others is fraught with the greatest danger to the Papacy is now openly canvassed among the Catholics of Southern Germany. 'As every wrong avenges itself,' he writes, 'that of which the Ultramontanes were guilty in removing Professor Ruckgaber has already met its punishment. Bishop Lipp, of Rottenburg, against whom the blow was directed, has died, and as the mildness and pure humanity of his character had won general esteem, his death has given rise to a desire to investigate and oppose the wrong he suffered and to resist all similar steps. The Catholics themselves are beginning to ask whether they cannot remain Catholics and yet break off all connection with Rome, and organize themselves independently as a national church. I have attended a meeting held for this purpose, and am in a position to assure you that the movement, which is led by intelligent men, can no longer be resisted. Our Catholics, too, believe that the time for an attack on Ultramontaneism is most favorable, as Prince Hohenlohe, the Prime Minister of Bavaria, has publicly declared in the Reichsrath at Munich that the Encyclical letter and the Syllabus are directly opposed to the constitution of the country.' The Munich correspondent of the Cologne Gazette expresses similar opinions. He states that the liberal press of Bavaria has adopted a most decided tone in treating the demand and pretensions of the hierarchy, and insists on the necessity of keeping the question free from all confessional coloring. He recommends 'the establishment of a German National Church and the revival of councils in a national sense, in order to avoid the charge of enmity to the Catholic Church.'"

The Southern German Protestants and the Pope.—In consequence of the invitation sent to them from the Pope, to attend the Great Council at Rome, the Southern German Protestants had issued a Circular, convening a meeting at Worms, on the 31st of May, 1869, to express their views upon the subject. The Circular says:

"The invitation of the Pope to the German Protestants to return to the bosom of the Romish Church calls for a reply from a Protestant people. The ever-increasing boldness of the Ultramontanes admonishes us to be continually watchful and firmly united. Our dearest treasures, the conquests of more than a century—Freedom of thought and Liberty of conscience, the Independence of the State, and peace between men of different creeds—are attacked by the Encyclical letter and Syllabus of 8th December, 1864; and the Ecumenical Council, summoned for the 8th of December next, is to affix its seal to the principles promulgated more than four years ago by the Pope. Under these circumstances we can be silent no longer. The undersigned have, therefore, in conjunction with a large number of their co-religionists in Baden, Hesse, Darmstadt, Nassau and Bavaria, resolved to call a meeting of German Protestants to be held in Worms on Monday, May 31st next. The assembly will meet in the church of the Trinity in that city at half-past ten, A. M., and will be opened with singing and prayer. A protestation will then be made against the so-called Apostolical Letter of Pope Pius IX, dated 13th September, 1868, calling on the German Protestants to return to the Romish Church and against the attacks and arrogant pretensions of the Ultramontanes. After this a procession to Luther's monument will take place, and the proceedings are to be closed by singing Luther's well-known hymn: 'Ein feste Burg ist unser Gott.'"

"Universal Jewish Synod."—While the proposed "Œcumenical Council" assembles in Rome—supposing that such an assemblage does take place—it is expected that a "Universal Jewish Synod" will be held in Germany. The object of the synod will be to unite the Jews all over the world in some agreement, or compromise, that shall annihilate the sects into which that ancient people are divided, and give them a catholic unity, such as they had in the days of David.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th June, 1869.

MAINE.

Brunswick. J. B. Sewall	$15 00	
Bangor. Hammond st. Ch. by E. F. Duren	21 19	
		$36 19

NEW HAMPSHIRE.

New Boston. Mrs. Mary Dodge, for Miss Rankin's field	3 00	
Gilmanton. Cong. Ch. and Society	12 54	
Swanzy. " " "	13 54	
West Swanzy. Bap Ch. and Soc'y	5 79	
Franklin. Cong. Ch. and Soc'y, Rev. W. T. Savage, A. F. Pike, A. B. Closson, $5 ea.; Hon. G. W. Nesmith, $10; Mrs. M. T. Colburn, Page Bros., Dea. S. Judkins, A. Proctor, $2 ea.; S. R. Brown, 1; to constitute Rev. W. T. Savage a L. M.	34 00	
Webster. Cong. Ch. and Soc'y	20 00	
Salisbury. " " "	7 66	
Boscawen. " " "	15 19	
Epping. " " "	12 09	
Greenfield. Rev. Chs Willey	10 00	
Henniker. To complete L. M. for Rev. N. F. Carter and Mrs. N. F. Carter	40 00	
		173 81

VERMONT.

Peacham. Cong. Ch. and Society, additional		24 65

MASSACHUSETTS.

Agawam. Cong. Ch.	13 52	
Chicopee. 1st Ch	8 04	
Springfield. Olivet Church to make Waldo Conklin a L. M.	30 19	
Charlestown. Thos. Edwards	20 00	
Boston. R. Hoe & Co.	532 75	
South Hadley. Some members of Mt. Holyoke Sem'y, by Helen M. French	13 00	
Boston. Shawmut Ch. and Soc'y	416 42	
Taunton. Winslow Ch. and Soc'y	16 50	
Lowell. A member of Kirk st Ch.	10 00	
Mansfield. Cong. Ch. and Soc'y	9 00	
Boston. Essex St. Ch., additional	20 00	
Readville. Jas. Downing	5 00	
W. Roxbury. So. Evan. Church and Society	41 68	
Lowell. Member of 1st Bapt. Ch for L. M. of Mrs. Octavia Wofford and Miss M. E. Godden	60 00	
E. Abbington. 3d Cong. Ch., for Greece	35 00	
Shrewsbury. Cong. Ch. and Soc'y, to complete L. M. for Rev E. P. Dyer	13 00	
Boston. Essex st. Ch., additional	10 00	
Andover. Geo. L. Abbott	5 00	
Charlestown. Bunker Hill Bapt. Ch. S. School, for Greece	11 09	
Boston. Miss A. B. P. Walley	10 00	
E. Bridgewater. To complete L. M. for Rev. J. K. Aldrich	17 58	
South Abington. Union Calv. Ch. and Soc'y, which makes Rev. W. F. Ober L. M.	31 00	

MASSACHUSETTS—*Continued.*

Dorchester. Village Ch. and Soc'y, for L. M. of Rev. H. M. Tenney	30 00	
Lynn. 1st Cong. Ch. and Soc'y, Rev J. M. Wilson	57 00	
Boston. Mt. Vernon Ch. and Soc'y, additional, of which $30 by Mrs. L. M. Palmer, to make Rev. S. D. Gammell a L. L.	50 00	
Pittsfield. South Cong. Ch., by H. M. Pierson, Tr.	32 87	
Royalston. Emily B. Ripley	5 00	
Amherst. Amherst Col. Church, of which $5 for Greece	31 40	
Paxton. Rev. Wm. Paxton's Ch.	5 00	
Hadley. "A" for Mr. Riley's field,	1 00	
Boston. Bloomfield M. E. Ch.	72 14	
" Tremont st. " "	47 25	
" D. and Dorchester. street M. E. Ch.	22 45	
Lawrence. Leonard st. Ch. & Soc'y.	79 43	
Ashby. Cong. Ch. and Soc'y.	16 20	
Northboro'. " "	24 00	
Charlestown. Winthrop Ch. and Cong'n	140 21	
Westboro. Cong. and Meth. Ch's united collection.	47 18	
Whitinsville. Cong. Ch. and Soc'y.	543 95	
" Estate of E. W. Fletcher.	100 00	
Boston. Mt. Vernon Ch. and Cong'n add	250 00	
Amherst. 1st Ch. to constitute Rev. J. L. Jenkins L. M.	54 27	
Stockbridge. Cong. Ch.	54 08	
Westhampton. Additional	1 50	
Lawrence. Mrs. S. B. Chapin, $50 for Italy and $50 for Spain, and to make Rev. Wm. F. Snow L. D.	100 00	
Cambridgeport. Ladies Benev. Soc'y Prospect st. Ch., for Miss Rankin's work.	50 00	
		3,143 70

CONNECTICUT.

Fairfield. 1st Ch. to make Mrs. A. M. Turney L. M.	53 00	
Essex. Cong. Ch. to make Rev. L. T. Spaulding L. M.	24 15	
Centre Brook. Cong. Ch.	9 75	
Middletown. South Ch. to make Rev. J. P. Taylor L. M.	34 00	
New Haven. Mt. Carmel Cong. Ch., E. B. Bowditch, Tr.	31 00	
Franklin. Cong. Ch., W. B. Hyde, Tr.	22 00	
Canterbury. Cong. Ch. and Soc'y.	10 00	
Guilford. First Church	111 00	
Madison. Cong. Church.	24 00	
Rockville. 1st Ch. to constitute John G. Bailey & Mrs. M. S. Stickney L. Ms.	60 50	
" 2d Church	55 00	
Vernon. Cong. Ch. and Soc'y.	18 19	
New Haven. 3d Ch., of which $100 by D. H. Wilcox	168 27	
		620 86

In the June No., E. A. Bean was reported a L. M. by the 1st Cong. Ch. of Norwalk; it should have been A. E. Beard, L. M.

NEW YORK.

Chester. Pres. Ch., Rev. Thos. Nichols by J. G. Clark..... 34 00
N. Y. City. Morris K. Jesup, Esq., which constitutes Miss Eleanor D. G. Cuyler and T. De-Witt Cuyler L. Ms, & Morris Jesup Duryea and Chs. Mortimer Jesup L. D.'s.....260 00
" Rev. Dr. Kendall..... 25 00
" 14th st. Pres. Ch.....300 30
" Mrs. Stephen Griggs..... 35 00
Brooklyn. Fisher Howe to constitute himself a L D.....100 00
" Clinton Av. Cong'l Ch., Rev. Dr. Budington.....436 00
Avon. O. Comstock to constitute Rev. D. Nutten L. M..... 30 00
Henrietta. 1st Cong. Ch. Mo. Con., by Geo. R. Merrill..... 4 51
Hudson. Mrs. J. E. Gillett..... 10 00
Freeport. M. E. Church..... 15 00
Baldwinsville. " 14 17
Rockville Centre. M. E Ch..... 32 22
Lansingburg. Presb. Ch. $30 43; Thos. Richardson $10; A. D. E. $10; J. E. Haner $5; M. S. VanBuskirk $5; to constitute Rev. A. D. Beveridge L. D.... 60 43
Sandy Hill. Presb. Ch..... 11 35
Fort Edward. Presb. Ch. $3 37; J. Clark $5..... 8 37
Schagticoke. Pres. Ch. to constitute Rev. J. H. Noble, D. D., a L. D. 49 90
Scenectady. M E. Church..... 15 16
Brooklyn. Clinton Av Ch. add Mr. Fessenden..... 10 00
Kortright. Kortright Benev. Soc'y, H. McKee, Tr..... 5 00
New York. A. H. for Rev. Mr. Riley's field $1; Anonymous for do. $5; through N. Y. Observer 6 00
Cambridge. Ahira Eldridge..... 1 00
Buffalo. Ladies for Miss Rankin's work in Mexico..... 26 00
N. Y. City. Jas. H. Benedict, Esq. 500 00
Auburn. Miss Esther Orr..... 3 55
Livingston. Ref'd Ch., Rev. F. M. Kip, Jr..... 32 05
Utica. John Williams..... 1 00
Brooklyn. Gen'l G. Loomis. U. S. A. 5 00
Troy. 1st Bapt. Ch. to constitute Rev. G. C. Baldwin, D D. a L. D. 100 00
N. Y. City. J. P. Crosby to constitute Rev. Francis B. Wheeler, D. D., a L M..... 30 00
Brooklyn. J. Campbell to constitute Henry Ide L. M..... 50 00
Albany. Jas. Gould..... 5 00
Troy. State st. M E Church 17 70
West Troy. Ohio st. M. E. Ch 7 35
Thompson's Stat'n. E. F. Richardson 5 00
Meridian. Miss Eliz'th Jones $10; T. R. Townsend $10..... 20 00
Patchogue. Cong. Church, Rev. F. Munson..... 8 50
N. B. City. Jane st. U. Pres. Ch. in part of L. D. for Rev. G. D. Mathews..... 60 50
Newark. Pres. Ch, J. A. Miller on Maria A. Cronise's L. M. $10; A. T. Cressey on L. M. for Helen A. Blanchard $10; O. Blackman $5; others $13 83.. 38 83
Phelps. O. S. Pres Church..... 20 00
Geneva. Reformed Church..... 45 01
Palmyra. Mrs. Moore..... 50
Brockport. Pres. Ch., B. to make Rev. E. Woodward Brown a L. M. $20; J. Sutphen $5 on L. M. for his son John; H W. Gardner $3; C. M. W. for Spain $5; in full of L. M. for H. W. Gardner $4; others $33 59... 70 59

NEW YORK—*Continued.*

Livonia. Mrs. M. Herrick $5; also $5 for Miss Rankin's field; W. Smith $5; Mrs. R E. Dibbles $2; Mrs. C. Coy $1, Miss C. M. Coy $1; S. B Day $1; L. B. Fowler $2 50; E. Coy $1; others $28 50; in full of L. M. for L. B. Day, and in part for E. R. Coy..... 52 00
Niagara Falls. Albert Porter $10; Rev. F. Doggett $5; Mrs. Burt $1; a Lady $1..... 17 00
Scottsville. O. S. P. Church..... 24 97
Knowelsville. Pres. Ch., D. B. Abel for L. M. $5; G. H. Stevens $2; F. Frost $3; others $15 40.... 25 40
Oswego. L. E. Goulding..... 5 00
2,634 36

NEW JERSEY.

Newark. William Rankin, Esq.... 50 00
E. Miltone. Ref'd Ch. towards L. M. for Rev. W. H. Phraner..... 17 63
Deerfield. Six members of the Pres. Ch. to constitute Rev. R. Hamil Davis a L. M..... 30 00
Beverly. Pres. Church..... 11 50
Orange. George B. Bacon..... 2 00
Burlington. Broad st. M. E. Ch.... 30 00
" Union M. E. Church..... 6 01
Jersey City. Judge J. F. Randolph 10 00
English Neighborhood. Ref'd Ch., Rev A. B. Taylor..... 5 00
Newton. Pres. Church..... 51 37
Newark. Woodside Pres. Ch., to constitute Rev. L. Eddy a L. D 100 00
Little Falls. Rev. G. J. Van Nest.. 1 00
Newark. Infant Class in Sab. Schl. of 2d Pres. Ch. in part, and a friend in full, of L. M. for Miss E. Harrison..... 30 00
" 2d Pres. Church..... 97 35
Rahway. 2d Pres. Ch., in part L. M. for Rev. J. A. Leggett..... 22 00
" 1st M. E. Ch., M. V. McKinsey $10; others $8..... 18 00
Raritan. 3d Ref'd Church..... 34 40
Millville. Pres. Ch, in part for a L. M..... 15 75
" M. E. Church..... 2 94
New Brunswick. Mrs. Dr. How... 25 00
559 98

PENNSYLVANIA.

Philadelphia Walnut st. Pres. Ch. 18 92
Catasauqua. David Thomas..... 20 00
Philadelphia. Spring Garden Pres. Ch. Mo Con..... 25 25
" Mrs. C. S. Wurts $50; Miss Cutler $5; M. Magee $10..... 65 00
Lancaster. Pres. Ch, in part of L. D. for Rev. G. Robinson..... 40 68
Waynesburgh. Sab. Sch'l Teachers and Children to constitute David Buchanan L. M..... 20 00
Hunterstown. Great Conewaga Pres. Church, in part..... 14 50
Philadelphia. Wm. Brown $5; M. Ross $5..... 10 00
Lancaster. Lady of O. S. Pres. Ch., for Italy and to constitute Rev. Geo. Robinson a L. D.. 100 00
Pottsville. Messrs. Couch, Zimmerman, Haywood, Strauch, Sheafer, Beck, Cash, Beck, Cash, $5 ea.; cash $3..... 48 00
Tamaqua. Wigan and Meeker $5 ea. 10 00
Carbondale. Mrs. Jeffries $10; collection in part $31 62..... 41 62
Gettysburgh. 1st Pres. Church.... 20 65
New London. Mrs. M. N. C., of the Pres. Ch., for Spain..... 30 00
Great Conewago. Pres. Ch., add. for L. D. of Rev. W. S. Van Cleve 40 50

PENNSYLVANIA—*Continued.*

Conneautville Mrs. Barney $5; Mrs. Foster $10; which constitutes Miss Almena P. Barney a L. M.	15 00	
Wrightville Pres. Church	34 70	
Columbia. Cash $2; Sam'l Shock $10.	12 10	
		566 82

MARYLAND.

Baltimore. Ladies Aid Soc'y, which constitutes Mrs. John Clark, Rev. Dr. Webster, and Miss Henrietta Webb, L. M.'s	107 50	
" Messrs. Ridgely, Graham, Mallery, Purviance, $10 ea; Kelso, Purviance, Bridges and Cash, $5 ea.	60 00	
Emmettsburg. Pres. Church	69 75	
" Lutheran Church	1 00	
Baltimore. 1st Cong. Church	20 81	
		259 06

KENTUCKY.

Louisville. Sab Sch'l of Walnut st. M. E. Ch. South for the education of a Mexican boy in Miss Rankin's School, and to constitute the Pastor of the church a L. M.	50 00	
" Miss Carrie Richardson	100 00	
" Messrs. Ainslee & Co., Dupont & Co., Moore & Co., $20 ea.; H. J. Lewis in full of his L. M., $15; Dulaney, Sadd, Monks, Belknap, Hughes, Goslee, Kalfus, Way, Fink and Dix, $10 ea.	175 00	
" 3 Misses Quigley, Baird, Stump & Co., Lang, Dibblee, Bristow, Leonard, Wharton, Cooper, Rankin, Hyatt, Hibbett, Warren, Hackney, Crawford, Muir, Mrs. Moody, Cornwall, Murphy, Thompson, Buckhart, McClelland, $5 ea; Mrs. Tracy, & Bacon, $4 ea.	128 00	
" Messrs. Gaulbert, Needham, Jarvis, Mrs. Thurston, Schroeder, $3 ea.; Minor, Tigert, McPherson, Parsons, Mrs. Reynolds, Bayless, Merrwether, Boyle $2 ea.; Mrs. Smith, $2 35; Prof. Butler and Mrs. Beatty, $1 50 ea.; Messrs. Bland, Ewing, Ferguson, Mason, Callahan, J. Fritz Kirk, Mrs. Rowzee, Gernee, Spead, Hawkins, Parr, $1 ea; Mrs. Collins 25c	48 60	
		501 60

MISSOURI.

St. Louis. Hon. Judge Brotherton $25; Messrs. S. Ridgely, A. Sumner, W. H. Thompson, $10 ea.; Howard, Rogers, Larque, Merritt, Dennison, Breed, Mrs. Hamill, Stickney, Belcher, $5 ea.; M. L. Gray $3; M. L. Gray $3; Wright, Case, $2 ea; Jacobs $1; Pohl 50c.	108 50	
" Pres. Ch. of Kirkwood, of which L. Matthews $20, and and A. S. Mermod $10	78 00	
New London. Mrs Dodge	1 00	
Savannah. W. M. Striker, for Greece	20 00	
Hannibal. Rev. John Leighton	5 00	
St. Louis. M. Dwight Collier	50 00	
" Kirkwood Pres. Ch., add. by A. S. Mermod	2 90	

MISSOURI—*Continued.*

St. Louis. Hon. H. T. Blow, to constitute Rev. Sam'l Hay a L. M.	30 00	
" Pres Ch. Carondelet in part	18 00	
" Mrs. C. O'Fallen for Industrial School	40 00	
" 2d Bapt. Ch. add for Dr. Burlingham	2 00	
		356 40

ILLINOIS.

Ottawa. Pres. Church, by R. O. Black, Tr.	7 00	
Peoria. Mrs. H. C. Hovey	1 00	
Waverly. Cong. Ch., by Rev. Wm. Carter	5 00	
Rockford. Mary A. Jacoby	5 12	
Olney. 1st Pres. Pres. Ch, in part of L. M. for Rev. H E. Thomas, of which Mrs. Wm. Newell gave $5	20 25	
" Meth. Ch and Cong, Gunn Bros. $5, others $6 10	11 10	
" Rev. Mr. Warner $1, Mr. Allison $1, cash 35c	2 35	
Carbondale. 1st Pres. Church	6 00	
Eden. Bethel Cong., by Jno. Stevenson, Tr.	5 75	
Roseville. 1st Cong. Church	8 00	
Sandwich. Cong. Sab. Sch'l, by A. P. Crapser, Tr.	8 95	
		80 52

INDIANA.

Valparaiso. Wm. Powell $5, Mrs. Julia A. Powell $5, by Rev. R. Beer	10 00	
Crawfordsville. Prof. C. Mills, in full of L. M. for Jas. W. Yanders.	10 00	
Logansport A friend	2 00	
Green Castle. Meth. Chs., Messrs. Throop, Browder, Fisher, Bryant, Allen, Kirtley, Talbert, $1 ea.; others $3 50	10 50	
" O. S. Pres. Church	10 60	
" N. S. Pres. Ch, J. S. Jennings, Col. J. Osborne, $5 ea.; Burnside, Hammond, Stephenson, $1 ea.; Cookerly, Grooms, Hanneman, Buffington, cash 50 cts. ea.	15 00	
Madison. Mrs. M. C. Whitney, for Miss Rankin's field	5 00	
Crawfordsville. Centre Pres. Ch., to constitute Rev. John Safford	30 58	
Rockville. 2d Pres. Ch (N. S.) in part for L. M.	21 70	
" Meth. Church	3 86	
Evansville. Mrs. W. B. for Mexico.	10 00	
		129 04

OHIO.

Gustavus. Elam Linsley, for Spain.	5 00	
E. Cleveland. Quarterly collection in Cong. Ch. by Horace Ford in part for a L. M.	17 00	
Mourertown. French Pres Ch. by E. Grand Girard	12 00	
Cleveland. Mrs. R. H. Fitch	5 00	
Brownhelm. Cong. Ch., Dr. R. C. Rerry, Tr.	16 00	
Cincinnati. 1st Orthodox Cong. Ch., for Miss Rankin's field	67 49	
Walnut Hills Lane Sem'y Pres. Ch. S. Sch'l for Spain and to make Rich'd Folson a L. M.	30 00	
Athens. 1st Pres. Ch, which constitutes Rev. Jas. Foote Holcomb & Geo. W. Norris L. M's	77 70	
" Students Ohio University, to constitute it a L. M.	30 00	

OHIO—*Continued.*

Clifton. Pres. Church, a balance... 10 90
Cincinnati. Orchard st. Pres. Ch., in part to constitute Rev. Jas. B. Foster a L. M..... 14 85
Piqua. 1st U. Pres. Ch., which constitutes David K. Gillespie a L. M..... 31 60
" Bapt. Church..... 4 55
" St. James P. Epis. Ch., in full of Dr. Dorsey's L. M..... 23 51
New Richmond. Pres. Ch. in part L. M..... 6 00
Ironton. Welch Meth. Calv. Church 3 30
Miami City. 1st Pres. Church..... 15 00
Cleveland. Mrs. Elizabeth E. Taylor. 200 00
Columbus. F. H. Kingsbury..... 1 00
" Miss Kelley, for tracts, etc., for distribution $10, for general work $3..... 13 00
Cincinnati. Messrs. Crawford, Vanduzen, Barker & Co., Hill, Hooper, Merrill, Sellew, Allen & Co., Phipps, Williamson, Brown & Co., Rowland, Holden, Keyes, Glenn & Sons, Keyes, Brook, Thompson & Co, Roots, Fallis, Merrill, Kemper Bros., balance in full of L. M. of Hugh F. Kemper, Foot, Snowden & Co., Homans, Perry, Brook, Bennett, Little & Co., McAlpin & Co., $10 ea..... 300 00
" Messrs. Lewis, Kenney, Hale, Morse Neave, Church, Haughton, McCormick, Avery, Lehmer, Shaws, Chambers & Co., How, Devon, Yeatman, Morton, Kidd, Cheever, Kilbreath, Hopkins, Allen, Moore, Burton, Bennett, Wright, McHenry, Wynne, Neff, Dale, Richardson, Mrs. Worthington, Storer, $5 ea..... 160 00
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Cleveland. 1st Pres. Ch., Rev. Dr. Goodrich..... 170 35

1,242 25

MICHIGAN.

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Fentonville. 1st Pres. Ch., E. Turner, Tr..... 6 80

12 80

WISCONSIN.

Delavan. Cong. Church, by N. D. Wright..... 24 00

IOWA.

Springfield..... 5 00
Marion. Jos. Dye, R. E. Knowlton, Mrs. M. E. Scott, S. De Lancy, W. H. Bailey, C. C. Armstrong, $1 ea.; a friend, 25c..... 7 25
Jordan Grove. Free Will Bapt. Ch. 4 90
Warbeck. Union collection..... 3 60
Red Oak. Pres. Church..... 1 50
Manchester. M. Cotton $1 25, E. Springer, $1..... 2 25
Brandon Charge. M. E. Church..... 6 55

IOWA—*Continued.*

Jessup. E. R. Thompson $1, Bella Thomas 25c., R. S. Wooster $1. 2 25
Lisbon. M. E. Church..... 10 05
" United Brethren Church..... 7 30
Mechanicsville. M. E. Church..... 6 00
" Rev. J. T. Long 50c., M. Scott 25c..... 75
Clarence. Union collection..... 5 75
Diamond. M. E. Church..... 1 47
Centre. " "..... 2 00
Denmark. Rev. Asa Turner..... 2 00
Delhi. Union collection..... 4 00
Shell Rock. Bapt. Ch. $2 70, Prot. Meth. Ch. $1 20, E. J. Busser 50c..... 4 40
Waverly. Union collection..... 6 95
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Eldora. Union collection $1 85, J. Peters $1, E. Hilgore 50c., Mrs. W. Henderson 50c..... 3 85
Albion. J. Dunn 25c., E. Troutman 50c..... 75
Marshalltown. Union collection..... 17 46
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Le Grand. Union collection..... 3 30
Oxford. Cong. Ch. $14, J. Gill $2, S. G. Doty 50c..... 16 50
Tama City. M. E. Ch. $4 15, S. W. Cole $2..... 6 15
Columbia Pres. Church..... 3 45
Dubuque. " "..... 13 25
McGregor. Cong. Ch. and Soc'y..... 7 00
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Andrea. D. H. Dandel $1; J. Hays, J. S. Ray, 50c. ea.; M. J. Hammond $1..... 3 00
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17 73

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THE CHRISTIAN WORLD.

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The Romish System as a Religion.

REV. WM. H. GOODRICH, D. D.

MEN are often better than their system. Individual Romanists are often Christians, though the Romanism is unchristian. There are many private members of the Church of Rome for whom we cannot but feel a genuine sympathy. Especially among the lowly and simple-hearted, there are those to whom God has revealed himself through all the veils of form which man has interposed. For them, whoever they may be, we have a true fellowship as believers in Jesus. Unknown perhaps to us, it is our joy that "the Lord knoweth them that are his," and that he will bring them at last out of that maze of superstition into his heavenly kingdom. Nor would we question that among the priesthood of Rome, especially in Germany, France, and our own country, there are individual men devoutly consecrated to Christ, who accept the admixtures of evil in that Church as a necessity which they deplore, and who hope, especially in this land, to see their Church at last purged of these admixtures and made pure and evangelical. But when we turn from such men to the system, we find ourselves at once in conflict with it—a conflict of faith, of conscience, of the heart. As Christians, and as Americans, we are compelled to make its falsehoods known. While it was comparatively modest; while it pleaded for a place among our modes of worship as a need of the foreigners who thronged our shores; while it demanded only what was granted by our liberties to every denomination, it passed unnoticed. We had forgotten what it was. It has walked among us in disguise. Large numbers of our most enlightened people are still ignorant of its spirit and its aims. With many it is regarded as a harmless superstition: with others as an ordinary variety of the Christian religion. At last it begins to act out its own character, it be-

comes arrogant and aggressive. It claims exclusive privileges. It meddles with our educational institutions. It organizes proselytism. It interferes with private liberty. It spreads publications which contradict the Gospel and falsify history. It accumulates wealth in the hands of ecclesiastics. It insinuates its influence into municipal affairs, and obtains special grants of the public money for its sectarian uses. It developes, in short, its inherent and thorough antagonism to the liberties and the Christianity of the land, and we are compelled to rebuke its pretensions and expose its character and aims.

Consider, then, what the system of Romanism is, both as a religion and as a policy.

As a religion, observe that *the Roman Catholic Church possesses the true faith.* Men who look at the Papacy in history, at its perversions of truth, at its persecution of the saints, sometimes deny that it has in it any elements of Christianity. This is a mis-judgment. The Church of Rome has the whole truth in possession and on record. This is in reality one of the weightiest counts in that indictment which is laid against her in the high court of Heaven. The truth once delivered to the saints has never been more clearly defined, or more clearly stated, than it has been in standard writings of the Fathers, which are owned as authorities in the Roman Catholic Church. All this Romanism inherited from the purer ages of Christianity. The godly men of past time who, though within its pale, partook not in its corruption, cherished and embalmed these truths in their works of doctrine and devotion. The grand crime of the Papal Church on this point is, that this truth which it has in possession it has hidden from mankind. It has instituted rites, traditions, and figments of its own, for that pure word of God after which men everywhere hunger.

The Gospel of Christ in the Church of Rome lies immured and concealed, just as underneath its great cathedrals lie the bodies of real or imaginary saints. You enter St. Peter's at Rome, and are surrounded and dazzled by the display of architecture and of decorative art. Wealth untold has been lavished in rearing the vast structure, in covering it with splendors of mosaic and statuary, the memorials of the great Popes and benefactors of the Church. At last you come to the dark cell, around which circling lamps shed a dim light, and there you are told reposes the body of St. Peter. Above, the glory and aggrandizement of men; beneath, in silence and gloom, the grave of an Apostle. So it is that the teachings of Peter and Paul and Christ lie buried beneath the traditions of Romanism. The truth of God is in possession, but it is swathed and coffined, bound and sealed from the hearts of men. When its children ask bread, the Church of Rome gives them a stone. It is by exception and by accident that any Romanist finds through his teachers or his ordinances the true Way of life.

Look closer at this system as a religion. What has it instituted for the plain Word as Christ and his apostles left it?

First, the dogma of the Pope's *supremacy* and *vicegerancy* as the *Vicar of Christ*, holding in his own person an absolute spiritual authority over all souls. Peter, as the Scriptures represent him, had no prominence except that which his years, his ardor and his frank utterance naturally gave him. He erred even as an Apostle, was rebuked and set right by Paul, and yielded meekly. Seven hundred years after, the Bishop of Rome, claiming a succession from Peter, who cannot be proved ever to have been in that city, under that title, assumes to open and shut the gates of life to all mankind.

Next, the Pope and Council claim to be the sole and infallible interpreters of divine truth, on the ground that on them is bestowed the dispensation of the Holy Ghost to unfold and supplement the written Word. Still further, they pretend to be the sole trustees of the divine anointing, so that all office and ordination in the Church of God must be derived in succession from their hands. In that manner the hierarchy of Rome is constituted—a spiritual domination—utterly without warrant in Scriptures, and opposed directly to all the teachings of our Lord; who said to his disciples, "ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you;" and whose last injunctions to the eleven bound them to an equality of rank and a mutual deference and regard.

And now this system of delegated power, having been organized, must be imposed on the body of believers. The priest must, by some visible operation, be raised above the people into a supernatural reverence and dignity. This it accomplished through the doctrine of the Mass.—Denied, combatted for a time within the Church, it is nevertheless adopted into the faith of Romanism, that, by the priestly invocation, the wafer of bread and the wine are changed, at every celebration, into the actual body and blood of Christ, and that he is thus offered anew in sacrifice every day for the sins of men. No doctrine could more squarely contradict the express statement of Paul, that Christ was offered "once for all" in contrast with the repeated sacrifices of the old Hebrew ritual. Nothing could more obscure and destroy the whole truth of a completed Redemption, through His blood who on the cross exclaimed "It is finished." In any but a dark and ignorant age this notion would have been scouted by every Christian heart as impious. But it prevailed. It accomplished its end. It swept out of the Church the simple pastoral office, and interposed, between the people and their Lord, a priestly caste, a set of human mediators, clothed with supernatural authority and dread.

The delusion is enhanced by the withdrawal from the people of the cup at the Sacrament, a direct violation of the command of Christ.—

Closely allied with these inventions is the doctrine of confession to the priest, coupled with penance and absolution at his discretion, all which add immeasurably to his power over the individual conscience, the household, and the public life of men. Add to these the doctrine of purgatory, by which the tender sorrows of mourners are played upon to secure, for a price, the deliverance of the dead out of misery! Add the theory of indulgence, by which forgiveness of sins or a stay of retribution can be purchased: add the doctrine of the intercession of the saints, especially of the Virgin, whose adoration, in thoroughly Papal countries, forms in fact the essence of worship to the body of the people; and you have a system of religion which has actually nullified the Gospel, dethroned the Son of God, destroyed the power of his great sacrifice, and placed the hearts of men under bondage to human mediators who are powerless to guide or to save.

This, then, is Romanism *as a religion.* This is the process by which it has changed the faith once delivered to the saints into a lie. These perversions of the truth and order of the primitive church are matters of history. Their origin and causes can be traced as clearly as any of the changes which have taken place in past ages. What it is as a policy, we propose to consider hereafter.

The Church Question.

REV. E. S. PORTER, D.D.

THE uppermost questions that now challenge the attention of the chief nations of the world are of, and concerning the Church. They have gone down deeply into domestic politics, forced diplomatic arrangements, and let loose vast revolutions in Turkey, Italy, Austria, Spain, Germany and Great Britain, the end of which is not yet. For under and behind all these revolutions are *the people;* and behind the people is God, lifting them up and forcing them forward, and opening their eyes to a strange light, that seems as much a terror to regal despots and spiritual tyrants as were the fearful and fateful letters that smote Belshazzar dumb in the hour of his sensual revels.

> "There is a spirit working in our race
> Like to a silent subterranean fire,
> Ever and anon some monarch hurl'd from off his throne,
> Attests its silent ire;
> Yet oh! when that wronged spirit of our race
> Shall rise, as soon it must,
> And leap in freedom from its prison place,
> Lord of its ancient hills and vast domain,
> Let it not rise like the wild winds of air,
> To waste the heritage that God would spare."

The second chapter of the great Reformation of the sixteenth century has been opened. The work begun by the Reformers is to go forward to its completion; for the Almighty never retreats. He sees the harvest in the seed He sows. His patience never quarrels with His purpose.—In critical periods He comes forth from the pavilion of His majesty to shake the earth, and heaven also, with a voice that "perplexes nations," but which His longing Church understands right well.

Progress is the law of nature, providence and grace. As the rose is in the bud, the oak in the acorn, or the summer in the spring, so the present age is but the outcome of the events that made and marked the Reformation of the Church from the errors and corruptions of Papal Rome. The Bible, set free from chains and cloister, went forth on its own open mission. Three hundred and fifty years have passed. To us they are indeed centuries filled with the records of tremendous conflicts. But what are these to Him with whom a thousand years are but as a day in the human calendar? The circle of eternity has no segment.

Before the dial of the Divine plan, it was but as yesterday when Martin Luther went up alone to the old town of Worms to confront Pope and Kaisar. There he uttered the memorable words that yet echo as with a superhuman eloquence: "Here I stand. I can do no otherwise. God help me!"

Let thought borrow the lightning's rapid wing, and run back to and through the mighty maze of things that makes the troubled history of the last three hundred and fifty years, and returning, decide whether this is indeed the same world of affairs in which Leo the Tenth once spiritualized lust and consecrated sensuality as the height of Christian virtue? The same world as when the sullen and morose bigot of the Escurial planned the massacre of nations, and inflamed his piety in the fires of his detested Inquisition? The same world as when Laud flaunted his impious boasts, and Claverhouse rioted in the blood of the saints who ascended to heaven from hill and heather, sacred alway to the memory of Scottish heroism?

The far-sweeping waves of beneficent change have chased each other with swift succession, so that the philosophical historian, no less than the Christian divine, is now compelled to acknowledge the triumphs of Protestant truth, fortitude and enterprise in all the wholesome characteristics of modern civilization.

The Papal Hierarchy, noting and feeling the effects of this alleviating change, and with foreboding vision discerning whereunto it is likely to flow, seems at last to have been seized as with spasms of consternation. Wild and passionate efforts are accordingly made to maintain a little longer the tottering throne of ancient abominations. The so-called Œcumenical Council, to be convened next winter among the tombs of the dead Cæsars, is the expedient of infirmity in part, and in part also

of that persistent arrogance which usurps the prerogatives of heaven to make a pandemonium on earth. That Council will be charged with the task of causing the world to turn back on its hinges, of putting out the light of the Bible, and of remanding the nations to the servitude of the Middle Ages. There is one thing, however, to prevent the accomplishment of these tasks, and that is their—impossibility.

In America, as in the old world, the "Church question" is debated not only in synods, assemblies, conventions, conferences, associations, and councils, but literary periodicals, and the daily press, find it among the main topics that concern their thoughtful attention. The very atmosphere is instinct as with the elements of some vast movement that is soon to pass over the face of Christendom. The relations of the Protestant bodies with respect to one another, are surely to receive an advanced exposition. The Evangelical Church of the future is to differ from that of the past. Religion itself in its outward forms and forces, will be the conservator not so much of the costumes of sanctity, as of the vital principles that must energize all true piety.

These are matters, no longer enveloped in murky clouds that doze along the horizon. They shine in the heavens above the brightness of the mid-day sun, to blind those who think they see, and to give animating light to those who wait and watch in prayerful humility the coming of their Lord. Moreover the break-down of the Papacy in its once favored seats, has forced upon its adherents in this country the necessity of striking out right and left in the vain hope of demolishing here all that Protestantism has done for freedom, for education, for law, for order, and for religion. Romanism from the shadow of the dead past, presents itself openly as the implacable foe of American civilization and of human progress. The battle is pitched, and will be carried to the gates. Let the *Evangelical Catholic Church* know that slumber now is treason in the very hour when Caiphas and Pilate are making ready to repeat again the tactics by which Jesus Christ was betrayed into the hands of sinful men!

In the Greek, Roman and Evangelical communions principles are crystalizing into *genera*, and these *genera* are making inventories of the several species of which respectively they claim paternity. Hence the many attempts here and there to consolidate into ecclesiastical unity, divisions or branches of the Church that are like in some one or more particulars. These attempts among prelatical bodies, whether Greek, Roman or Anglican, have thus far met with slight success. The special claim of each to what they style exclusive authority, neutralizes and must neutralize them to the end. For nothing is more schismatic than the boast or assertion of exclusive prerogatives.

This is a truth demonstrated within the pale of the Latin Church.—*For as a system* it is a congeries of contradictions—Pope anathematizes

Pope, councils override councils. Gallicanism assails Jesuitism, and Jesuitism in turn denounces whatever challenges its determination to exercise control over the policy of the Vatican. Its real unity is its immutable antagonism to the spirit of the gospels.

In a narrower sphere Anglicanism illustrates the same show of external unity, while it holds in its disorderly bosom creeds orthodox and heretical, that enact the parts of Jacob and Esau, with no likelihood of their being reconciled. It has run the gamut of opinion and of practice from *High* to *Low*, and sacrificed at times the vital doctrines of salvation for the sake of maintaining the figment of Apostolic tactual succession in the ministry. And thus have we again the boasted unity of a priesthood and of a church, united in fact in nothing save an undying quarrel over fundamental points of faith and of worship.

In this way High Churchism has been from its start a standing apology for Romanism. Under a Protestant banner it has fought for the twin errors of the Papacy respecting exclusive priestly authority and sacramental sufficiency. Being nominally on one side, it has labored earnestly, nevertheless, for the opposite. So it has stood ready to act the part of an usher, and conduct its neophites into the halls of mediæval Ritualism. It is the Benedict Arnold of the Protestant camp. These results are all products of the *law of assimilation*, which in affairs of religion is as direct in its action as it is in the realm of materialism.

Among other branches of the Protestant Church beside the Anglican, the law of assimilation has of late years been working with increasing force and effect. The scandal of ecclesiastical division between those of the same name and creed is happily in process of being cured. But as these grand movements toward harmony and healing go forward, they must necessarily act as causes to beget still further and wider results upon the relative positions of the evangelical denominations taken as an aggregate whole. We are bound to give earnest heed to this state of affairs, and thoughtfully anticipate what may be the probable outcome.

Rome's Expectations and Efforts.

REV. HERRICK JOHNSON, D. D.

THIS mighty Republic is stepping to the leadership of the nations, and Rome sees and seizes the opportunity, and sets herself to the task of possessing the republic. She does it too—is doing it to-day—with that same old bold aggressiveness, and indomitableness of resolve and wiliness of method and unscrupulous ingenuity of agency and appliance, with which she has so often won her successes, and which make indifference to Romish effort in this country a perilous sin and shame.

The warrant for these words I find in Rome's avowed expectations, in her acknowledged efforts, in her secured results and in her arrogant claims. Let me endeavor to place them before you.

1. What are the *expectations* of Romanism? They are set forth in the words of Archbishop Purcell at the Roman Catholic council held in Baltimore in 1866: "If Italy loosens her chains to follow strange idols, America must come forward to the front and assume a first place among the faithful." They are avowed by a Romish priest, who in commenting on the losses of the Church in Italy and Spain says: "We can afford to let the rags of Italy go into the hands of Garibaldi when we are taking possession of the United States." "And the man is blind indeed who does not see that this mighty nation will belong to the Church of Rome before long." An Italian paper says "The Roman court expects to be able to control the American republic." At one of the sessions of the German Catholic Central Union, held in New-York in '68, and representing all parts of the country, one of the speakers, boasting of what had already been gained in the way of special appropriation from the New-York legislature, said: "This is the little finger, and we must persevere till we get the whole hand." An able writer in the 'Catholic World' (Oct. '67) says: "The question put to us a few years since, with a smile of mixed incredulity and pity, 'Do you believe that this country will ever become Catholic?' is now changed to *How soon* do you think it will come to pass?" "Soon, very soon," he replies, "if statistics be true." And you have heard the statement concerning that map of America, seen at Rome by an American some three years ago, giving a better idea of our country west of the Mississippi than any he ever saw at home, upon which the line of the Pacific Railroad was traced, with every spot dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance. What does this reveal, but the confident belief that the Roman Catholics, according to the public prediction of Father Hecker, are to be numerically greater than the Protestants in this country before many years have passed, and the government of the country is of consequence and inevitably to pass into their hands?

Here are Romish expectations and purposes distinctly avowed, (however we may regard them as wild and unfounded and impossible of realization), that stop not short of the possession and supremacy of this entire continent.

2. Now what are the *efforts* of Romanism? They are commensurate with the greatness of the expectations. Schools, colleges, convents, monasteries, orders of Sisters of Charity, and other organizations for the propagation of the faith, are multiplying in the midst of us with marvellous rapidity. The choicest sites are being secured for their churches and convents. And sometimes they are reared with lavish outlay, and

in a style of magnificence and ornamentation that betray the confidence of their expectations. Their schools are organized in all of our large towns and in connection with the most of their churches, and these schools have a two-fold object—to keep Catholic children entirely away from all schools that are not under the exclusive control of the Church, and to secure as far as possible the education of the children of Protestants. The parochial and parish schools and orphan asylums accomplish the first object; the higher and better institutions are especially designed to secure the latter. And the effort is most marked and the clearest evidence of design is given in connection with the academies and seminaries of learning for young ladies, which are out of all proportion to the number of institutions for males. In only eighteen out of the fifty-two dioceses and arch-dioceses of the Romish Church in the United States, there are one hundred and fifty-nine literary institutions for females, which is almost three times what there are for males. Why this disproportion, except that Rome counts on the education of those who are to become mothers, and makes provision for the daughters of Protestants as well as for her own? Into these institutions are attracted many young ladies from Protestant families, where they are being educated. It is true they are often put there with the stipulation that their religion is not in any way to be interfered with. But influences are thrown around them and rules and regulations are adopted that make it very difficult for a Protestant girl to practice her own religion. In the Convent of the Sacred Heart at Rochester, for example, they are required to listen to the teachings of the Romish Church, to attend chapel service daily, to wear black and white veils, to bow to the image of the Virgin; and during Lent seven pictures are hung on each side of the chapel, and in coming in the young ladies are expected to kneel before each one in turn on their way to the altar, while they pray to the Virgin. This is called "the way to the cross." Several of the Protestant girls last winter declined kneeling to the pictures and were reprimanded for it. Is it matter of great wonder that many of our young ladies yield to such influences as these? And is there not ground for *believing* the boastful claim that has been made, that seven-tenths of the Protestant girls thus educated become Romanists?

By great processions and flying banners and bands of music, Rome seems also bent upon interfering with the sanctities of our Christian Sabbath, familiarizing the public mind with scenes calculated to take away our Protestant reverence for the sacred day, knowing that with the Sabbath goes one of the bulwarks of Protestantism. And Protestant worship has been insultingly interrupted and the solemn service of God's house suspended again and again by the din and clatter of these Romish customs.

The efforts of the Romish Church are further seen in the use of Pro-

testant instrumentalities, such as the Sunday-school and the press for the propagation of her false dogmas. Just enough of the virus is thrust into the truth as held by Protestants, to vitiate the teaching. Americans are appealed to as lovers of fair play. A tone of injured innocence is assumed, the essential truth is suppressed, artful guise is put upon error, and by the hundred thousand these leaves of Rome in the form of tracts are being scattered broadcast, not for Rome's adherents, but for Protestants; not for the healing, but for the poisoning of the nations. Subtle, wily, ingenious, Rome adapts herself to the situation, and employs in free America for the propagation of her faith what would be utterly condemned under the shadow of the Vatican.

True to her instincts, also, she busies herself with political affairs, and the greater extent and power of suffrage in this country gives her a wider field of operation than anywhere else in the world. As a voting, *political* body, the Romish Church, when she chooses, may be a unit.—And she is *using* her body politic distinctness for the furtherance of ends that look toward ultimate supremacy. The Romish vote in this country is a vast political power, that is wielded when occasion calls for it in the interests of the Papacy. It is affecting legislation, it is securing large appropriations for ecclesiastical purposes, and immense grants of valuable real estate; it is controlling very many of the public offices in our great business centres. New-York city is to-day virtually held in the right hand of the Roman court, at least five-sixths of the public offices being filled by Roman Catholics. And not content with securing royal immunities for her institutions, such as have never been granted to Protestants, Rome's political power is being brought to bear upon our public school system, and she is aiming now to secure a proportion of the general school fund, to sustain her own rigidly sectarian and exclusive educational work. *Discrimination* and *preference* are demanded in the interests of the Romish hierarchy in the disposition that shall be made of funds contributed solely with a view to popular secular education. At the German Catholic Central Union, already referred to, representing all parts of the country, it was resolved that Catholics must send their children to Catholic schools, that persevering efforts must be made to have Catholic teachers appointed in the public free schools, and, that, if possible, laws must be enacted to support Catholic schools by *public funds*. A bill was recently before the New-York Legislature giving practical effect to these iniquitous resolves, framing a law to compel the taxable citizens of New-York to pay for strengthening the sinews of Romanism by supporting the Romish sectarian parish schools. Here is a blow at the very palladium of our republic, at once our pride and our glory. Our common school system does not aim at religious instruction. Its sole design is to furnish every child with a sound education in secular learning, so as to fit our youth for something like intelli-

gent citizenship. No effort is made to coerce the conscience or to dictate the education of it. All taxable persons are called upon, as *citizens*, to support this educational system. As *religionists*, they may divide themselves as they see fit, and each church or sect or denomination may prosecute its distinctive sectarian educational work to the full extent of its ability and desire. But this grasping and usurping ecclesiasticism is not content with this. The State must help inculcate her Romish dogmas. The infallible Roman Catholic Church must have discrimination and preference by an appropriation of public funds for the education of her children, because, forsooth, as a Romish Father claims, "It is well known that between the Catholic faith and all Protestant creeds there is a gulf which cannot be bridged over."

These are the *efforts* of Romanism—efforts that have been made and that are being made with all Rome's subtlety and adroitness and energy and spirit of propagandism—efforts to possess the places of power and centres of influence, to secure permanent foothold through accumulations of property and the rearing of stately ecclesiastical structures and the establishment of convents and asylums—efforts to pervert the faith of the daughters of Protestants, to disseminate false dogmas and proselytize by the wide circulation of tracts wearing the guise of candor and mixed with some grains of Protestant truth, but Jesuitically silent as to some of the most offensive yet vital features of the hierarchy; efforts to control legislation, and to secure it in the interests of the Church, and thus to pervert the whole structure of our governmental system. Who does not see that these efforts correspond to the expectations and go far to justify them?

The Theatre and Press in Spain illustrating its religious condition.

REV. J. P. THOMPSON, D. D.

The reader of church history is familiar with the ecclesiastical dramas of the 13th century, which, under the name of *Mysteries*, were performed in the churches, under the direction of the priests. Milman portrays the effective representation of the massacre of the Innocents. One can well imagine that, in a rude age, when books were wanting, and education was unheard of among the common people, such an exhibition, managed with proper scenic effect, may have been not only impressive as a drama, but have also had a certain educating power. It is commonly supposed, however, that the day for such methods of religious impression has passed, even in the darkest portions of Roman Catholic

Europe—although visitors at Rome are familiar with the yearly representation of the Nativity in the church of *Ara Cœli*, by means of pasteboard figures as large as life, with the accompaniment of dialogues by children; and the little town of Monaco still keeps up, as a part of the Good Friday commemoration, the performance of the sacred tragedy representing the death and burial of our Lord; though this is said to be discountenanced by the priests.

Now this very play was performed in this year of grace in all the chief cities and towns of Spain: and a handbill, with an illustrated programme, which lies before us, is an index of the lingering power of these fantastic superstitions. It announces that a magnificent religious spectacle will be presented upon the grandest scale, on Saturday, Feb. 13, 1869, at the theatre of San Fernando, in Seville—the sacred biblical drama, in eight acts, "the Redeemer of the World, or the Passion and Death of our Lord Jesus Christ." The popularity of this spectacular drama at Madrid, Barcelona, Saragossa, Valladolid, Malaga, and other chief places, is urged as a reason why the people of Seville should crowd to the performance. In consequence of the immense outlay upon the accessories of the piece, there will be no abatement from the customary prices of the theatre. The caste of the drama is given in full, but a few specimens must here suffice:—

The Virgin Mary	Signora Liron.
Magdalena	Imperial.
Veronica	Ros.
Mary, Mother of James	A. Diaz.
Salome	Diaz.
Pilate's Wife	Teulet.
Jesus	Signor Mariscal.

Then follow the Apostles, including Judas; Simon, Pilate, Caiphas, Annas, Nicodemus, Joseph of Arimathea, Herod, the Centurion, *the Two Thieves*, Soldiers, *Angels*, Lictors, etc. etc.

Among the scenes, are the conversion of the Magdalen, the supper, the garden of Olives, the tribunal of Pilate, Mount Calvary, the descent from the Cross. The dresses, scenery, and music are greatly extolled, and it is announced that the effect of the moon will be produced by electric light. The pictures that illustrate the play-bill, are the head of Christ crowned with thorns, the scourging, the bearing the cross, the nailing, the uplifting with the malefactors, the women at the cross. The success of such a theatrical spectacle, shows at what level the Roman Catholic Church has kept the masses of the Spanish people. We see herein the religion of ignorance and superstition.

To counteract this, the liberated intellect of Spain has recourse largely to satire. Here, for instance, is a comic paper, *El Culebron*, the first number of which was issued at Barcelona, in February, 1869, which is largely devoted to lampooning the priests. This is illustrated with

coarse colored engravings, representing a dragon pursuing affrighted military and ecclesiastical dignitaries; the priests robbing the treasures of the sacristy, and secreting them in vaults or in holes dug in the ground; a nunnery invaded by the revolutionists, and the sisters fleeing in terror. With such weapons, the Spanish free-thinkers are fighting the Romish Church. When a people can be brought to laugh at their gods, of course the reign of superstition is drawing to a close; but the danger is that this will be followed by a reign of skepticism.

As a counteractive to both these tendencies, one welcomes *El Eco del Evangelia*, a weekly paper published at Seville, dating from January, 1869. This journal is in sympathy with the liberal movement in the State, and in opposition to the Romish superstitions, but it performs its functions by argument, anecdote, history and narrative, in the spirit of wisdom and love. It is edited by Mr. Alonzo, who is well known in this country, and is the earnest missionary of the American and Foreign Christian Union.

Nowhere else of late years—not in Florence, nor Naples, nor in Rome itself—has the Roman Catholic Church maintained so resolute a hold upon the body of the people, as at Seville. The cathedral of Seville is the St. Peter's of Spain, and the Holy Week is there celebrated with a vigor of superstition, and a splendor of ceremony, that are hardly exceeded in the Pontifical capital. Right in that seat of churchly magnificence and priestly domination, has the Gospel begun to echo the spirit and doctrines of a pure primitive Christianity, and its sounds are caught up with the avidity of a newly-awakened life.

Although Seville has been so long under the power of the Roman Catholic priesthood, there has yet existed there an element of intelligence and culture which has been superior to the bigotry that held it outwardly in check. Free discussion upon political and religious affairs is now in favor with the people. Mr. Alonzo has addressed large meetings in Seville, and his exposure of the errors and absurdities of the priesthood has been received with *bravos*. In some instances he has held public disputations with the Romish priesthood, and has come off victorious, through the power of the Word of God. It is two years since the writer accompanied this young brother, under cover of the night, to the humble home of a mechanic, in a suburb of Seville, where a company of Christ's disciples met in secrecy, and in peril of prison and the galleys, to take counsel together of the Word of God and in prayer. Now, one of that little band of faithful souls appears in his own name as the publisher of a journal which is devoted to the cause of free, pure, spiritual Christianity, in opposition to the errors and corruptions of Romanism. This journal meets with general acceptance, and its circulation has already reached to thousands.

The last number is a fair specimen of its scope and spirit. A princi-

pal priest of the cathedral of Seville did much by his writings to encourage the women of the country in their recent petition to the Provincial government for an edict that should declare the Roman Catholic to be the only worship allowed in Spain. He has openly defended the assassination of the governor of Burgos, and declared his wish that both Protestants and Protestant influence in Spain may be extinguished, and that "the worship of false gods" be no longer permitted upon its soil. A pamphlet of his, setting forth these opinions, has been distributed all over Spain. The *El Eco del Evangelia* opens upon this pamphlet with vigor, exposing its hostility to the spirit of liberty and truth; but fully appreciating the superiority of positive evangelical instruction to ecclesiastical controversy, it proceeds to give the great Gospel idea of Catholic unity. The article has attracted much attention, and been received with marked favor. Then follows a short exposition of John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another." A portion of one of Kirwan's letters is next given, and this is followed by an historical account of the acts of the Popes in France. Finally comes a stirring appeal to "help one another." Thus this little sheet is full of the spirit of genuine Christianity, in contrast with that of Popery. Being the production of Spaniards for the enlightenment of their brethren, and being in lively sympathy with the spirit of the people and the questions of the hour, it is worth any number of old-fashioned tracts imported from abroad. The American and Foreign Christian Union has made a good move in aiding the publication of this important messenger of truth.

Address of a Chilian Christian

ON LAYING THE CORNER-STONE OF THE NEW PRESBYTERIAN CHURCH IN VALPARAISO.

Religious intolerance renders the existence of a society of honest men impossible.* Wherever it reigns, sincerity yields to dissimulation and deceit in matters of religion. While among the enlightened class, infidelity appears under the disguise of religious indifference or a false liberalism, among the ignorant hypocrisy may be seen everywhere crouching before superstition and fanaticism. This should not be in a well constituted republic. In it the humblest citizen has the sacred and inalienable right that his religious as well as political opinions should be respected; and that this may be possible, it is necessary that *he* also should respect the opinions of others. Thus may be established tolerance and true liberty, republican dogmas sprung from the very law of Christ.

* The first paragraph of this address is quoted at the outset of our Annual Report, June '69, p. 163.

Christ would that man should enter His kingdom spontaneously, as befits a free and intelligent being, drawn by the wisdom of His laws and beauty of His doctrines. It was not His will that man should be obliged to appear as His disciple without being convinced of the truth of His teachings. His divine word, not the sword—forgiveness, not rancor—love, not hatred—were the only arms left by the Son of Man to His apostles to extend His kingdom of peace.

This kingdom of peace, of concord, and of light, is founded upon that marvellous mystery declared by the apostle Peter, and revealed to him by divine inspiration: 'Thou art Christ, the Son of the living God.'—This mystery is the foundation of the building; the key-stone of the arch, without which Christianity could not stand. It is the luminous centre of the Gospel, by the light of which the human spirit may conceive and accept the divine plan of human redemption. To seek and follow the path of proof and evidence that leads to that centre should be the first duty of one who desires to know the Christian truth. As a symbol, therefore, of that glorious mystery, of that rock of refuge and of salvation for our race, we place to-day that stone, on which there is to rise a temple dedicated to God and His Christ.

But I ask now, gentlemen, what *is* the Christian temple? Is it indeed a place converted by certain ceremonies into the permanent and special dwelling of the Most High? God himself, through his inspired prophet, declares it not to be so. "The heaven is my throne," he says, "and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made." But does not God reveal himself in some special way to the believer within the consecrated precincts of the temple, and is not prayer offered there more pleasing to Him, do you say? No, gentlemen; God comforts, upholds, and forgives the soul that prayerfully seeks Him in the humble and solitary peasant's hut as well as under the splendid vaults of a St. Paul or of a St. Peter. It is not the frail works of human art, or the pompous ceremony, but the sincere, humble, and contrite spirit that pleases the Lord, and draws upon us his favors and blessings. The pure and upright heart is the temple in which the Lord delights to dwell.

There is nothing superstitious, then, about the Christian temple.—Social convenience has called it into existence. The faithful meet in it as they might do in a private house, or under the shade of a wood.—Such was the practice among the early Christians. The apostle Paul, in his epistle to the Romans, says: "Greet Priscilla and Aquila, my helpers in Jesus Christ; likewise greet the church that is in their house." After those early persecutions, which only cast a new halo of glory about the divine origin of our faith, and the number of the disciples being multiplied, places of meeting, more extensive and commodious, were

needed, and the temple arose. To it do Christians now go, as members of one family, to praise the Father of all for his compassion and love, and to pray for new blessings. There they hear the minister read, and read themselves the sacred words of the Divine Law. There they gather periodically around the table that contains the emblems of the precious body of Christ, very nourishment to the soul, to commemorate the death of the Divine Master. There rises also the sacred pulpit, whence the appointed messenger proclaims to all the good news of reconciliation with God through the infinite merits of Jesus Christ crucified. There echo the gentle words of Christ himself: "Come unto me all ye that labor and are heavy laden, and I will give you rest"—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Castelar on the Effects of Popery.

[Read this pithy concentration of historical facts against the Papal system. It is part of an earlier speech in the memorable debate.]

I SHALL treat the religious question very briefly. How do we all live? Under the influence of a religion which none of us have chosen, but which we have accepted, not wishing our families to discover our consciences, nor to break the precept of the Church, which forbids us to eat meat on Fridays. And do we comprehend the extraordinary situation in which the Catholic Church is found to-day? There is not a single progressive principle which has not been cursed by the Catholic Church! This is true of England and Germany, as well as of Catholic countries. The Church cursed the French revolution, the Belgian constitution, and the Italian independence; nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made; not a solitary reform effected which has not been under the terrible anathemas of the Church. This morning in the salon of the Cortes, Senor Posada Herrera was complaining to me of our miserable state. When we asked each other the cause of this evil, we found it in the intolerance of the Church. We are a great charnel house, which extends from the Pyrenees to the Sea of Cadiz, for we have been sacrificed on the altar of Catholicism. We recollect the Middle Ages. Then they raised the Jewish synagogue by the side of the Gothic cathedral, and joined to the synagogue was the mosque of the Moors, and over all the Catholic Church extended itself, but for all this did not find itself less secure in the consciences of its sons. But intolerance commenced, and it was horrible. In the city of Toledo there is a pulpit preserved from which San Vicente Ferrer preached a sermon which re-

sulted in the inhabitants of that city beheading a large number of Jews. This religious intolerance has given rise to the antipathy which, in spite of our character, is felt against us in Europe. "Oh, there is nothing more abominable than that Spanish empire, which extends itself like a winding-sheet over the planet." We have no agriculture, we have no industry, we have no learning, through maintaining this intolerance of religion. We lit up the fires of the Inquisition and cast our free-thinkers into them! In spite of all the Church will never pardon what we have done in favor of the Spanish people. Neither the concessions of 1812, nor those of 1837, nor those of 1845, nor those of 1856, have served for anything. We are born, we live, and we die under the anathemas of the Catholic Church, which wishes to have nothing to do with our policy. Now we are going to put it in the estimates for two hundred millions of reals (over two millions sterling) which will be the estimate of a faction. There is no other means to avoid this but one—to separate for ever the Church from the State, and to deny forever the estimates to the clergy. The relations between the Church and the State are such that either the one predominates or the other, or they establish their relations by concordats, and you know well what difficulties and obstacles these Church contracts have created. The Church has bewitched the Queens, and enchanted the Kings, and given that terrible history which the slaves of Sor. Patrocinio cannot forget. To crown all, the Pope sent the distinction called the Golden Rose to a Queen rejected by the conscience of her people! I know that some say the payment of the Church by the State is the only way to dominate it! But do we dominate it? No! In the last holy week over twenty thousand sermons have been preached in the churches against all the deputies to the Cortes except the bishops, for these have bulas from the Pope. It is said our people are not instructed, and it is true. Yet for fifteen centuries the Catholic Church has had the instructing of them! Our middle classes now put on religion, not as the fountain of morality, but just as they use the Civil Guard—to secure them in their property. Our statesmen, or the greater part of them, do not believe in the Catholic Church, but they pay it as an element of order!"

UNION with Rome means union with a whole world of effete ecclesiastical and sacerdotal rubbish,—rubbish which, in the rising wind of science, is sure, ere long, to be swept away. Communion between Protestants means fellowship of sentiment amid difference of opinion, fellowship of soul amid difference of ecclesiastical preference, fellowship, not on the ground of Papal infallibility, sacramental miracles, priestly enchantments, mediæval superstition, and Ritualist trumpery, but on the broad, clear foundation of reason, conscience, and the Word of GOD."—*Ch. World, (London).*

Heaven and Earth.

THERE are no shadows where there is no sun ;
  There is no beauty where there is no shade ;
And all things in two lines of glory run—
  Darkness and light, ebon and gold, inlaid.
God comes among us through the shrouds of air ;
  And his dim track is like the silvery wake
  Left by yon pinnace on the mountain lake,
Fading and re-appearing here and there.
  The lamps and veils thro' heaven and earth that move,
Go in and out, as jealous of their light,
Like sailing stars upon a misty night.
  Death is the shade of coming life ; and love
Yearns for her dear ones in the holy tomb,
Because bright things are better seen in gloom !

Into the World of Light.

THEY are all gone into the world of light !
  And I alone sit lingering here !
Their very memory is clear and bright,
  And my sad thoughts doth clear.

It glows and glitters in my cloudy breast,
  Like stars upon some gloomy grove,
Or those faint beams in which this hill is drest,
  After the sun's remove.

I see them walking in an air of glory,
  Whose light doth trample on my days ;
My days, which are at best both dull and hoary,
  Mere glimmering and decays.

O holy hope ! and high humility !
  High as the heavens above !
These are your walks, and you have show'd them me,
  To kindle my cold love !

Dear, beauteous death, the jewel of the just !
  Shining nowhere but in the dark !
What mysteries do lie beyond thy dust,
  Could man outlook that mark !

He that hath found some fledged bird's nest may know
  At first sight if the bird be flown ;
But what fair dell or grove he sings in now,
  That is to him unknown.

And yet, as angels, in some brighter dreams,
  Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes
  And into glory peep.

H. VAUGHAN, 1653.

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Mexico--City.

[Mr. Riley sends the following letters. Read them, for they tell his story touchingly. The first is from an old English resident; the other from a Mexican Christian, employed by Government, but active in the cause of Christ:]

"Mexico, May 17th.—During a residence of forty-five years in this country, I have seen extraordinary changes in the political and social state of the people; but nothing has surprised me so much as the change in their religious ideas and practice. Through the selling of priestly rites and indulgences, the rigorous collection of tithes, and the strict execution of dues on mortgages, as well as various other means, the Romish Church became possessed of exceedingly valuable estates, and more than half of the houses in the Republic.

"In the villages and small towns, the curates were absolute tyrants, and fleeced their flocks in an incredible manner. The natural consequence was, that when the Government decreed the payment of tithes to be voluntary, nine-tenths of the population refused to pay them. As the influence of the clergy declined, the people in all parts began to relax in their religious duties, more particularly confession and communion. Mass was attended on Sundays and fast-days—not so much for devotion, as from habit and ostentation. When the Church and State became opposed, the clergy, as a class, recognized as being too powerful, were deprived of their privileges, and reduced to the same condition as other citizens. But they still retained their immense wealth, and employed it in fomenting the different factions that for many years have desolated the country, until the Government felt itself strong enough to sequestrate it for the use of the State. The effect of this measure on the part of the Government, has been to separate many of the clergy from the Church—some from scruples of conscience, others from interested motives.

"The good effect of these changes on the common people was soon observable.

"It is impossible to look at the present state of this country, without being sensible that now is the appointed time for every servant of the Most High—of every believer in the blessed Saviour—of every Christian, to exert himself to the utmost to assist these unhappy people, who are now ready, *anxious* to receive the glad tidings of the Gospel. If the Christian brethren of the United States could see what I see, and feel what I feel, when I attend the meeting of the Evangelical brethren—if they could see the more than two hundred persons united in supplicating God, in reading, and hearing the Gospel, in singing the expressive and beautiful hymns, with a manfully intense feeling of devotion—they would be convinced that there is no country which requires or deserves their assistance more than this. Much has already been attained by the efforts of some earnest laborers in the good cause, such as Aquilar, Juarez, and others. The arrival of the Rev. H. C. Riley has given a further stimulus to these laborers in the vineyard, since he has shown us how to direct our efforts, and by teaching the children to sing, has perfected our mode of worship, and nearly doubled the congregation. There are already five or six congregations who are calling loudly for aid—either for preachers or for books. The former it is very difficult to procure, and the latter are required by thousands. Even for those who attend divine worship, there are not sufficient tracts here at present; and to bring others to embrace the cause of Christ, the seed must be sown

before we can gather the fruit. The seed is the tracts. They are easily distributed; they are earnestly desired; they give the people something to think of, to talk of. After reading one, they beg more earnestly for more. They see the Bible quoted continually. Their curiosity is excited. Their conscience is awakened. They enquire, 'Can these things be?' They get the Bible to examine it.

"Consider a population of seven millions of souls to be saved—nearly all willing, and thousands anxious to learn the way to eternal life, which they will by reading these works, and thus be led to the study of the Scriptures.

"It is impossible for me to find words to express the profound conviction which I feel that now is the appointed time to introduce the true worship. Laborers, artizans, even soldiers, attend our meetings. We are all poor, and therefore the more willing and anxious to turn to Christ. We are unlearned, but learn all that is necessary for our salvation in the Bible, and the tracts which assist us in understanding it. May our heavenly Father incline your hearts to assist us!

"ROBT. HEAVEN."

[THE second is from Senor PARRA:]

"In November, 1865, a few friends met together in a small room, to consult upon establishing Evangelical worship in this capital. We only counted seven or eight, with small chance of progress. But our numbers gradually increased. We had two congregations, and meetings in different parts of the city, not conducted by learned men, but by the poor and ignorant according to this world—though they were wiser and more instructed in the Holy Scriptures than our bishops, archbishops, or perhaps Pius IX. himself. You are already acquainted with some of these persons. You know Ponce de Leon, a poor man, who, with his wife and daughter, since they have embraced the Gospel, have never ceased preaching it; Hermenesildo, quite ignorant some years ago, and who lives by shoemaking, whom I could hardly expect to see so soon instructed in the Word—you hear him now speaking publicly, not in the style of an orator, but in the simple and beautiful language of truth, which goes direct to the heart.

"You know almost all the members of one of the two congregations above mentioned. The one I allude to, at whose meetings you have assisted, has no minister, and every one of its members is allowed to speak, to read from the Scriptures, or assist in any way in edifying the congregation, according to the organization we gave ourselves, taking in consideration what Paul says, 'Ye may all speak one by one, so that all may learn, and that all may be edified.' This organization, if it can be so called, has rendered our friends apt as you see them now, entirely reforming their lives.

"You have also attended the other meeting, to which your coming has given a great impulse; for as you see, the large hall in which it is held cannot now contain the number of attendants, all of whom already know by heart and sing with enthusiasm, accompanied by the humble harp of our excellent and poor friend, Santiago, the blind man, the Evangelical hymns you have taught us; and some other meetings, such as that in the house of Ponce de Leon; that of Rosalis; that in the fields, in front of the Popocatepetl and Yxtazihualt; and lastly, the congregations which have been established in the National Prison, called 'Belen,' where 700 prisoners now hear the Divine Word, and sing the hymns. All these congregations, which by the grace of God, have been started and received so much benefit from your valuable assistance, prove in the highest degree that the ground, as I said before, is entirely prepared to receive the precious seed. Unfortunately there are few laborers at work upon this broad and interesting field, and these laborers, as Paul said of those of his time, not very rich nor very wise.

"We would like to see a Protestant congregation in every village. We would feel very happy if every Mexican had in his hands a Bible, a Testament, or any

other book, to inform him of the truth; but we can do very little, notwithstanding our decided will.

"I have been in Washington's happy country, and have seen the profusion of books daily distributed to the people; the immense number of chapels and suitable places for religious meetings; the abundance of good preachers, and all and many times more than is needed. Here we are poor in these respects;—we have so few books, that we have to use one between several of us; our chapels are, as you have seen, the houses of the shoemaker or the carpenter—rooms too small to contain the many who wish to attend; for this moral movement has commenced among the very poorest. Could not the rich, out of their abundance, give a little to the poor? Tell them, Mr. Riley, and repeat it until they are convinced that they are not going to 'throw pearls before swine;' tell them that there is a God to reward them; tell them that what is there superfluous, would be here precious, and of the greatest use. You have seen many times around a single leaf of paper, containing the hymns, many persons, anxious to see the words, in order to sing them."

[One more most interesting paper—a printed "Invitacion," of which we have a copy before us, dated "Oaxaca, Mayo 24 de 1868." It is a *handbill*, showing the first steps of this great movement toward a pure Christianity:]

"INVITATION.

"Sirs,—Jesus Christ, on establishing his law, had for his object the moralization of mankind; and we know how much civilization has already advanced in consequence of the doctrines of Jesus, both in Europe and in America. But in Mexico, our conquerors brought us Catholicism—that is, the doctrine of Jesus disfigured—fitted rather to brutalize, than to moralize and civilize. Now that the beautiful system of free examination is presented to us—a system which so well harmonizes with the democracy that rules us—the doctrines of Jesus should be at once adopted, without any mixture or interpretation, but pure as they came forth from His divine lips. We ought to do this, because we see that the nations that have done this, are those which are in the vanguard of civilization, England in Europe, and the United States in America. Look at our country; what has Catholicism done for us? Transformed the greater part of our people into fanatics, ignorant and foolish, and the rest into indifferent philosophers; for good judgment never harmonizes with ideas and acts in opposition to general and eternal laws, established by the Author of communities.

"Therefore, every Mexican who desires the good of his country, should labor by every means within his reach, that every shadow of retrogression disappear. In order to obtain it, and that all this may not be purely visionary, it is necessary to establish a Society which has for its object to instruct us in the doctrine of Jesus, having its meetings on Sunday, and its Secretary to open up communication with Societies of this kind. This Society once established, liberty of worship in Cajaca will be a reality; and without doubt, if we are firm, constant, and self-denying, our people will progress."

Chili.

SANTIAGO.—MR. GILBERT.

We expect to dedicate the new church next week. The Chilian who is studying theology appears well. He is much rejoiced that his father and the rest of the family, who for several months ridiculed him, are beginning to read the Bible, and say they will attend at the opening of the Church. Public sentiment in the country is improving in respect to agriculture, education, politics and religion. On the second of May was opened in this city a national exhibition, to be continued during the present month. There are three departments, machinery, stock and fruits, and manufactured articles.

In respect to education, though the movement is not rapid, yet the growth is unmistakable. In Santiago, an elementary

education is within the reach of all. Parents who can clothe their children decently, and furnish them with books, and afford to give them their time, may secure for them even a professional education. In Santiago there is a Society for the promotion of primary education in the city. They have built some good school edifices, and have good schools. The directors of the Society are faithful in visiting the school.

Last evening, in connection with a new political Society, an enthusiastic popular meeting was held to discuss the question of separating Church and State. All the speeches were in favor of separation.

[Mr. Gilbert reports $7,058 (gold) paid on account of the new church, and calls upon us to help, as we have impliedly promised, to the extent of $3,000 more.]

MR. WETHERBY.

During the month of March, I sold 27 copies of Scriptures in Spanish. To-day I was requested by a gentleman to carry a Bible to his house at a certain hour on the morrow, and to deliver it to him in person, "because," said he "if it should come to the sight or hearing of my mother, she would not rest until she saw it in her confessor's hands." I know of persons in this city who are obliged to keep their Bibles under lock and key, to prevent fanatical relatives from taking them to the confessional. In a few days, I am to take a Bible to a young man who, a few months ago, lost the copy he then had, through the fanaticism of his mother, who burned it before his eyes. He was at the time on a bed of sickness. Not long since, a medical man entered a sick room in this city, and seeing a Bible on the table, said to the wife of the invalid, "If you desire the recovery of your husband, you must burn that book." It was carried to the curate a few hours after. On Monday last, I sold a Bible to the editor of a provincial paper. This person seems quite evangelical in his views, and is publishing in his periodical the Spanish tract, "How Readest Thou?" and also a sermon of Mr. Gilbert's.

VALPARAISO.—DR. TRUMBULL.

Two men have this evening been with me for an hour at my study; came to speak more about the truth; are pained at their own undecided position; are no longer Romanists, and still not connected with any other church. I conversed freely and pointedly with them, showing that the first point is to unite with Christ, in their heart's surrender to the faith in him, and then to participate in the fellowship of his people. They drank in with zest every word.

One young man has recently given the most marked tokens of conversion—a native—through what he had read. He called for conversation. When I mentioned the Holy Spirit's work, he asked, how could he obtain the Holy Spirit? I said, by asking God. He said he would ask. Next day he was in great depression. "Much worse," he said; "no hope." I told him it was the Spirit's operation. Two days later he said he "had found a tranquillity that he could in no way account for. He had been despairing, and had cast himself on the Lord." He is disposed to devote himself to Christian work.

MR. MERWIN.

Four persons desire to be admitted to the Lord's Supper, all Chilians. A native lady has just called to converse on religion; wished she could be enabled to see the truth; said she was overcome with doubts; had not visited a church for years. When Christ was mentioned, she said, "Do you think he was more than a man—wise and good?" I replied that he was God also. This, she said, was too surprising, and she could not believe it. In answer to the question whether she did not wish that God might reveal himself visibly among men, and as a man, she said "yes." I answered her, "Well, that is Christianity." I urged her to pray for faith and guidance; and going away, she said she would. As she left, she asked for a Bible, and bore one away to her home. Alas! in giving up Roman errors, she had unhappily given up all.

A young man, a Chilian, recently called

to know if he might come for conversation, with a companion, both being skeptical.

A man calls for advice, as his wife threatens to seek a divorce, because he attends Protestant preaching, in Spanish. He and his sister are determined to continue attending.

On Monday evening, April 26, ten persons attended the Spanish Bible class. Two native gentlemen called yesterday and to-day, soliciting advice about republishing an exposure of the Jesuits.

Two men wish a Spanish church might be organized, that they may take a more open stand for the truth; now they feel as though they were not of any church.

Italy.

Mr. Clark writes from Milan, May 26th:—

I have enjoyed Mr. Booth's visit greatly. He visited the school. The students presented an address to him, and in his reply he took occasion to explain at length the policy of the Society. The twenty students and four professors were present, and the same day the professors and evangelists of Milan presented him a paper, in which they assured him that the policy of the Society was not only very acceptable to the Italians, but that it was sure to be successful; and then testified that it was precisely the same that I had carried out since I have been in Italy. Mr. Booth seemed deeply interested in the school, and the statements made him by the professors and evangelists of Milan.

About Spain.

Mr. Hall writes from Italy, May 29th:

I cannot convey to you in words any just idea of the obstructions one has to overcome in a country where the preponderance of opinion is so largely Catholic as it is in Spain. Italy, the Roman States even, are out-Romanized two-fold by Spain. The power of the priesthood is felt the moment any attempt is made to advance our cause, through even the humblest official.

Religious toleration has, as you know, become a fixed fact, and although at 263 churches there have been "sackcloth and ashes" services, I think the way of the Lord will stand sure. The minority in the Cortes is powerful; its leaders are men of large views, and although not skilled as politicians, are powerful in eloquence, and in full accord with the spirit of the age. The majority have all the momentum of Catholicism and the centuries to impel it, and they are, as you are aware, a *stiff back bone.*

I anticipate for Spain still farther concessions during the coming month, and until the coming king is firmly seated on the throne. Then will come a struggle between Catholicism and Protestantism.

It is in anticipation of this that I have so persistently urged your Society to become more extensively interested in the work in Spain.

The entry of books, etc., is now virtually settled—thanks to the efforts of your Society, through Mr. Hale. Just here I wish to reiterate what I have before said, that but for the powerful influence of Mr. Hale at Madrid, nothing would have been accomplished in this way.

Spain will have the Bible—that has become a fixed fact. The question you and American Christians will at once ask, What is our next move in Christ's work there? I answer, Send her men who are skilled in the Word of God, to train young men for preaching and teaching their countrymen. There ought not to be an hour's delay in this. Fifteen or twenty able, judicious teachers and instructors in Bible theology ought to be now at work, each with his fifteen or twenty students, in as many of the cities and chief towns of Spain. In Spain's Universities and Colleges are the young men who are ready, if they can be protected. It is a kind of work to which we have an especial adaptation.

We should send not to exceed two to any one city, and there *quietly*, in the teacher's own house or room, educate and train in the great cardinal principles, and how best to employ them for the conversion of men.

Spain is still in a chaotic state, but making wonderful strides towards light;

seething with desire for knowledge of the something yet unreached.

Outbreaks are of daily occurrence; men are struggling to the surface, and demanding truth for food. Twenty such men as those above indicated would be equivalent to a hundred a year from now. "Men now wanted to go as moulders of preachers of Christ's righteousness," would be my text if I was a preacher, and had such a picked audience as I could select in the United States. I know you would inquire, How shall we support them? I firmly believe we could raise the funds easier than get the men fitted for the work.

France.

PASTOR FISCH.

Our late anniversary was very interesting. We heard these three of our pastors —Messrs. Boubila, Dussange, and Fourneau—who related the marvellous things of which they were witness. We are now under an impression of great encouragement, and almost every post brings me some cheering news.

I visited lately four of the stations supported by the American and Foreign Christian Union. I went first to Sens, where we have that faithful laborer, Mr. Dussange, a true missionary, who although not very strong, is constantly preaching to thousands of Roman Catholics in the country around. It is clear that the field which he cultivates would require many more laborers; and as soon as our funds will enable us to add new evangelists, we would place one at St. Maurice, a remote village, where we have an excellent congregation of converts. I had evening meeting there. That organization ought to have a laborer working there, or in the neighborhood. I visited on the way another interesting little flock at St. Martin. These dear converts met every night last winter, to read the Bible and sing. Some of them are remarkably enlightened. There is a woman who is a real missionary in the village. She is very witty and smart, and no one is able to answer her. An old man, with his wife, are also in the foremost for their knowledge of the Gospel, and their ability to spread it. When they meet in the evening, he takes his violin, and leads with it the tune. I preached also in a large township le grand Malay, where the work is quite recent. Although at the time of the harvest labors in the field, these good people met in large numbers at noon. Most of them were men. At the beginning, I feared that the meeting might not be very quiet, as one of them tried to show his wit by abusing grossly the priests; but soon they became exceedingly attentive and earnest.

From Mr. Dussange's field, I entered that of Mr. Borthies. He had very numerous meetings at Soigny, a very immoral garrison town, where a regiment of cavalry is a terrible source of corruption. But the Gospel is also there at work. When I preached there in the evening, the room was too full, as the people on the street tried to get in and could not. One of my hearers is the strongest man of France, who had been formerly an Hercules, beating all the others by far. He lifts up 2,500 pounds with perfect ease. That man, who is, however, very meek and mild, is exceedingly loved in the country. He comes now from a distance to hear the Gospel. After my sermon, he pressed my hand with his terrific grasp, and told me, "We will do all in our power to propagate that good news."

I visited afterwards Avallon. There the work of Mr. Fourneau reminds one of the Reformation. That country is the birth-place of Theodore de Baza. He was born at Vezelay, a town which had at a time 1,800 monks. Avallon was so much a bulwark of Popery, that even before the Revolution, when the Reformed faith was preached in the whole country, no Protestant minister was allowed to enter the city. Now things are changed. Mr. Fourneau went there in August last, when there was only one family which he could visit; and the 4th of May he inaugurated, before a crowded audience, a place of worship, which may hold five hundred people. The work of the Lord is admirable in some of these

converts who have been truly brought to Christ. One, whose name is Chandlier (the French word for a candlestick), is a real light for the country. He earned his living as cabman, and formerly was constantly driving priests in his carriage. Now the priests have left him, but he drives his pastor to all the surrounding towns.

As soon as they arrive at a village, they go round to seek a barn where to gather the people. In some places, although the men are for us, the women are so much bigoted, that no barn can be got. Then Mr. Forneau seeks for a balcony on some court or square. His companion goes through the streets saying that the *Protestant* of Avallon will preach in the evening. Although in the cold nights of February and March, Mr. Fourneau saw soon many hundreds of persons collected, crowded below his balcony. He began by saying that they were in God's presence, and would commence by humbling themselves. Then he read that splendid confession of sins which is ascribed to Baza. A religious shudder went through that dense mass of people. They heard sometimes for an hour and a half, in spite of the frost, that good news which had never reached their ears before. Mrs. Fourneau, an admirable lady, remains at home in prayer for her husband, until he comes back exhausted almost every night after midnight. Mr. Fourneau is much of an apostle. He is a complete type of a bright smart Parisian, and adds to it a deep earnestness and a burning zeal.

Let American Christians, in their noonday prayer-meetings, pray much, very much, for our work.

United States.

CINCINNATI.—MISS L. PURLIER.

After our festival, a few days' respite was taken from work, except the distribution of tracts each day, and answering calls at my home. I had thought to suspend the school for some weeks, but found it impossible to resist the importunity and tears of the children. So the school is resumed, with considerable accessions, and these from the class for whom we are most solicitous. Nearly all wish to work, for by the toil of their fingers many little articles of clothing are secured. Some, awakened by a sense of their need, clamor for books, and want a daily school, that they may learn. Others still insist on a religious meeting, that they may read, and sing, and pray, and receive counsel, and have their souls awakened to the great things of God. Don't your missionary need wisdom and grace? One of the oldest girls—bright, interesting, but very poor—in almost a whisper, says: "Miss P., do you know what I want to be? I do so want to be a missionary, and go among the poor, and talk to them, and read the Bible, distribute tracts, and persuade the children to attend the school, and serve the Lord." Has Jesus touched her heart, or is it childish ambition that prompts her wish? Perhaps both, but I dare not crush the desire—it may bear fruit. I will try gently to lead her where she may safely go; and will you pray for her? for she may be a chosen vessel, by whom the bread and water of life may be carried to many famishing.

Many families have been visited during the month, a large part of them Roman Catholics. On these visits I carry their version of the Scriptures, as well as our own. Few object to this version, and only complain that I speak to them about God, instead of Mary, and pray, rather than say prayers. Yet few refuse to listen, when they tell me that the priests object to my teaching. I send by the little ones copies of my papers and tracts, and an invitation to visit my school. So you perceive a door is opened before me. Mercy-drops fall on the rugged pathway. Encouraging voices are heard in the darkness, and one and another say, "We will go with you; your God shall be my God, and your people shall be my people." But, brother, will these poor wandering sheep find a welcome in our fashionable folds? Will the strong shepherds kindly guard these poor of the flock? Will our brethren and sisters in the Lord meet with and

receive these poor ones, so that they shall feel this is home?

COLUMBUS.—MRS. BATES.

Speaking of the Sabbath afternoon meetings at the jail, Mrs. Bates narrates the following:—

A short time since, on a Sabbath morning, the prisoners assaulted the jailer, and broke jail, when eleven escaped. The few who were most attentive and interested in my meetings refused to join in the assault, or to leave the jail, when they could have done so without fear of capture. The reason they gave me for not going, was that they had promised me to be better men, and they had too much respect for their word to go out with the others.

Concerning other Missions.

MADAGASCAR.

In this island, the religious progress made during the past year finds no parallel among any people in modern days. On the day of the coronation of the present Queen, three hundred thousand people gathered to meet their sovereign. Preceded by a hundred ladies, and by her Ministers and Council, the Queen was borne to the assembly in simple state. The old scarlet banners, which were the emblems of the idols' presence, were wanting in the procession. Around the canopy that shaded her throne, were written the words of the angels which welcomed the Redeemer into the world. In front and to her right stood the table which bore her crown. On another table to the left was the Bible presented to her predecessor by the British and Foreign Bible Society. Her royal speech contained many elevated sentimenis, but it specially announced to all her people liberty of conscience in regard to Christianity of the fullest kind.

The most conspicuous manifestation of the sympathy of the Queen and her leading nobles in this advance of religious opinion, appeared in November last, on the opening of the second of the memorial churches, the church at Ambohipotsy. Thirty years ago, in March, 1836, on a Sunday morning, the little prison of the capital at Ambatonakanga was opened, and a young woman was led forth to be put to death. She was just thirty, fair to look upon, and of gentle manners; and her face was lit with that bright radiance which springs from the conviction that God and heaven are very near. She walked forth with firm step; she was surrounded by the guards; and, though going to die, she began to sing in a joyous tone the hymns that she had loved. Followed by a crowd, of which some hooted and some were lost in wonder, she passed through the city, towards the dreary ditch at the south end of the long ridge on which the capital is built. The scene before her and on either side, was one of unusual beauty. East, west, and south, the broad green plain of Imerina stretched to the distant horizon, presenting to the eye bright gleams of lakes and watercourses, of fertile fields and wooded hills, among which nestled the rich villages, and the flocks and herds were feeding in peace. She saw it not. She saw not the smiling land, the taunting crowd, the cruel executioner. She saw only the face of her Lord. Descending the hill, she knelt to pray; and, so praying, she was speared! No common honor descended upon her that day—she was the first martyr of Christ's Church in the island of Madagascar!

Thirty-two years have passed away. Again the crowds gather at the "White Village," and another woman comes down to pray—the object of attraction to all eyes. But this is the Queen of Madagascar. On the white ridge which overhangs the ditch where Rasalama died, stands a handsome church with its lofty spire, which has been erected to her memory, and will bear her name upon its walls.

The church is crowded with Christian worshipers, and vast numbers are compelled to remain outside. The Queen, not a persecutor, but a friend, comes to join her people in dedicating the church to Christian worship; and in special sympathy with the occasion, offers her Bible for pulpit use. The Prime Minister—whose predecessors had assigned Christians to death—now urges his countrymen, in stirring words, to believe in Christ, because he is the Saviour of the world. To all who are present—ruler and subjects—the occasion is one of unfeigned joy. The report of the Mission speaks of 20,000 hearers added to the congregations during last year, and returns the converts at 37,000 persons, including 7,000 members.

Now we hear, on the very eve of the anniversary, that the Queen herself has been baptized. Humbly and simply, like one of her subjects, she has sought instruction from her native pastors; has told the story of the growth of her convictions, and has not been afraid to confess her faith before her people.

In conversation, she told the native pastors that when a young girl, her late brother was acquainted with Andriantsiamba, one of the four who were afterwards burned at Faravohitra, and he used to receive visits from him. This man, Andriantsiamba, took occasion to speak to the young girl about the Saviour and the salvation of the soul. And this, the Queen says, was her first introduction to some knowledge of the Gospel.

The Prime Minister also states that during the same days of darkness, he received a copy of the Scriptures from one of the last of the martyrs—Razafinarina—and that he used to keep it hid within the courtyard, in a part of the inclosure where the Queen kept her fighting bulls. The ways of God are wonderful, and we possibly may at the present time be reaping fruit from seed then sown in tears.

No convulsions have attended this mighty change; nor force, nor guile, nor penalties, nor personal influence, have been employed to produce it. The influence has been lofty, pure, divine. The memory of the faithful dead, the consistent example of the living, the open Bible, the earnest preacher, the power of the Spirit, religious freedom—these have done it.—*Chron. Lon. Miss. Soc.*

INDIA.

The annual report of the Arcot mission of the Reformed Church, states that thirteen new Christian congregations have been added to those reported last year; one new church has been organized—making a total of fourteen in the mission. The communicants have increased from 439 to 534; the list of nominal Christians, reported last year as 1,722 souls, has increased to 2,094; the buildings for the Arcot Seminary have been completed, and a large number of youths have been instructed in the schools and seminaries. Issues during the year, 9,750. In the Medical Hospital and Dispensary, 5,353 patients requiring continuous treatment, have received the help they needed.

ITALIAN EVANGELICAL PUBLICATION SOCIETY.

The report of this Society, whose centre of operations is the Claudian Press at Florence, has been just issued. It states that during the last year, the Society has issued eighty one books and tracts. The most important of these is a large octavo edition of Diodati's translation of the Old and New Testaments, with the references prepared by him. This is the first edition of the whole of Diodati's Bible that has been printed in Italy since the Reformation. The following statistics of the sale of religious books and tracts, will give an idea of the progress which is being made in the circulation of evangelical literature. In 1861, the sales amounted to 46,459 copies. In 1866, these had risen to 62,627 copies; in 1867, to 83,838 copies, and in 1868, to 108,418 copies. Throughout the whole of Italy, during the past year, 170,350 copies of books, tracts, and periodicals have been disposed of—showing an increase of 22,350 copies over the sale of the previous year.

EDITORIAL NOTES.

ABOUT THE "CHRISTIAN WORLD."

1. It is desirable that the peculiar character of the Magazine be noted and borne in mind. It is NOT an organ of any formulated opinions, or of any distinct body of men; it does not even stand for the formal defence of the Directors as such. Nor is it inanyproper sense a Religious Review. Those charged with its preparation have had neither the ambition nor the time to make it such, nor would the Directors feel authorized to incur any increased expenditure in that direction.

The CHRISTIAN WORLD is mainly a NEWS-MONTHLY *for the Churches, especially for the monthly Missionary wants of the Church, and of the Sunday School.* Its aim is to furnish, in the most condensed form, 1st, Special intelligence bearing upon the living, world-wide issues between Romanism and a Protestant Christianity, and next, general information upon current Missionary and Ecclesiastical events, at home and abroad. Beside the detail of *facts*, either directly reported or carefully compiled from reliable sources, it is proposed to continue brief historical sketches, and discussions of topics pertaining to various departments and plans of Christian work, and to the hindrances and helps to progress by existing Church agencies. For these sketches and discussions, we solicit and hope to receive more and weightier original contributions from leading writers, in all the Churches represented in the Union.

2. It is proposed, by the present Editor, to introduce two or three new features into the detail of subjects. After special Missionary Intelligence from our own and other Missions, we shall set apart two or three pages expressly for use by Pastors and Superintendents in the Sunday School Missionary meeting. This mattter will be carefully selected for this purpose. Next, in the briefest possible form, will follow a general Religious Summary of more important Ecclesiastical events, or those bearing directly upon the history of the Church in Europe and America. In connection with Editorial Notes, we propose to print *communications* (in sentences) of inquiry or suggestion, and to respond as occasion may call. And as it is desirable to group together personal and other incidents connected with the Romanist and Protestant controversy, to cite pithy statements of those we controvert, and to put with them counter statements of similar point and brevity, two or three pages will be taken up with Gleanings of fact and opinion, Romanist and Protestant.

Finally, our Review Notices will receive more attention. Books, Magazines, and the Religious Press will be noticed briefly, but with such discrimination as may be deemed appropriate and practicable.

As a counterpart to Parton's famous "*Atlantic*" papers of last month, we have in *Putnam's Magazine* for July, an article entitled "Our Established Church," which aims to show that the Romish Church is rapidly attaining this prominence in the city and State of New York.

The paper is well constructed, its points clearly and strongly taken, and incisively put. The sketch of the Roman Catholic encroachment in the State, furnishes abundant material for practical thought to the irreligious as well as religious Protestant. It should be read by every intelligent citizen in every State.

We take hope from the boldness of this influential Monthly in printing the facts here plainly set down.

We publish the Resolution adopted by the Society at its annual meeting, with reference to the action of the Directors respecting certain publications. In our next we shall print the By-Laws of the Society as revised. These, with the names of Directors elected, already published, complete the transaction of the annual meeting:

Resolved, That this Society has no reason to doubt the readiness of its Board of Directors to take all proper action, in regard to those publications of the Society, which have lately been called into question, and greatly regrets that an issue so safe in the hands of the Directors, has been complicated by the hasty and needless transfer which has been made of it, from the Board to the public press.

We are permitted to enter the grateful record that "The General Synod of the Reformed Church in America (held at Philadelphia, June, 1869) heartily endorses the American and Foreign Christian Union, and earnestly commends the Society to the benevolence of the Churches."

MISCELLANEOUS.

Presbyterians—O. and N. S.—The vote is now being taken by the Presbyteries upon the Basis of Union agreed upon by the General Assemblies in May last. As was certainly inferred, the decision is affirmative and well-nigh unanimous. A Pastoral Letter has been issued by the Joint Committee appointed for the purpose to the Presbyteries and Churches. A Joint Committee was also appointed to prepare a Reply to the Pope's Invitation. An admirable paper for simplicity, comprehensiveness, and point, has been prepared, and we are informed, will be published before long. The following Resolution was adopted by both Assemblies:

"That the principles of the Protestant Reformation, identified as they are with the progress of religious liberty, education and Christianity in the earth, are increasingly precious in our eyes; and we call upon our ministers and people to watch with jealous care the efforts of Romanism in the United States, and, by the employment of all suitable means, to resist the insidious efforts of the Roman Catholics to obtain undue control in this country."

Recent N. Y. School Law.—There is no feature of our public-school law that we should less like to see touched—save to make it more thorough—than its freedom from sectarian bias. Yet if, for the satisfaction of any body of our citizens, it had been fairly proposed to test the question of the desirableness of maintaining a "religious atmosphere" in the school-room, by establishing or aiding a number of sectarian schools side by side with a like number of unsectarian schools, all under proper supervision, to see which would yield the better fruit, at the least public cost, we should have gladly sunk our prejudices, and given the enterprise every aid in our power.

But such is not the nature of the innovation introduced by the bill passed by our late Legislature, providing for the support of free-schools not included in the public-school system. That assumes the one point which needs to be proved; infringes without excuse or apology, on the basic principle of our political system; places in the hands of irresponsible persons large sums of money for disbursement, and hedges the public interest by no safeguards of inspection or supervision. As an experiment it can prove nothing; while by its studiously vague and underhand character, it can scarcely fail to introduce a new element of jobbery and corruption into the already sadly corrupted administration of our educational affairs.—*Am. Ed. Monthly.*

The last Tax Levy smuggled through the Legislature at Albany, made an appropriation of a quarter of million dollars for the support of the sectarian schools of this city. Virtually, the Levy is for the benefit of all sects which sustain schools in New York, but practically, this large fund goes to maintain only the Catholic schools, and it was originally intended for this purpose. Only Catholics asked for the appropriation, and only Catholic institutions are asking, and will in the future ask, for the support thus provided. Several Protestant schools have positively refused to accept of the appropriation, and none have as yet applied. The final award is to be made on August 15: we shall then have a better opportunity of judging of the justice of the Commissioners' decisions, and the practical operation of the law.—*N. Y. Times.*

Horace Greeley said in Londonderry, N. H., in his lecture:—"In New York we are now having a struggle. The old world hierarchies are pressing us, and the attempt is making to destroy our public school system, and substitute sectarian, theological schools, contrary to the very spirit of our institutions. The time may come when our children will separate in the streets, and go to sectarian schools attached to their respective churches; but when it does come, we shall have a nation different from that our fathers intended; the American character and American principles will then be radically changed; then will be the death of our present institutions, founded on common schools and a free Bible. These are our corner-stones, and if our nation stands at all, it must be on these."

Gen. Assoc'n. of Congregational Chris. of Mass.—This body held its annual meeting June 15, 16, and 17, at Woburn. The most stirring discussion took place on the question of free seats in churches. It was contended that the renting system was the fruitful cause of the prevalent indisposition to resort to the house of God, and that we should come to free seats as the only remedy. To this it was answered that there are many causes of absence; that free seats *may* be a remedy in part, but how far is not proved—therefore, let those who are trying it, make a fair experiment before the present order be broken up. An outside opinion on this point is worth recording—that of Rev. Mr. Fulton, Baptist, who packs the Tremont Temple. He says free seats are an impediment to the best success, by keeping away many good families, who will not go where they are liable to be scattered. His plan would be to have every alternate seat rented, and the rest free. J. E.

Conversion of a Catholic Commune.—A Roman Catholic commune in Dauphiny, have almost to a man embraced the Reformed faith, and signed a document of adherence to the Reformed doctrine, order and worship, after which they received (Oct. 27, 1868) the sacrament of the Supper after the manner of Protestants. The mayor and nine of the ten councillors acquiesce in the change.

LITERARY NOTICES.

BOOKS.

THE CHARITIES OF NEW YORK. Compiled by Messrs. Carman and Camp. Hurd & Houghton, 459 Broome Street, New York. Price $5.25.

To give a reliable and readable account of the Charities of New York City, for the information of all, especially such as are willing to aid the indigent. All the Institutions of New York, Brooklyn, &c., are particularly described, their history outlined, and engravings of many are given. A valuable compilation.

HISTORY OF SACERDOTAL CELIBACY IN THE CHRISTIAN CHURCH. By Henry C. Lee. Philadelphia: J. B. Lippincott & Co.

We announce this original, valuable, and timely monograph, designing to call more particular attention to it hereafter.

LAMPS, PITCHERS, AND TRUMPETS: Lectures on the Vocation of the Preacher, Illustrated by Anecdotes, Biographical, Historical, and Elucidatory of every order of Pulpit Eloquence, from the great Preachers of all Ages. By Edward Paxton Hood, Minister of Queen Square Chapel, Brighton, England. 453 pages, 12mo. Price $1.75. M. W. Dodd, New York.

Stirring, but not sensational, with an affluence of well selected anecdotes and citations. Mr. Hood will surely hold every reader capable of being held by attractive, instructive, and quickening thought.

UNCLE JOHN'S FLOWER GATHERERS. A Companion for the Woods and Fields, with Illustrations. By Jane Jay Fuller. 316 pages, 16mo. Price $1.50. M. W. Dodd, New York.

Charming and useful for old children as well as young; telling all about flowers, and with fine illustrations of many.

PHILIP BRANTLEY'S LIFE WORK. By M. E. M. 262 pages, 16mo. M. W. Dodd, 506 Broadway. Price $1.15.

How he was led to choose the ministry, and how he wrought in it, with special trials he encountered. Well written, and with point.

MAGAZINES.

AMERICAN PRESBYTERIAN REVIEW. Edited by Henry B. Smith, D. D., and Rev. J. M. Sherwood. April, July, 1869. Each 210 pages. $3.50 per annum. Place of publication, C. Scribner, 654 Broadway, N. Y.

Perhaps the *most* useful and readable of 17 good articles are: Dr. Storrs' Address at the Union Theo. Sem., upon "The Incarnation, and the System which stands upon it;" Dr. R. Patterson's "Discoveries in Geology;" Dr. E. D. Morris on "The Reformed or Calvinistic System;" and Dr. Ray Palmer's statement of the "Elements requisite to furnish our modern Christendom with force for the work now on its hands." The Notes on Books, and Theological and Literary Intelligence are always of great value.

BIBLICAL REPOSITORY AND PRINCETON REVIEW. Edited by Drs. Hodge and Atwater. C. Scribner & Co., 654 Broadway. (166 pp. $3.00 per annum.)

Genuineness of St. John's Gospel, Dr. Lange; John Keble; Christian Work in Egypt, and General Assemblies, with Notices of Books and Literary Intelligence, make up this number.

THE NEW YORK TEACHER, AND AMERICAN EDUCATIONAL MONTHLY, for July. ($1.50 per annum.) J. W. Schermerhorn & Co., 14 Bond St., N. Y.

Cut of School in the Middle Ages; Technical Education in Europe; German Grammars; Easy Experiments in Elementary Chemistry; The Ventilation and Warming of School Houses; Civilization among the Japanese; The New School Bill.

HOURS AT HOME, July. (100 pp. $3.00 per annum.) Chas. Scribner & Co., 654 Broadway, N. Y.

A Day on the other side of Jordan; The Romances of Arthur; A Knight in Armor; Reminiscences of English Lawyers; Palestine Explorations; The Books we Read; Froude on University Education; Mid-day in Summer, etc.

Among the many excellent articles which this number of our popular Monthly takes into our households, we would emphasize, as worthy of careful reading, "The Books we Read," by Rev. J. G. Craighead. His strictures are just upon the class of paper-covered novels, the sorest evil of the age to the young, and of consequence a chief source of greatest evil to the coming generation. And equally just his emphatic characterization of the effect wrought by many volumes of the so-called Sunday School Library Books.

THE ECLECTIC MAGAZINE, July. (128 pp. $5.00 per annum.) E. R. Pelton, 188 Fulton St., N. Y.

A riper taste and judgment in the articles of this and immediately preceding numbers. Among them are: Rawlinson's Five Great Monarchies of the Ancient East; The Etruscans; The English of Antiquity; The Nature of the Interior of the Earth; Can a Catholic Priest Contract Matrimony? In Sleep; The Cycles of the World; Russia and the East; The Northmen; Heathen and Christian. Two fine embellishments of Guttenberg, 1400-68, and Landseer and his Connoiseurs.

TILTON'S JOURNAL OF HORTICULTURE, AND FLORAL MAGAZINE, for June. Largely Illustrated. $3.00 per annum. Tilton & Co., Boston.

Useful, attractive, and interesting to the family.

THE MOTHER AT HOME, July. Edited by Mrs. H. W. Beecher. Hoseford & Sons, No. 54 Cedar Street, N. Y. $1.50 per annum.

How our Children become our Teachers; The Responsibility of Mothers; The Slavery of Fashion; What we can do for our Girls; The Home School, etc.

THE FAMILY TREASURE, July. An Illustrated Monthly. Western Tract and Book Society, Cincinnati.

Eternal Life begun on Earth; The Literary Excellence of the Bible; Duties and Responsibilities of Young Men; Pantheism; The British Universities, &c.

THE SABBATH AT HOME, July. $2.00 per annum. American Tract Society, 164 Tremont Street, Boston.

The title is sufficiently descriptive. Among interesting subjects are the following: Arch of Titus, and its Bible Lessons; A Sabbath Day with Christ; The Arithmetic of Feuds; The Future of the Gospel in Spain, &c.

WAY-MARKS IN THE WILDERNESS. Edited by J. Inglis. July. New York: 26 Cooper Institute.

A small quarterly, aiming chiefly to present the hope of Christ's appearing as a living and practical reality. The same publishers issue a monthly paper, "The Witness." Both publications contain much of the marrow of Gospel truth.

"BLACK VALLEY RAILROAD."

A striking *picture*, made for a benevolent purpose—to promote Temperance. It flashes upon the imagination the terrible effects wrought by rum on the human body. It is adapted to interest and impress children of the intemperate. And these are *the* classes to be reached. It should be hung in every depot, schoolroom, work-shop, factory, and hotel. Ticket-masters, in railroad stations where it has been placed, say that it attracts more attention, and is more studied, than all other advertisements. Size of the picture, 27 x 19 inches. Price $2.50; to pastors and missionaries, $1.25. Forwarded by mail. Published by S. W. Harks, Boston. J. E.

THE Receipts for the month of June, will be deferred to the September Number.

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What Rome Demands of Us.

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THE *claims* of Romanism? It is of unspeakable moment that we understand what Rome claims as her inherent and God-given powers and rights. She is thrusting herself to conspicuous and influential places all over our land. Her accumulations of wealth are marvellous. The push of her activities is without a parallel. What is the spirit of this growing, grasping power? What kind of supremacy is it at which Rome aims on this Western Continent? With what pretensions does she come to seek the possession of the United States?

It is not simply that she presents herself as one of the varieties of Christian organization and Christian life, holding to a belief that she regards as more nearly accordant with the truth and mind of God than that held by others. If she were only this, Romanists and Protestants might stand together, and side by side prosecute the great Evangelism, vying with each other in all Christian activities and sacrifices.

It is not that she is simply false in doctrine. She is that, as the Protestant world believes; holding tenets that find no warrant whatever in the Word of God; that to our view undermine the whole Gospel superstructure; that lead to an utter perversion of the truth as taught by Jesus and the Apostles. To say nothing of her added sacraments over and above those instituted by our Lord, to say nothing of her perversion of the sacrament of the Supper, to say nothing of her claim to infallibility and of her arrogant assumption of the right to add to the words of the book of the prophecy of God, and to keep the words of that book, already written and set with the seal of heaven, under lock of priestly tyranny, away from the people,—to say nothing of all this, she holds to a kind of justification for sinful man that virtually robs Christ of the glory of it. She buries his sacrifice under a multitude of rites and ceremonies. She hides the face of the Son of God, and profanely thrusts in

herself between the sinner and the sinner's Saviour, and says with irreverent and blasphemous usurpation, Come to me. She puts signal and shameful dishonor upon the Lord of glory, by substituting penance for penitence, what man must do for what Christ has done, trust in obedience to the Church as a way of salvation, for trust in the obedience unto death of Him whose blood purchased the Church. She answers that most vital and central of all questions, How shall man be a justified child of God? by putting some form or other of human operation as a substitute for divine and unmerited grace. She crowds out Jesus by the mother of Jesus and the saints, by measured prayers and exacted alms and counts of rosary beads, by missal and censer and purchased indulgences. This it is that puts such a gulf between her and Protestantism. And because of this alone, if there were nothing else, Protestantism should be aroused and stimulated to a bold, active, vigorous, unceasing antagonism.

But it is not simply the holding of these unscriptural and subversive dogmas and the presenting them with her assumption of infallibility as essential to salvation, it is not this alone that constitutes Rome's claims. Nor is it this along with her assertion of absolute lordship over the conscience, her blasphemous usurpation of spiritual supremacy as the vicar of Christ. She claims this supremacy and seeks to exercise it. She has not abated one whit of her pretensions in this regard since the palmiest days of her power. She still, as of old, deals out indulgences. She still arrogates to herself the power to pardon sin. Her decrees are to be received on peril of salvation. She professes to grasp the powers of an endless life and death, with the right as of God to give or withhold them at her pleasure. In the "Book of the Mission" it is taught that "a plenary indulgence is granted to all who perform the exercises of the mission for ten days" and that the wearing "the virgin's scapular" around the neck will guarantee to one dying thus invested salvation from eternal fire. On the Thursday before Easter, in Rome, and, it is stated, in every Romish church throughout the world, the following anathema is read in Latin: "We place under ban, and pronounce as accursed on behalf of God, the Almighty, and by virtue of the authority delegated to the sainted apostles Peter and Paul, as well as to ourselves, all Hussites, Wickliffites, Lutherans, Zwingleans, Calvinists, Huguenots, as well as all other heretics." Claiming the right and the power to wield these fearfulest of all elements of reward and retribution by which the hopes and fears of immortal men are reached and influenced, and to wield them wherever there is not unquestioning acquiescence to her opinion, it is easily seen what a mighty agency Rome has here for crushing self-assertion and individuality. Over the conscience of the vast masses of her communion who do not think, it is no wonder that she has absolute lordship. A recent trial in Ireland brought out the testi-

mony of a priest that he had positive orders from Archbishop MacHale to refuse all the sacraments, even at the hour of death, to those who sent their children to the free schools. But Rome is not satisfied even with this exalted spiritual supremacy. And the arrogant claims of this usurping, grasping ecclesiasticism are not met, till Rome is conceded sovereign over *all affairs, temporal and spiritual, of Church and State!*— This is the limit to her demand for power, and the only limit. This is the broad sweep of her ambition, and unto just this attainment has she set herself. For this she plans and plots to-day in America. It is with dangerous pretensions like these she comes to seek possession of the United States.

Once she dared exercise this power on the other continent, and no one dared question it. Once she could make and unmake Kings, and she did it. Once she could keep throned monarchs standing barefoot in the snow waiting on the pleasure of his Holiness, or holding the bridle of his horse as he entered the Imperial City.

Is Rome changed? In power, yes. In spirit, no. Her *claims* are what they always were. She abates not one jot or tittle of her imperious demands. Despotism, over the conscience, the reason, the will, over children, over property, over all relations, social, civil, political, over the interests of education and of science and of literature—*this* is in her purpose and in her heart—this enters as warp and woof into all her policy and effort at propagandism. She does not seek to exercise her power now and here, because it would be attended with some very serious difficulties. But she is evidently preparing the way. She grows bold and defiant, in proportion as she becomes conscious of her strength. And by all subtlety and craft, by the push and vigor of her peerless organization, by her wonderful combinations and her control of masses, by her showy symbolism glittering in all gilded pageantry, by her missions and her presses, and her schools and her convents, by her political wiles and by the unscrupulous use of her communion's votes, she is seeking a hold on this continent that will enable her to swing here the rod of sacerdotal oppression, to rear here the entire hierarchical despotism, and exhibit here that hate of liberty and intolerance of all opposing beliefs, with which she has so long cursed some of the fairest portions of the old world. That this is still her spirit and purpose, that these are still her claims and aims, has confirmation "strong as proof from Holy Writ."

Tract No. 25, issued by the "Catholic Publication Society" of New-York, unhesitatingly says: "Obedience to the Pope is of universal obligation, upon all men, in all times and places." "The obligation which Pope Pius IX. and the Archbishop of New-York bind upon you to submit to their authority is bound in heaven, and that excommunication which they bind upon you as the penalty of disobedience is also bound

in heaven." And again: "The highest wisdom and most perfect act of reason, the most ennobling act of manhood, is to submit"—to what? to God, or the word of God? No: but "to the infallible authority of the Catholic Church." Could there be wider or wilder or more wicked assumption of power than this? And, with millions of our people yielding to such absolutism as this, acknowledging, over and above their oaths of allegiance, the binding behests of a power notorious in all history as the relentless foe of progress and the unscrupulous intriguer against all efforts towards general enlightenment and a higher civilization, what is to hinder the crushing of our liberties and the overthrow of our representative government, if once those millions grow numerous and strong enough to justify Romanism in daring to do what she claims the God-given right and authority to do?

So recently as 1864, the Pope, with the concurrence of the bishops of the whole Catholic world and in harmony with all the traditions of the Papacy, publicly and solemnly decreed that the temporal power is an essential part of Roman Catholicism, and that it can never be given up. It is true, this referred to the temporal supremacy at Rome, but it has an important bearing on the question before us. For that which justifies the claim there, will justify it anywhere. In a volume of "Essays on Religion and Literature," by various Romish writers, edited by Archbishop Manning, and published in London in '67, the boldest positions and the extremest views held in Rome's worst days of usurpation are taken and maintained. Here is some of the arrogance of this book:—"The whole constitution of the Church is divine; therefore the prince, like the individual Christian, falls under the universal obligation of submission to its authority." "Neither the Church nor the State, wheresoever they are united on the true basis of divine right, have any cognizance of tolerance." "Supreme sovereignty is vested in the Church.—One of the attributes of sovereignty is to execute judgment." "When kings renounce the name of God and lead their people to destruction, the vicar of Christ deposes the godless king and absolves the people from their oath of allegiance." Here you see is the bold, bald claim made openly in the interests of Rome to-day, of supremacy over nations and rulers, and of right to absolve from oaths of allegiance all subjects anywhere under heaven. And here in the very same book is the acknowledgment that a man may possess a right, and yet be unable to exercise it; yet this restraint *does not destroy his right.* O, no. Rome would if she could, and though she does not exercise the right, she resolutely claims it. In June of '68 she did thunder a bull from the Vatican, on the occasion of the revocation of the Austrian concordat, breathing all the old spirit of vindictive hate of liberty. In that Papal allocution Rome assumes to pronounce "null and powerless" laws passed by Austria, and warns the authors of those laws of her "censures and spiritual

penalties." Thus she insultingly and arrogantly seeks to wipe out the legal enactments of a foreign government, and absolves all Roman Catholics there from allegiance. And what were these laws? Laws "establishing liberty for all opinions, liberty of the press, and liberty of faith." Laws permitting civil marriage, and laws establishing public schools for secular education, that shall be free from the control of the Romish priesthood. These laws, made by Austria and in the interests of advancing civilization, the sovereign pontiff in Italy pronounces "*odious*" and "*abominable*," and "flagrant contradiction with" "the *doctrines*, the *rights* and the *authority* of the Catholic religion;" he reproves and condemns them, therefore, as they have been decreed by the Austrian government, and declares them "*null and powerless*." This is Rome in 1868: not only claiming supremacy over governments and their laws, but, in the lordly exercise of that supremacy, demanding that Roman Catholics shall obey her dictum, and disobey their country's laws, under threat of her penalties and anathema. What she does for Austria, she will do for America, waiting only the hour and the opportunity. Her hierarchical despotism is essentially and unalterably antagonistic to our institutions. The Pope in his recent letter calls them "pestilential errors daily extending their power and license to the great prejudice of souls." In his pontifical bull convoking the Œcumenical Council to be held at Rome next December, he says, "The Church, her venerated power, and the supreme authority of this apostolic see, are opposed and set at naught by the bitter enemies of God and man. Impious books, and pestilent journals, and multitudinous and most pernicious sects are spread abroad on all sides. The education of the unhappy young is nearly everywhere withdrawn from the clergy." Woful list of Papal grievances! Worthy the consideration of a general council! Listen to this sweet extract from a recent pastoral of the Cardinal Archbishop of Valladolid, in Spain, and see how it contrasts with the utterances of the Paulist Fathers of New-York, who would have us believe in the harmony of the Catholic Church with Republican institutions. "There is another thing," says the Archbishop, "they wish with criminal intent to plant. It is called religious liberty, whose legitimate and natural manifestation consists in wishing to bring to Spain all the false religions of the world. Some heretics have established themselves in this religious city of Valladolid, who dedicate themselves to distribute tracts and pamphlets, to expose books, and to sell mutilated and corrupt Bibles." "If the Catholic Church is God's church, she is superior to any political system," says the Tablet; to which we say amen. But that Romish authority significantly adds, if democracy is contradicted by the Catholic Church, "it is not she must give way!" And again, "Man has not that rectitude and purity of character that is necessary to render him capable of self-government, as democracy supposes."

It surely is not difficult to discover the *animus* of all this. Rome's spirit is still intolerant and despotic. She does not believe in self-gov-

ernment. By her own recent and most authoritative Papal utterances, laws in the interests of liberty are "odious" and "abominable," and in flagrant contradiction with her "doctrines" and "rights" and "authority." The spirit she would have in all her adherents is well expressed in the memorable saying of one of England's lords at a meeting held in St. James Hall, in 1867: "Nothing but a Catholic—an Englishman, if they pleased, but a Catholic first." To the Sovereign Pontiff, Vicar of Christ, Vicegerent of God, to him is allegiance from all first due. The Papal Hierarchy comes everywhere with the claims not only of a *religion* but a *government*, within and above, and with right to make void the rule of any and all other governments where Romanism has foothold and subjects.

Now recall the words of Archbishop Purcell. "If Italy follows strange idols, America must come forward to the front and assume a first place among the faithful;" and the boast of Father Hecker that Roman Catholicism will have inevitable ascendency in this country by 1890; then think of the *efforts* of Rome, persistent, aggressive, indomitable, unscrupulous, to realize these expectations and to change this boastful prophecy into history; then go over the record of Rome's already *secured results*—her accumulation of wealth, her multiplication of institutions under exclusive priestly control, her education and perversion of Protestants, her present sweep of political power, her shameful control of legislation, her millions of nominal adherents, her Jesuitical press agency; and tell me if it is not full time for the hosts of the Lord, alike as citizens of this free Republic, and as Christian soldiers under Christ's banner, and as Protestants against the usurpation of an ambitious ecclesiasticism, to give heed to the battle orders of the Lord of Hosts: and with special and conspicuous reference to *Romanism in America*, to *watch*, and *stand fast in the faith*, and *quit themselves like men*, and be *strong*.

It is doubtless true that Rome's increase by immigration is lessening. Since 1863, emigration from England and Scotland and France and Sweden and Germany and Switzerland to this country has been steadily increasing, while from Ireland it has been as steadily decreasing. The great bulk of Irish addition is Romish, while from the other countries it is greatly divided. So that Rome's growth through *this* channel cannot be what it has been.

It is true also, that Rome is obliged to sustain losses through the unavoidable effect of our free institutions upon her baptized children, thousands of whom, it is confessed, are lost to the faith in America. A land of religious and political liberty is not naturally favorable to the growth and perpetuity of priestly tyranny and Romish intolerance. But Romanism means to sweep away these natural disadvantages by gradually undermining our superstructure, by vitiating the political and religious atmosphere of freedom, by tampering with our institutions and thrusting herself into place and power. I have no fears for the result, with an open Bible and an untrammelled pulpit and a free press and public

schools, *provided* Protestants are alert and vigorous and aggressive, and steadfastly unyielding in their defence and use of these instrumentalities and agencies.

We must vie with Rome. We must anticipate her. We must have Bibles and a school-house wherever she has adherents and a church. She is scattering her poisonous leaves by the hundred thousand. Wherever these leaves fall we must wing an antidote. Already she is on a vigorous crusade among the freedmen. We must see to it that she does not bind worse fetters on their spirits than were the bodily bonds of them that the war broke. Having given the freedmen civil liberty, it will be a criminal shame if we do not lead them to the sweets of that liberty wherewith Christ makes his people free, and thus save them from the spiritual thraldom of the Papacy. Westward we must push our Protestantism, occupying all the waste places, possessing the land with intelligence and godliness. The unscriptural dogmas of Romanism must be frequently exhibited and discussed and shown to be antagonistic to God's Word, in the ordinary ministrations of our pulpits. There must be a vastly increased use of the press, both in extent and efficiency, seeking to inform the public mind and arouse the public conscience, concerning the efforts and the claims of this usurping Romish hierarchy. In addition to all this we must more thoroughly organize our forces, and armed with the mind that was in Christ Jesus and the sword of the Spirit, which is the Word of God, we must seek directly and aggressively, boldly and unceasingly, to evangelize the Roman Catholic population itself.

Let divinest love fill our hearts as we go to this warfare. We have had too much of malice and rancor and human motive. "Constrained by the love of Christ:" that is the highest impulsion to any work for God. With love for the truth and love for the Master, and love for the victims of Romish superstition and ecclesiastical tyranny, let us go forth to establish love's supremacy—to break the rod of sacerdotal oppression by the peaceful sceptre of Christ; to rescue from the restraints of priestly despotism by giving the true liberty of the sons of God; to charm men away from Popish mummery and painted crosses by the attractive power of the thing signified by Christ's one cross; to stop their payment of a price for salvation, by telling them of a Saviour offered without money and without price. Over our moral waste places and among our ignorant masses, West and South, and in our great metropolitan centres, we must carry, in the spirit of the Master, the principles of His Gospel.—Before the divine potency of that alone will the proud barriers and the dark images of Romish superstition fall. And only thus shall we be able to keep, what we have fallen heirs to, conscience without persecution, the ballet without dictation, legislation without sectarian preference, speech without ecclesiastical gag, religious difference without anathema, and a church without a pontiff.

Church Unity.

REV. E. S. PORTER, D.D.

THE several branches of the Evangelical Catholic Church are every day coming nearer toward one another. And they are coming in virtue of the assimilating force that is deeper than creeds, and deeper far than mere preferences for special forms, whether of worship or of government. That force is defined in Holy Scripture as the "unity of the Spirit."—And this, I maintain, is the only *organic unity* for which we are to pray, labor and legislate. Ecclesiastical combinations must be its product.

Let us then inquire into the nature of this unity. To do so understandingly, we must consider the meaning of three words in very common use, *Christianity, Church, and Religion.*

Christianity is regarded by the Rationalists as a system of truth more or less divine, which must needs be measured by human reason before it can bind the consciences of men. This low and inadequate view of its character generates sects that pass for Christian, yet, though Protestant as against the superstitions of the Papacy, still are not evangelical, inasmuch as they deny the infallibility of the Holy Scriptures, and reject the vicarious atonement of our Lord, with all its related doctrines.

The Orthodox faith is this, that Christianity, objectively considered, is the completed revelation of the Divine will contained in the sacred word. It is the truth as it is in Jesus, accompanied by the Holy Ghost. Christianity is Christ revealing himself to the human consciousness. It is a life-force, working with supernatural energy in creating the kingdom of God in the earth. As such, whether as truth written by the pen of inspiration; or as a revealing power making known the way of salvation; or as a spiritual energy enthroning Christ head over all things to his Church, it is perfect and complete. None can add to or take from it without incurring wrath.

But *subjectively* Christianity varies with individuals, classes, communities and denominations, and it varies because of physiological differences that always have and always will exist, under apparently different styles or forms of religion, that will presently be considered.

Christianity is God manifest in the flesh, first in the person of the man Christ Jesus, and then in the Church, which is his body. The soul is Christ, for the Church lives only as Christ lives in it just as really and potentially as the human soul lives in the human organism.

Of the Church it is to be noted first of all that it is *one* in the line of historical transmission. There is but one God, one Saviour, one Sanctifier, one inspired record of revelation, one heaven, and *One Name* after which the whole family in heaven and in earth is named, and so there *can* be but one Church of God.

This Church is Catholic—that is, it includes all who of one age or all ages, fear God and keep his commandments; and because it contains all the truth necessary to salvation.

What, then, is essential to the *being* of a church? *Souls* that are in fellowship with the Divine Mind and cultivate holiness through the grace of the Spirit, looking unto Jesus as the author and finisher of their faith. Thus the Church may be "in the house" visible yet unorganized, having not a single formal rite, and offering without priestly direction the sacrifices of broken and contrite hearts. But as these believing souls are gathered into assemblies, and orders of procedure and of government become necessary, then the Church should have the "*word*" in its purity, the sacraments in their simplicity, and duly appointed teachers, to reprove, rebuke, instruct and exhort. The external, ecclesiastical arrangements, which we style Church government, are not of the essence of the Church itself, and are to be liked or disliked, in proportion as they may help or hinder the evangelistic work of the Word and Spirit.

The instant you undertake to erect an *ecclesiastical* rule, order, or rite, into a supreme test of faith and of discipleship, and go on to maintain that a certain mode of administration, whether in ordination or baptism, is essential to the *being* of a Church, you have adopted the baneful heresy that has covered the past thousand years with passionate strifes and fanatical wars.

Wherein consists the unity of the Church? There is a vast difference between *ecclesiastical unity, which is of the external appliances* of government; and *organic unity, which is the product of the Holy Spirit.* On this point definite views are most important. It has been charged over and over again, and with so much confidence in its seeming truthfulness, that Protestants are divided, that they have no common life, no unity of purpose, but are like fragments of a dismembered body, rushing hither and thither without harmony or direction, that it is time to arrest the vagrant slander and expose its falsehood.

The evangelical denominations have the only organic unity that is possible, and that is, the unity of the Spirit whereby they are made one through a common life derived from Christ, the Head. You can not stick men and women together with any ecclesiastical paste that has yet been invented. You might gather green branches, and arrange them in beautiful order around a central post, and bind them there with iron bands, so that they should seem to be a tree; yet would they wither, for the want of that organizing force that runs through the fibres of the oak, and makes root, and trunk, and branches all one, with an identity of nature.

An outward union, of opposite or divergent things, mechanically contrived and forcibly executed, can never have a common life, by any such human methods. For God only can control the springs of life, and He

always works from within, making the visible to be the product of the invisible. Thus, the unity of the race is not destroyed, but remains active, notwithstanding governments are despotic, oligarchic, or republican. Nor is this unity impaired, even by diversities of external customs. For mankind is one, despite all the differing grades of institutions maintained for its welfare.

The unity of the race is predicated upon the proofs of a common origin, and upon the possession of a common nature. And thus we affirm that all those who are begotten again in Christ Jesus and possess the life of Christ in their souls, are one in a deep, real, permanent kinship, notwithstanding external variations. And, what is more, there can be no other unity universal and perpetual in the Church than this. It was for such unity that our Saviour prayed, and who will dare to say that his prayer has remained unanswered all through these eighteen hundred years?

Rome, the great anti-Christian power, has been fighting on a thousand battle-fields, to compel an external, mechanical unity; but human nature, tortured, persecuted, and immolated by her fierce persecutions, is incapable of submitting to an outrage that would expel freedom from the world. She has met with as much success as though she had passed a decree that all the earth should be flat, all rivers of the same depth, and all flowers of the like color, and then had armed her champions to go forth and enforce it.

The Father of Spirits has not made all souls equal in texture, capacity or stature! How then will you bend them all down into a dismal, dreary, stagnant, miasmatic marsh, to be flooded from one putrid pool, wherein the bilge-water of Noah's ark is kept for their sole refreshment?

No! organic unity, as an ecclesiastical device, is but as a dream that glides off from the opening eyelids, when the sweet dawn chases away the fantasies of the night! Alexander, who conquered the world, was the forerunner of ages of national chaos, and so the visible head of the Church, in Rome, is convicted in the tribunal of history of being the leader of a most seditious rabble of heresies, divisions, strifes, and enormous schisms, that will be healed never, until his mitre has rusted in that crowded sepulchre where he has caused to be interred the rights of humanity as the foundations of his throne.

Compare and estimate what this divided and disjointed Protestantism has accomplished, with what the organized unity of Rome has done in the portions of the earth over which they have exerted control. Compare England with Spain, Prussia with Austria, Switzerland with Italy, the United States with Mexico, and to what conclusion must every man of sense come? The real power has been with the Protestant denominations, whose reliance has rested on the sacred Word.

The unity of the Church, then, must be confessed to be in its ever-

living Head. This gives its history a divine consistency, and its life a divine and therefore indestructible energy, against which the gates of hell cannot prevail. This is a unity which neither invalidates creeds nor forms of administration, but is superior to them all. For neither creed nor rite can be any substitute for that organic spiritual union which subsists between Christ the Head, and all the members of his living body, which is his Church.

The catholicity of the Church is not a *numerical* quantity. Catholicity and universality are not words of the same meaning. The Catholic Church was once in the family of Seth. Then it floated in the ark with Noah. Then it traveled from Mesopotamia, and reposed at night with Abraham beneath the Syrian skies. Then it went down into Egypt and up into the wilderness, and finally until the fulness of time, took up its abode in Canaan.

They who are called of God and are sanctified in Christ, with their children, make up the whole Church numerically. But the test of catholicity cannot be cut down to any one or more characteristic of any one branch of the Church. The Church that is to be will enthrone Jesus Christ as supreme, make his word the whole directory of faith and practice, and fellowship all who believe with the heart and confess with the mouth that Jesus is the Christ, the Son of the living God.

Having thus spoken of Christianity and the Church, it remains to say a few words respecting religion.

It is the subjection of the whole man, body and soul, to the authority of the one Lord and Master. All true religion is education. But education, whether secular or religious, is a very complex affair. It will be graduated by the capacities of pupils, qualifications of teachers and the general theory of its use. Carry over these simple maxims into the sphere of religion, and we shall find:

1. That to large masses religion is an intellectual conception of a dogma or creed, with whom Orthodoxy is a right way of thinking in technical terms. Two persons believing the same thing, but using different words to express it, the one long and the other short, accenting syllables with unequal degrees of force, become heretics in each other's eyes. For each is willing to suspend the problem of salvation upon the form of a word or the stress of a syllable. This much and no more, has divided parties and plunged nations into fearful wars.

2. With other masses religion is feeling, a mystic impulse, a wild rapture, or a frenzied agony of indefinable bliss, that groans or mutters or shouts while the ecstacy lasts. To such the meets and bounds of a creed are hateful and evil.

3. Another class regards religion as a devout performance on the Lord's day. It is a social decency, that is as well in one house of wor-

ship as another. It is indifferentism without understanding, conscience, or purpose.

These three kinds of religion much in vogue, are one and all anti-Christian, and antagonists of the Church, although found within its pale. They are devisive, quarrelsome, and stand in the way of that fraternal union which ought to include all who confess Christ as their Lord.

4. The fourth kind of religion in our classification is the *evangelical*, because it holds the faith once delivered to the saints, cultivates holiness in the fear of God, and accepts with a willing mind the whole system of salvation by grace.

Any discussion of the strength, glory and perpetuity of the Church, would be utterly worthless, were it to fail in showing that evangelical religion, as above defined, is the true exponent of Christianity, and that all who possess it are joined together now in the "unity of the Spirit."

Romanism as a Policy.

REV. WM. H. GOODRICH, D. D.

It is a *policy* as well as a religion. It has from the outset meddled with governments and with institutions. The head of the Church of Rome, as Vicar of Christ, claims to represent not merely the Redeemer of mankind, but also the King of kings and Lord of lords. It is true, indeed, that in an age and country where the assumption of political power would only rouse public indignation, Romanism is too wise to pretend to any civil authority. Nevertheless, the system is not changed. From the very structure of the Church of Rome, its claims must bear directly on the civil and political rights of men; and its influence must work to affect legislation and control political results. The Papacy by its instincts and tendencies must operate against free institutions. It does not act fitfully or in haste. It works by system stretching through years and generations. It shows the utmost patience and sagacity in the effort to gain power over public men, and affect public measures. It does not fuse with any party. But it gathers its followers as a compact force whose weight can be thrown on any side which will subserve its ends. The late Cardinal Wiseman avows this as the policy of Romanism in England, and attributes to it the degree of success which it has there of late years attained. He says, going back a few years when there were few Catholics in England, "The principal object of our efforts has been to secure the necessary support of parliament. But how was this to be obtained, since all England sent but one Catholic member to the House of Commons? Yet we did not despair. We observed that the voters were divided between two parties, and that by combining our

strength and bringing it to bear in favor of one side or the other, we could cause that side to succeed which appeared more disposed to do us justice. Thus we taught the State to count the power of Catholics as something." This is the Cardinal's explanation of Roman Catholic policy, and of the secret of their growing power in England. Rome makes her vote a unit, and gives it to the party that will do the most for her—*i. e.*, she sells her vote to the highest bidder. The result is, that in place of that one Catholic member there are now thirty-eight in the House of Commons—a number sufficient on a close vote to sustain or overthrow a ministry. It is by precisely the same policy that Romanism has gained control in the municipal government of the city of New-York, and has placed men in its principal offices who subserve its own interests, and freely appropriate the public money to its sectarian institutions. In every city where this ascendency of influence can be hoped for, it will be pressed, and that party which will subserve Romanism will obtain its support at the polls.

Closely allied with this political intermeddling, is the spirit of propagandism which belongs to the system and is incessantly at work. There are no forms of social life, no circumstances of age, of youth, of wealth or want, of culture or ignorance, which Rome is not prepared to touch and influence if possible for its own advantage. It always has an agent ready and adapted to a special service. The practice of celibacy and virginity which it so exalts, in contradiction both to nature and to God's word, furnishes to its hand a vast army of subordinates trained to every variety of work. These men and women who have bound themselves by vows of strict obedience to their superiors, have thenceforth no aim or hope but in the aggrandizement of the Church of Rome. Many of them, doubtless, enter into those bonds in the early fervor of a true consecration, and discover only too late the desperate wrong which they have done their own souls. Some simple or enthusiastic creatures toil through in a happy credulity, ignorant of a truer Christian life. Others pass through tremendous conflicts of feeling, in the silence of their cells, but yield at last, helpless and overawed, to the lot they have chosen.—Here and there an individual breaks away even from these superstitious bonds, and takes his place among free souls, at the pain of excommunication. I found such a priest of Rome once, standing in desolation of spirit on the steps of my own church, and became the confident of the trials and struggles through which he found his way out of the power which he had long served in spiritual agony and dread. The mass, however, who come under this bondage live under it and die under it. To many it is a religion. Life at last is absorbed in it. They are severed from their race. They are cut off from ordinary human enjoyments.—They have no individual, no family life. They are without a country. They can take no oaths of allegiance without inward reservations. Every

Bishop of Rome, every abbot, and by consequence every priest or member of religious orders, who owes these orders obedience, solemnly swears that his loyalty and devotion are due first and supremely to the Pope. This vast organized body, dispersed everywhere, is laboring, each member according to his several talent, to add to the numbers and increase the power of the Church of Rome. Through schools, through hospitals, through reformatories, which they often build in large part with money begged from Protestants, under distinct pledges that no sectarian influence shall be used in them, they are in fact presenting the Roman Catholic faith to all minds which they can reach. They would be false to their church if they did not. The English or American traveler who has wealth, who is regarded as at all open to their influence, will be met in Rome, visited, conciliated by men of the utmost grace and attractiveness, and no effort will be spared to bring these strangers by pleasing paths into a submission to the Church of Rome. The best ability of the Church in this country is employed in the preparation of adroit tracts, magazine articles, and lectures, which conceal the deformities of Romanism and assail the Protestant faith. All these influences and operations are part of that organized system whose head and heart is in Rome, and which is now prophesying that it will ultimately prevail in these United States. Such an outline is the system of Romanism as a religion and a policy. What place or prospects such a system can have in this country may deserve future consideration.

Spanish Revolution not a Reformation.

Religious freedom has been granted, not from any value of the boon, but from a contemptuous indifference to the question. Of the majority who voted for the toleration of a system of national dissent, many unblushingly declared their aversion to any form of religion whatever.—Some of the speakers proceeded so far in their blasphemous scoffing at names and things which Christians of all denominations hold to be sacred and divine, that the President was constrained to call them to order, on which a large body of their adherents rose and left the hall. Others, who were more moderate, took care to avow that they had no sympathy with the dissentient creeds whose cause they were advocating. Olozaga, the most liberal of all the leaders who took part in the revolution, hinted that while the toleration they were about to enact would look well upon paper, they need not fear that it would ever be brought into practical exercise. Spain, he hinted, would never become Protestant. The reason he gave was a curious one, and unconsciously reveals the melancholy depth of religious ignorance into which

his countrymen have sunk. "Protestantism," he said, "is a religion only fit for a highly civilized, free, and prosperous people. For his own countrymen, the idea of God the Father was almost incomprehensible; that of God the Son was also vague and misty. The real object of the Spaniard's worship, and even idolatry, was the Virgin Mary, and she not as an abstract being, but as typefied in the various images which were looked upon as endowed with miraculous powers in different localities." A more open confession of national idolatry was never made in a professedly Christian land; and it is profoundly sad that it should be true, in this nineteenth century of the Christian era, of a people that calls itself the most Christian nation in the world. Another speaker, an orator of great power and weight in the Cortes, Senor Castelar, while advocating the right of the Protestants to the free exercise of their religion, took care to repudiate for himself in the most emphatic manner all suspicion of a liking for the alien faith. Protestantism was too icy for his temperament, he said; and he not only was not, but never would become a Protestant. Another eloquent and effective orator, Senor Echegaray, dwelt on the same topics. This young orator, however, had the merit of giving a practical turn to the discussion, which was worth more than the most sublime flights of rhetoric, and is likely to produce more effect upon Spaniards in favor of religious liberty than the most logical arguments. It is thus reported by the correspondent of the leading journal: "By a strange coincidence, while levelling the ground for the new square of the Dos de Mayor, the laborers have hit upon the vestiges of the old Quemadero de la Cruz, the place where the bodies of heretics and other public enemies, by hundreds, were burnt in olden times, by the tribunals of the Inquisition. Layers of black dust, with remnants of bones and other relics, turned up at every stroke of the spade, and the whole scroll of that darkest record in human history stood unfolded and broadly revealed before the astonished gaze of the present generation. People repaired to the spot as in a pilgrimage, and the grim Quemadero, with its ghastly 'diggings,' became the theme of the world's talk. Senor Echegaray, a young man of genius, whose voice was heard for the first time in the Chamber on Tuesday last, took hold of the fearful topic, and dwelt upon it with a vividness and minuteness which brought the very crackling of the grilled bones and the smell of the singed hair to the senses of his startled audience. The discovery of that heretical dust has struck a heavier and more decisive blow upon intolerance in Spain than could come from any argument founded on mere reason. No man, woman, or child in this country could, of course, have been ignorant of the fact that misbelievers used to be burnt alive at Madrid, as at Seville, Valladolid, and everywhere else. But one thing it is to know; another to see and to feel. The Spaniards have been made for one day actually, as it were, to live over again the worst times

of Philip II, III, and IV. What better security could we have against the reproduction of those horrible times for the future?"

It will thus be seen that the friends of pure and spiritual religion owe little thanks to those who advocated their cause in the Cortes. Religious freedom was pleaded for in the name of religious indifferentism. It was not because religion was a high and a holy thing that human laws were not to interfere with it, but rather because it was a folly, an imbecility, which none but weak-minded persons would regard, and with which it was not befitting the dignity of men engaged in the serious business of life to concern themselves. It bodes ill for a land when its most enlightened men can address themselves to the settlement of important questions in a temper like this; yet there is nothing in it to excite our wonder. How can we expect men who have so long been left in the most degrading superstition to appreciate all at once the majesty and the beauty of pure and undefiled religion? The extravagance and blasphemy of Spanish legislators now is the gauge of the ignorance in which the nation has so long been left. Her priests have taken away the key of knowledge; and the consequence is, that those whom they kept in ignorance now blindly smite down all before them. It is curious, indeed, to remark the contrast between the movement in the human mind that is taking place now with the only parallel that can be suggested—the upheaval of the intellect that took place at the time of the Reformation. Then the movement was essentially religious; now it is altogether infidel. Three hundred years ago an old and worn-out faith was thrown off, in order to make way for a new, fresh, and living belief, which the nations embraced with a passionate ardor. In the present day, to the ordinary eye, religion seems to be the least and the lowest of the forces that are at work in changing the objects of society: and where it is in force at all, it appears to range itself on the Conservative side. On the Continent, at least, the clergy are in league with the rulers of the world. The Church has been driven more and more to make common cause with the State, that by their united strength they may, perhaps, be able to stem that fierce current of political democracy, mingled with blank atheism, that seethes and boils all around, and threatens to engulf all the old landmarks of society. There are many and weighty reasons why it should be so; but, dealing singly with the facts of the case, we cannot fail to be struck with the change that has taken place in the aspect of the world since the time when religion led the van in the forces of upheaval, and the foremost men of Europe were those that were most thoroughly imbued with the Christian spirit. We are far from saying that their places now are occupied by men totally opposed to them in spirit and in feeling; but if the foremost men of our time are not sceptics and atheists, it is not for want of clamor and unscrupulous elbowing on the part of those Destructives to push their way forward to the place of honor.—

And yet the contrast between the two epochs may not in the end be so startling as it now appears. One important cause of the difference between them lies in this—that we survey the Reformation from the past; we can only contemplate the movement of our own time in the light of the future. The work of the men of the sixteenth century lies before us in its completion, and we can survey it from all sides and in all its proportions. The revolution of the present time is but beginning. We know now how many disintegrating forces were at work, and to what extent they had sapped the old superstitions, before the fabric fell at a blast of Luther's trumpet. We are as yet but in the midst of the disintegrating process of our own time. What Galileo's discoveries, and Columbus's voyages, and the fall of the Eastern Empire, and the discovery of printing, and the diffusion of letters, with all their attendant consequences, did for the Reformation, the excessive importance given to physical science and the diffusion of a false system of metaphysics and morals are doing for us now. This consolation remains, that not at the Reformation only, but on the occasion of every great movement of the human mind—whatever might be the cause which first set the revolution in motion—religion was certain in the end to reap the advantage. It was so at the time of the Reformation; it was so at the time of the first French Revolution; it has been so, to a greater or less degree, with all the subsequent shocks that Europe has experienced. The great institutions which embrace the world as their field of religious influence, took their rise in the midst of those convulsions that were first set in motion by an infidel philosophy, that boasted of its power and will to sweep Christianity from the face of the earth. And as it has been in times past, we have every reason to anticipate it will be in the future.—The sceptics and atheists of our day rave lustily against the spirit of Christianity, but Christianity does not appear to be much the worse for their attacks. Threatened with total annihilation, it quietly meditates new conquests; and while treated as unworthy of serious regard, it thankfully accepts the doors contemptuously flung open to its progress, and sees in them openings for future usefulness, through which the light and life of a pure Gospel may be poured into the veins and invigorate the frame of an entire nation.—*Evang. Christendom.*

Of the proposals of the Presbyterians to send a respectful reply to the Pope's invitation which they received, the 'Freeman's Journal' says:

"These poor people have 'resolved' to answer the Pope! The ridicule of the thing does not strike them. Their little bundle of insult and falsehood—for they have not the ability to do anything more—will be bunched up with that of some dozens of German infidels, gathered in a lager beer saloon in the Bowery. The Pope will never have time to read so frivolous a paper. It may be noted as number sixteen, among insults and outrages from infidels offered to him as Vicar of Christ. And he, perhaps, may offer up a *memento* at the holy Mass for them, all together, saying: 'Father, forgive them! they know not what they do.'"

Of the Joy of the Elect.

A HYMN OF THE ELEVENTH CENTURY.

TRANSLATED BY REV. T. G. CRIPPEN.

When I call to recollection
What a joyful resurrection
After death the just awaiteth,
Wondrous bliss my soul elateth.

For the day of rest is nearing,
When the righteous cease from fearing;
When shall end oppression's story,
And the sufferers reign in glory.

O that day of life's renewing!
Day of light, all sense subduing,
Day when death itself is dying,
Night destroyed, and ended sighing!

Lo, the King, whom seers affected,
Long by faithful souls expected,
Mindful of their supplication,
Now makes haste to bring salvation.

Heaven's high Monarch, swift descending,
Faithful Witness, Judge unbending,
Soon to all men shall reveal Him,
From whose face none may conceal Him.

He shall come, not long delaying,
Come, their glorious prize displaying,
Who through faith endured oppression,
Witnessing a good confession.

O how gladly, O how sweetly,
How serene, how blest completely,
They shall gaze when He appeareth,
Whom His love, though absent, cheereth!

Labor for Christ.

Come, labor on!
Who dares stand idle on the harvest plain,
While all around him waves the golden grain!
And to each servant does the Master say,
"Go, work to-day!"

Come, labor on!
High office which the angels cannot share—
To young and old the Gospel message bear:
Redeem the day, its hours too swiftly fly,
The night draws nigh.

Come, labor on!
Away with gloomy doubts and faithless fear;
No arm so weak but may do service here:
By feeblest agents can our God fulfil
His righteous will!

Come, labor on!
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord, with Thee!

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Chili.

VALPARAISO.—MR. MERWIN & DR. TRUMBULL.

Owing to the temporary illness of Mr. Merwin, Dr. Trumbull has preached four or five times. On one occasion Mr. Ibanez, a candidate for the ministry, spoke well to many of his countrymen. The service was very interesting, it being the first time that a Protestant Chileno had been heard to speak under such circumstances.

Several cases of interest have occurred. A lady mentioned in the letter of April last, has had the courage to attend our Protestant service regularly, evincing an increasing interest. She has called repeatedly for conversation, and only yesterday was with Mrs. Trumbull more than an hour. She stated that she had begun to pray, and mourned that her mind wandered so easily from religious thought. Her eyes filled up as she said this, and the tokens are that she may ere long come to an intelligent reception of that Gospel which, through deforming human additions, she has been led to reject.

A few days since, a lady informed Mrs. T. that another lady, a relative, had attended our Spanish service, and her impressions were so favorable, that her husband had resolved to come.

A lady has just said that a Spanish Testament which twenty years ago I gave a sister of hers, since deceased, is her own daily companion ; and that every day her husband, when with her, asks her with him to read in it. He informs me that he is a Catholic, but has no sympathy with the abuses of the Roman Church.

A young man writes me that he has found great benefit in attending our Spanish preaching. "Since I reached Valparaiso, I have only attended at the Union Hall ; I have listened with marked attention to your words, and thus my soul has been solaced in receiving the doctrine of Golgotha."

Another lady asks if it is permitted her to attend our worship. Another has just informed me of her desire to attend ; of her hesitation about doing so, and now of her resolution to come. Persons at a distance may not be able to comprehend the obstacles—social—in the way of those whose friends all imagine becoming a Protestant to be synonymous with ruin, infidelity, and perdition. There are scores of persons who would read a sermon in print, who would not consent to take the step of coming to hear one preached.

In printing, we have striven to do all that our means at command would allow of. A series of two religious tracts has already been printed, of from a thousand to three thousand copies each. These have been circulated here in the capital and at Talcahuano. They have been welcomed, and though a small effort, yet we hope may be useful. They have comprised brief discourses on Image and Saint Worship ; on Repentance, Toleration, Reading the Word of God. One contains Hymns for use in our Spanish congregations ; and one is a reprint of the Life of Andrew Dunn, which has led to the sale of several copies of the Spanish Scriptures. Excepting the Hymns, the expense of printing has been defrayed by a donation received from Mr. Champion, of Rochester, New York.

TALCA.—MR. SAYRE.

We are not without evidence of the special presence of the Holy Spirit in our midst. Several have become more thoughtful in regard to their own salvation, and two have publicly professed their faith in Christ. A fellow-countryman came to me a few weeks since in great distress of mind, stating that while in the hospital in Valparaiso he was

brought to see his guilt before God, and that he was now anxious to become a Christian. I have met him several times since then, and while he mourns over a long misspent and sinful life, he rejoices in the great mercy of God to him, and in the possession of that peace which the world can neither give nor take away.

The necessity of establishing a Mission day school here is very pressing. This would not only enable us to gain an influence over the children of many who are nominally Protestants, but also of the natives. We must reach the *children;* this is our great hope, if not our only hope. To do this we must establish day schools, and from these the children will easily be induced to attend the Sunday-school, and may eventually become members of the Church. A young lady who has had considerable experience as a teacher in Spanish, has expressed her willingness to take charge of the school. Mrs. Sayre and I will do all in our power to forward this important branch of the work.

There is a movement now on foot for purchasing ground for a Protestant cemetery in Talca. If successful, the effect will be most favorable.

I am happy to state that the parish priest, on learning that some members of his flock had threatened to take my life, said from the pulpit that although the Protestant minister differed from them in religious matters, it would be wrong to do him violence, for he was a *brother*.

SANTIAGO.—DR. TRUMBULL.

DEDICATION OF THE NEW CHURCH.—I have just returned from Santiago, and from the dedication of the new church. Everything has passed off pleasantly. At an early hour the church was filled to overflowing. The pews, gallery, and aisles were all occupied, and even the vestibule and stairways were crowded. Excellent order was maintained throughout. The Rev. Mr. Merwin opened the services with invocation and reading from the Word of God in the twenty-fourth Psalm. A hymn in Spanish was sung, accompanied by the harmonium. Rev. Mr. Gilbert gave a historic statement. Rev. Mr. Merwin then offered prayer, and I followed with a sermon on Acts iv. 19. Afterwards came the prayer of dedication; another hymn was sung, and then a Chilian gentleman, Mr. J. M. Ibanez, delivered an address.

Marked attention was given to all these proceedings. Some were inclined to applaud, and others hushed down this, as a demonstration unsuited to the place, however well meant. Everything terminated in a manner highly creditable to our Chilian capital, and the culture of its inhabitants. No doubt four hundred persons were present within the audience-room, beside the others in the vestibule, porch, and street; and still others went away, unable to enter by reason of the crowd.

Some of the papers criticized my discourse as having been intolerant. To show that such is not a correct appreciation of it, it will be printed at once. It is now in hands of the printer.

We may feel that we have solved the first of our difficulties in obtaining religious freedom. Now comes the steady and toilsome work of inducing men to examine the truth, and then to obey it.

A person recently said, after having sought instruction, and after seeming to welcome it, that when she heard Mr. Merwin preach that it was necessary to surrender all to Christ, and to give up every wrong thing, she felt she should have gone over the whole matter, and think no more about it. Alas! there is the difficulty, and how is it to be overcome? "Not by might, but by my Spirit, saith the Lord."

The new church is modest in its appearance, but very neat and pleasing to the eye, both within and without. It will seat 300 persons conveniently.

The harmonium was a present from Mr. Alexander Balfour, of Liverpool.

General Kilpatrick, United States Minister, was present, and showed a gratifying interest in all the exercises of the occasion.

Spain.

THE OPENING FIELD.

THE following extract from a letter recently received, indicates the "signs of the times:"

"I have never prayed for health as I have this winter. Never before have I been where the quiet but powerful enginery of God seemed to be doing such signal service. A word dropped by the wayside—a tract judiciously placed—the Word of God read or taught—were lightning strokes, piercing not the hearer or receiver alone, but scores or hundreds. Sometimes one could hear the echoes from every province in Spain. How to be quiet, with fifteen millions of people begging for words of truth, was the question of daily thought and prayer.

"Spanish love for America and Americans is marvellous. A Spaniard, whether monarchist or republican, under fire, or in his mountain valley, will greet and defend an American, as if he were a brother. Not so with citizens of other nationalities. I wish the Christians of America could *know* for just sixty consecutive minutes, what a welcome field for effort they have in Spain. A hundred careful, earnest teachers of the great cardinal principles of the Gospel, should be judiciously placed in Spain, to train promising Spanish young men *how* to preach Christ."

Concerning other Missions.

MISSIONS IN THE EAST.

FROM a resumé contained in the Chronicle of the London Missionary Society:—

In Malta and Athens, in Constantinople and the Turkish dominions, important efforts have been conducted, by both English and American Societies, among Catholics, Jews and Greek Christians; and especially by the American Board among the members of the Armenian Church. Conducted by a large body of missionaries in several of the principal cities of the Turkish Empire, these valued Missions have, by their earnest preaching of the pure Gospel of Christ, brought back to truth and active Christian life, a great number of the followers of the older decayed churches. In numerous localities, especially in flourishing villages, men have embraced the truth and have professed it. Churches once formed have grown strong; a large body of native helpers have been supplied, and in recent years several of the chief evangelists have been ordained as pastors. Persecution of course has followed, rendered more painful by the connivance of corrupt Turkish authorities; but knowledge has spread, and a new spirit has been aroused, far beyond the bounds of the churches actually gathered; while those churches themselves, strengthened by their trials, have begun to fulfil the Christian duty of sustaining the Gospel among themselves, and to enter on a career of usefulness as the salt and light of the earth to the millions of their ignorant fellow-Christians. At the same time, political contact with Europe, the visits of high-officials to European capitals, the residence in the Levant and Constantinople of many thousands of Franks, the increase of newspapers and of general knowledge, have all tended to arouse a new spirit in the Mussulman population, and to impart an activity of inquiry and a breadth of ideas, which are in direct antagonism to the narrow and self-satisfied ignorance of the ordinary Mohammedan mind. The Turks, well aware of the religious discussions carried on by the missionaries, have turned in many cases to the Word of God, and not a few instances can be cited of an earnest desire to understand its teachings; while hundreds have learned to see in Christianity a power and a soundness of truth, which they had not suspected before.

Similar efforts have been directed to the Nestorians settled in Persia, near the Caspian, and scattered among the Kurds in Armenia, with like results; though the savage injustice to which these despised Christian communities have been subject from their fanatic neighbors, has proved a barrier in the way of the Gospel of the most formidable kind. Again and again has remonstrance been offered, but it has secured only a trifling respite. All through Syria, in Damascus, in Jerusalem, in Cairo and Alexandria, for many years have Christian missionaries firmly, and amid many difficulties, preached the Gospel to Jews, Mohammedans, and Christians of the fallen Greek and Coptic churches, and have taught their children in their schools.

India now presents a noble picture as a field of missionary enterprise. An enlightened Christian Government, which contains a large number of officers, both civil and military, not only wise and just as governors, but Christian men of large sympathies; which rules by great systems and codes of public law, and by the encouragement of wise enterprises, contributes to the material and social prosperity of its multitudes of people. Under the perfect security which prevails, large investments of capital have been made in railroads and in steam traffic, in factories and tea estates; and the demand for produce and the profit made by it, have produced such a demand on the labor market as greatly to increase the wages of laborers, and to give to that numerous class of the population a command of physical comforts, which they never possessed in any by-gone age. Education—though still lamentably deficient in amount—is steadily increasing; and the educated classes share in spreading it. The regulations of the universities, the character of professors in Government colleges, the raised tone of public opinion and of general society, have all contributed to impart a healthy tone to the secular education which is most in demand. While the efforts of missionaries in their own Christian Schools, in their public lectures, and in the circulation among the educated of a Christian literature, introduce into it a religious element which otherwise would be wanting, and which exerts a most powerful influence for good. In a state of society so advancing in improvement, five hundred and eighty missionaries from Europe and America are preaching the Gospel to old and young, and are contending firmly and steadily against the prevailing system of idolatry, with all its moral evils. In this they are joined by more than two thousand native fellow-helpers; and thus the power of Christ's Gospel is in some small degree brought to bear upon the household life, the individual vices, the moral opinion, and the religious beliefs of the nations and peoples which the empire contains. These efforts are of value; they have a manifest blessing; they are bringing forth fruit; but "*what are they among so many?*"

Burmah and Siam, the countries which stand next in order to India, early attracted the notice of the Church, through the severe trial to which Dr. Judson and his heroic wife were subject, in his cruel and painful imprisonment. Joined by other brethren from America, their labor was steadily continued; no longer, however, under the Burman rule, but in those provinces which had been taken by the English Government after the first war. In 1830 and following years, the Karen Mission was commenced, which has since grown so important, and exhibited so wondrous a character. The annexation of Pegu, in 1852, brought the Karens of that province and of Toungoo under the security of English law, and led not only to the increase of the Mission, but to a most wonderful enlargement of the native Church. Of late years, progress has been made among the proud Buddhist Burmans, who in Siam, as well as Burmah, have long stood firm against the Gospel.

The Empire of China has always been an object of peculiar interest to the missionary world; but for a longer time than any other, it refused to open the door either to the residence of foreigners, or to the free preaching of the Gospel. On

that account, it became an object of unusual solicitude to the devout, and its case was pleaded with peculiar earnestness in prayer. Still the door remained shut, and it seems all but incredible that it was opened at all, only five-and-twenty years ago. Meanwhile Morrison lived and died outside its walls; a few American brethren joined him, and missions were commenced among the emigrant families, which, chiefly from the province of Fokien, had peopled Singapore and Penang, and entered the Dutch possessions in Java. In 1842, five ports were opened by treaty, all important, and including the great cities of Shanghai and Amoy; and the island of Hong Kong became an English colony. At once many Societies despatched missionaries to China, who seemed almost to crowd each other out of the five localities opened to their efforts. But they were none too many for the work they could accomplish, and for the still wider work soon to be placed in their hands. Great preparations were needed; new dialects had to be learned; the five treaty ports were bases of operations from which a Christian influence might be carried far into the interior. Native churches were founded, from which valuable agents were drawn, and in which experience was acquired; a wide practical acquaintance was made with the manners and opinions of the Chinese; and their experience of the kindness of foreigners to the sick and suffering in the Mission Hospitals, and of the education of foreign scholars in the many books printed for their use, tended greatly to open the minds of the natives of the empire, and to explain the religious aims which missionaries have in view.

In 1860, the treaty secured twelve ports for residence and for preaching. With a passport, a missionary is permitted to travel everywhere, and the Chinese are allowed to make a public profession of their faith. Peking, Hankow, and Canton have all become centres of missionary effort, having been at once occupied by men who had been training in other stations; and both Societies and missionaries have increased in number during the last five years. One of the most striking features of this enlargement of the field, is the quiet, respectful content with which the population of the opened cities have received foreigners among them. Showing courtesy, missionaries almost everywhere receive courtesy, and find a welcome in inland towns and villages, which they visit in their boats and chairs; and very widely have their books and Scriptures been sold or given in the markets or festivals, both near their residences and far away. Unlike India, with its formidable caste system, China is opened to the profession of the truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China Mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a missionary in China: many have obtained such a knowledge, and with it have secured great usefulness. The Societies laboring in China are *twenty-two* in number, and they employ in *eleven* chief stations, about *one hundred* missionaries. The native catechists who share their labors, are one hundred and eighty in number.

Missionary work does not in the East stop with China. Japan is not yet open, but four missionaries have ventured to reside in one or two of the ports. A mission, supported by English naval officers, has been attempted in its dependency, the Loo Choo Islands; but the official rejection of Christianity by the Japanese, has thoroughly hampered its influence in Loo Choo.

THE KAFIRS OF SOUTH AFRICA.

They knew not God; their language had lost His name. They possessed many ceremonies pointing to ancient beliefs, but they had become soulless forms.

There were sacrifices, but no sacrifice for sin—not a word to express sin, as we understood it; and the sacrifices which were offered were not to God, nor even to heathen deities, but to some malignant influence in the atmosphere, which they failed to comprehend, but which they declared was certainly there. Amongst these people God had upraised those who were pillars in His Church below, and who would be in His temple above. These people were a courteous people, and when you entered into conversation with them, whatever mistakes you might make, if they caught the idea, they would immediately give you the sentence which you wished to give them, and repeat it without scorning or laughing at you. One very hot summer's day a missionary went to visit a man who was once a great chief, but who had become an alien from the land of his fathers, and was living on ground attached to the missionary station. He found him ploughing a small piece of ground in which he might sow his seed corn. He sat down to his noonday meal. He was a man who had possessed despotic power, who could say "Come," and they must come, "Go," and they must go; and no man's life was safe if the chief wished him to be destroyed. He sat down by his side and said, "I am hungry, Umhala; permit me to dip my hand in your dish." The old man, with a courtesy natural to the race, pushed the dish towards him, and they ate together, not as one of the governing race and the governed, but as sons of God Almighty. After they had finished, he said, "Umhala, you have given me today the bread that perisheth; now I wish to impart to you the bread of life." With a thoughtful countenance and an attentive air, the old man listened to him, as he gave him in return for what he had received, the bread of life which cometh down from heaven, and giveth life unto the world. Those people were a most credulous people. The Kafirs had long resisted foreign government, but at length the game of war was played out, and they thought it better to submit to the British yoke. But there still remained in the hands of their chiefs another weapon, which had often been more powerful than the sword—namely, fanaticism. A man and woman were incited to act as prophet and prophetess in the land. The woman, standing in the river, her knees in the water, gave out that she heard certain sounds under ground, and that she had had revelations from the ghosts of their ancestors. When asked what these revelations were, she said, "You are first to obey certain conditions, and then wonderful things will happen to you." These conditions were the hardest in the world for a Kafir to comply with—namely, to destroy all their cattle, and to take up their stores of corn and scatter them abroad or burn them. And when they had done that, she told them that there would arise all the cattle that had been slain in days past, and that their forefathers would rise with them; that they should again possess the heritage of their fathers, and be again lords of their own soil. They listened to her. A fearful panic ensued; the cattle were destroyed, and the corn wasted, notwithstanding every effort made on the part of the English to prevent it. The loss was terrible. From 50,000 to 70,000 persons perished or became alien from that land; but from that day the power of the chief was broken, and in this we might see the hand of God in history.—*Rev. Thos. Brockway.*

SOUTH AMERICA.—SIGNS OF THE TIMES IN BRAZIL.

The first is the assassination of the Delegado of Lorena, who had shown himself the firm friend of our persecuted brethren in that city.

The second is the action of the Bishop of Pernambuco, in forbidding the burial in consecrated ground of the remains of General Abreu e Lima, who was perhaps the most noted historian of Brazil. He was a man of great talents and acquirements, and of high character and position. Some two or three years ago, he published a very able defence of the Bible against the calumnious attacks of

the priesthood. The contest was carried on till the General exposed in a most masterly, though violent, manner, the errors and absurdities of Romanism.

He died a few weeks since, at an advanced age, and immediately the bishop issued an order prohibiting his burial in the Romish cemetery. The community, formerly considered the most bigoted in the empire, was greatly incensed. A large concourse of people carried the body and laid it to rest in the English cemetery.

The bishop, who did no more than his duty, according to the laws of his church, has been roundly abused by the press throughout the country, almost without exception, for his conduct in the case. This is not only an indication of the actual tendency of the public mind in Brazil, but will itself serve as an occasion of loosening still further the already weakened hold of Popery on the people.

A third fact, is the recent formation in Rio de Janeiro, the capital and metropolis of the country, of a political club, for the express purpose of advocating and securing absolute religious freedom and liberty of teaching.

The movement has been inaugurated by some of the ablest and most active politicians and statesmen of the empire. And what is considered especially significant, is that one of the foremost promoters of this movement is the late Prime Minister of the country, who, though distinguished for his ability and energy, was heretofore regarded as a bigoted devotee. Two or three years ago, he did not scruple to utter in his place in the parliament the most intolerant sentiments. The principles announced by this party are consonant with the notions and feelings of a great part of the educated and thinking men of Brazil, and the agitation of the question will soon secure their practical adoption.

God is working mightily and marvellously in that land for the introduction of the kingdom of Christ.—*For. Miss.*

The *Imprensa Evangelica* refers to the actual condition of matters as follows :—

"Again the question of religious liberty is discussed among us. No one who has watched the discussion in our daily papers relative to the denial of *ecclesiastical sepulchre* to the remains of one of our illustrious countrymen ; no one who attended the *Radical Conference* of the 4th inst., or has read the discourse pronounced on that occasion by the Counsellor Dr. Jose Liberato Barroso (ex-Minister of Empire), will persuade himself that this discussion had its origin in the desire to guarantee the rights of the foreigner among us, and not rather in the instinct of self-preservation.

"The present generation has witnessed a fact which gives joy to angels and disgusts the Romans—the free circulation of the Word of God, the Book *por excellencia*, the Bible. To oppose the potent influences of this Book, the Romish Church does not hesitate to accuse it as falsified and truncated. The well-informed and honest spirit of the late Gen. Abreu e Lima resented indignantly this treatment of the Word of God and slur upon the intelligence of our people ; and in a clear and emphatic manner he refuted these accusations, first in articles entitled, "*The Crosier broken by a Little Rod of Truth*," and subsequently in the volume, "*Biblias Falsificadas.*" There can be no doubt that by these writings he put himself outside the pale of the Romish Church, and no one who knows the *animus* of that organization should wonder at its having refused burial to his body. His friends and defenders have no reason to attack the Pernambuco bishop, who is only the instrument and faithful servant of a heartless system. One may wonder that they should still attempt to reconcile the irreconcilable—this system with progress ; this is to serve two masters, which *no one can*, for either he will hate the one and love the other, or else he will cleave to the one and despise the other. This conviction is resulting in radical conferences and clubs of reform, whose aim is to free the Brazilian citizens rom an insupportable yoke."

PAGES FOR THE SUNDAY SCHOOL.

[This is a new department of our Magazine. It is designed to occupy two or three pages with appropriate matter for use by Pastors or Superintendents on Missionary Sundays, or for Missionary meetings. Obviously the addition will be appreciated in the family also.

Will Pastors, and *all readers* of the World, use a little personal effort to bring these pages before S. S. Superintendents, and perhaps see that a copy is regularly placed in their hands?

For the next number we have a Japanese picture of a Japanese Temple, which is justly counted one of the wonders of the world.—Ed.]

CHILDREN'S GIFTS NEEDFUL.

The cause of Christ needs their littles, and the Master has not overlooked these in the advancement of His kingdom. It was a lad that brought the five loaves and the two small fishes with which Jesus wrought such a miracle; but greater wonders has He wrought, by the gifts of children, in heathen lands. These no man can compute.

The devil employs children to do evil. Heathenism has ever used them. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven," etc. (Jer. vii. 17, 18.) Says a missionary in India: "I scarcely ever remember meeting a procession for idolatrous worship, that there was not a number of children bearing some part in it. On one occasion I met a man and a woman with three children, on their way to Amoor's temple. I asked them where they were going. They said 'To make pooja, or worship.' I asked, 'Why?' They said, 'One child had been sick; they did make vow, and were going to pay.' I said, 'Why, for such a *little* child?' They smiled and said, 'Why not?' The man carried in one hand a fowl, for sacrifice; and with the other led a little boy about six years old, who had in his hand three sweet potatoes. On his shoulder the man carried a little girl, about three years old, who had in her hand a cocoa-nut. The woman carried a brass plate with a little rice, some saffron, a little sugar, and some flour. She had an infant about twelve months old; and, O ye Christian mothers and children, think with compassion on this little one, who also had its sacrifice for the devil. In its little hand it carried a plantain. I asked, 'What is this for?' They replied, 'It is for sacrifice!' Shall not Christian children do something for the Lord, and for the perishing?"—*Fbr. Miss.*

A CONVERT AND HIS TEACHER.

Tam-ching, a Christian Chinese, at present studying for the ministry at Canton, thus comforts the missionary who, in California, had been the instrument of his conversion, and who was in deep affliction, having lost his wife:—

"Wishing the illustrious teacher from the most high Jehovah, which is the true God in three persons, may receive grace and peace.

"I remember that formerly in God's house I heard the doctrine: it pointed me to heaven. With the deepest thankfulness I received those distinguished favors.

"The report is, that the lady has bid adieu and departed from this dusty world, and relying on the grace of the Lord, has ascended up to heaven's mansion, there face to face to chant the praises of the one true God in three persons.

"According to man's reasoning, this is the sundering and separating of one body; and truly it is a cause for grief and weeping. But according to the teachings of the book of glad tidings, Paul says, 'For me to live is Christ, and to die is gain;' also he says, 'To depart and be with

Christ is far better.' Jesus says, 'I will cause that where I am, there shall ye be also.' The soul while in the body is a lamp covered by an earthen vessel; if suddenly the vessel is broken, its light shines out bright as the sun and the moon. Now say whether it is a cause for mourning or a cause for rejoicing?

"While in this world, there is not one thing we can call our own; but having departed from the world, suddenly we become possessors of all things. Then which is better—to be poor or to be rich? Ah! how blessed is it to go home!"

A BIBLE IN A LOG CABIN.

It was a dark and stormy night. The missionary's horse was tired, and he was wet and weary. For some time he had looked in vain for a cheering light in the lonely woods. At length he saw a faint glimmer through the trees. It came from a small log cottage. It did not promise much, but the missionary was glad of any shelter.

But when he had fastened his horse, and gone into the cabin, he thought he had never seen so wretched a place. It was cold and dirty, and almost without furniture of any sort. In a corner of the room was a ragged bed, on which lay a pale little girl. The missionary pitied her, and drew near to the bed. He saw that the little girl's face was pale and her hands thin. She was ill, and a great sufferer, yet the poor little thing was not impatient. She smiled with a smile that showed peace was in her heart, while her body was suffering with disease. From under her pillow peeped a little book. It was the New Testament. Some agent from the Bible Society had dropped it in that desolate place.

The missionary asked the little girl, "Can you read?" "Yes, sir." "Can you understand it?" "A great deal of it, sir. I see there how Jesus Christ came into the world to save sinners. He said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And when I think of that I am happy. And in the dark night, when I lie here, and cannot sleep for pain, I think of my Saviour and heaven, and he seems to be saying, 'Suffer that little child to come up to me, and forbid her not.' I am soon going to be with him for ever."

Thus that gift brought peace to the heart of the poor little sick girl—that peace which Jesus promised to his disciples when he said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."—*Bible Society Record.*

THE YOUNG CHINESE CHRISTIAN IN THE SANDWICH ISLANDS.

Our Hawaiian Board has engaged the services of Mr. S. P. Aheong, a young Chinese merchant, as a travelling agent among his countrymen at the Islands. On a recent Sabbath he preached to an overflowing house, in the Hawaiian tongue. In the afternoon he preached in two Chinese dialects, to all the Chinese in and around our town. He understands six of the Chinese dialects; he can speak English tolerably, and he is ready in the Hawaiian. He is lucid, eloquent, and impressive. His person is scrupulously neat, and in manners he is a Christian gentleman, acceptable in the best society, and respected by all. He says that his father was an officer in China; that he was well educated in Chinese literature and in business; that in the war his father was shot, and he shut out of a beleagured city, and under these circumstances he was enticed to ship as scribe, or overseer, in a coolie vessel. He states that he shipped for two years only, and that the captain told him that our years consisted of only eight months, and these months of only twenty days each, giving only a hundred and sixty days to the year! At these Islands he was sold or hired for a steward, but on his remonstrance, his services were changed, and at length he went free and independent, married, and established himself as a successful merchant. Thus the Lord led him.—*Miss. Chron.*

CURRENT EVENTS OF NOTE.

Changes in Italian Sentiment.—On the 16th of June the Pope commenced the twenty-fourth year of his reign. Three and twenty years ago he was regarded by many of his countrymen as the regenerator of his land, and the introducer of liberty and prosperity to the Italians. How wonderful the change in the opinion of the Italians concerning the character and intentions of this Pontiff! He is now spoken of as the obstructor of Italian unity and progress, as he is obliged to obtain the assistance of foreign troops to keep his subjects in subjection, and maintain himself on his throne. Few could have imagined on the day when Pius IX. ascended the Papal throne, that in less than a quarter of a century so much true liberty would be enjoyed in Italy; that the Gospel could be preached without hindrance in every city of Italy—except Rome—from Venice to the South of Sicily; that the Bible and religious books could be printed and circulated freely.

The "Œcumenical Council" displeases many of the Priests. They do not like the proposition to discuss subjects of a civil and political character as well as those merely theological. Four hundred bishops have written to the Pope that unless they are absolutely obliged to attend the Council, they would prefer to remain in their sees. As he does not insist, it is not probable that the number present will exceed five hundred. The Priests are dissatisfied, too, with the result of the elections in France, and the stability of affairs connected with the Italian government.

M. E. Church.—The question of Lay Delegation in our Church is virtually decided. This acceptance of Lay Delegation by the people, virtually makes it an accomplished fact. As far as the General Conference can pledge the ministry, the ministry are pledged to make the concession upon the clear exhibition of the desire of the people for it. What remains to be done, is the formal completion of the measure initiated in Chicago, May, 1868. We may, therefore, look forward to the admission of lay delegates into the Conference of 1872.—*Methodist.*

Episcopal Conference at Chicago.—The following resolutions were adopted:—

Resolved, as the opinion of this Conference, that a careful revision of the "Book of Common Prayer," is needful to the best interests of the Protestant Episcopal Church.

Resolved, That all words or phrases seeming to teach that the Christian ministry is a priesthood, or the Lord's Supper a sacrifice, or that regeneration is inseparable from Baptism, should be removed from the Prayer Book.

Resolved, That in the opinion of this Conference, it is the duty of evangelical men in the different dioceses, to take measures to inform the laity of our Church, by means of the pulpit and the press, respecting the vital questions which now agitate the Church.

Resolved, That in the opinion of this Conference, either the American Church Missionary Society should extend its work to foreign fields, or another association be formed, on the voluntary principle, to conduct that work.

Resolved, That this Conference recommend the evangelical clergy of our Church to avail themselves of all such measures as they may deem best, to promote fraternal and Christian relations with the ministers of other Churches, especially by uniting with them in such great national institutions as the Am. Bible Society.

International Convention of Y. M. C. A.—The fourteenth anniversary of the International Convention of Young Men's Christian Associations, met in Portland, Me., on the 15th July. Seven hundred and seventy-three delegates were in attendance, representing about four hundred associations. The Executive Committee states that "there are now known to be six hundred and fifty-nine associa-

tions in existence on this continent." Mr. Wm. E. Dodge, Jr., was elected President. The evangelical character of the associations was re-affirmed by the renewed adoption of the following paper:—

Resolved, That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, it is clearly their duty to maintain the control and management of all their affairs, in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as Divine, and who testify their faith by becoming and remaining members of churches held to be evangelical.

"And we hold those churches to be evangelical, which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, believe in the Lord Jesus Christ, the only begotten Son of the Father, King of kings and Lord of lords, (in whom dwelleth the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment.

Two other resolutions of great importance, we are happy to record:—

Resolved, That we consider it to be the bounden duty of the members of all Young Men's Christian Associations, calling themselves Christians, to hold their duties and obligations to their respective churches, and to the services of the same, as having a prior claim upon their sympathy and efforts.

Resolved, That in the prosecution of the work for the Saviour among men, which they have assumed, they should heartily and zealously co-operate with the divinely-appointed ministry, and with all evangelical bodies of Christians.

The Evangelical Alliance.—Letters have been received from Rev. Dr. Schaff, giving the most gratifying accounts of his progress in behalf of the Evangelical Alliance. In London, Edinburgh, and Paris, the most eminent and excellent men have expressed the deepest interest in the proposed Conference of Christians from all parts of the world, to be held in New York, in the autumn of 1870. A delegation of distinguished laymen and clergy, representing the whole Church, will attend from England, Scotland, and Ireland. From Holland and Germany, too, we hear similar favorable accounts.

The Rev. Dr. Cumming, of London, it is stated, has written a letter to Archbishop Manning, inquiring what freedom of speech or action would be accorded to him, if he should attend the Œcumenical Council. The Archbishop referred the questioner to the Pope himself. And so Dr. Cumming has written to Rome; and he declares that if free speech shall be granted, he will go.

Germany.—A Protestant Conference has assembled at Worms, at which there are about one thousand delegates present. The following declaration has been adopted as the expression of its views and determined position:—

"The Conference rejects the supposition expressed in the Papal letter of the 13th of September, 1858, that Protestants would return to unity with the Catholic Church. It protests especially against the principles enunciated in the Encyclical letter and the syllabus, which are opposed to civilization, and pernicious in their bearing upon political institutions. The conference expects that all opponents of the common enemy of religious peace, national unity, and the free development of civilization, will closely unite at the present juncture. It declares hierarchical errors, and particularly the action of the Jesuits, to be the chief cause of the present deplorable religious differences. Only by the determined rejection of the hierarchical pretensions which have been renewed, and have been constantly on the increase since 1815—only by a return to pure Scripture, and by the recognition of the conquests of civilization, can divided Christianity regain the peace which it has lost. Finally, the conference declares that all efforts made within the Protestant Church to found a hierarchical power, or the supremacy of dogma, are a flat denial of the principles of Protestantism, and are simply so many bridges to Rome. All co-religionists are, therefore, exhorted to oppose with energy every tendency that may be dangerous to the freedom of the mind or conscience."

LITERARY NOTICES.

HYMNS OF THE CHURCH, WITH TUNES.—600 pp. With more than a thousand Hymns and Chants. A. S. Barnes & Co. New York.

A new collection, prepared with careful and grateful labor, by clergymen of acknowledged judgment and taste in the Reformed (Dutch) Church. The volume is beautifully gotten up, with clear music and letter type.

VIRGIL'S ÆNEID. First Six Books, with Notes, a Lexicon, Map, Questions, and a Metrical Index. Edited by Prof. Edward Searing. A. S. Barnes & Co. New York and Chicago.

A pleasure to look upon so fair a page, with type so clear and bold. The plan suggested by the Editor's experience has the cordial endorsement of many distinguished instructors. The Notes, both in quality and quantity, are discriminating and judicious.

SCOTTISH UNIVERSITY ADDRESSES. *Mill, Froude,* and *Carlyle.* (190 pp. In paper, 20c.) J. W. Schermerhorn & Co., 14 Bond St., N. Y.

No. IV. of a designed series, under the title of "Library of Education," for teachers and all interested in this vital subject. Each little volume is complete, and contains matter selected from standard writers of all ages and countries. In this, as in his other publications, especially the *Am. Ed. Monthly,* Mr. Schermerhorn is wisely and efficiently prosecuting a work second in value to no other, as related to the true prosperity and progress of American Institutions.

NEW ENGLANDER, for July—W. L. Kingsley, New Haven—opens with a timely and admirable article on the Religion of the Future, by Pres. Woolsey. Prof. Porter follows with a practical paper on American Colleges, and Dr. Harwood with a Lecture on Romanism. Then succeed two articles by Rev. L. W. Bacon—one on the authenticity of the "Secret Instructions," etc.; the other a reply to an attempt of the *Catholic World* to set aside the force of Mr. Seymour's damaging statistics respecting the morals of Roman Catholic peoples. This rejoinder, for which Mr. Seymour furnishes in part the material, will possibly disturb the complacency of Mr. Bacon's friendly reviewer in the *Catholic World.* It will certainly trouble him if he is bent on saying a "last word."

As to the famous Secreta Monita, we can't help thinking it a pity that Mr. Bacon had not made this investigation *before* printing his sweeping assertions and unseemly epithets in *Putnam;* and a particular pity that he had not expended the industry of *this* summer's research a year ago. He would then have been able to furnish his fellow-Directors in the Christian Union with something more than Isaac Taylor's ambiguous statement in support of his own demand for summary execution upon the poor little book. However, as no great damage has been wrought by Mr. B.'s multiform communications with the public, which shew his gentleness and courtesy to have been exhausted upon his *Romish* opponents, as since he has now taken the natural and logical course of seeking and setting forth his evidence, it is safe to infer that whatever matter is here given will be fairly considered by the gentlemen of the Board.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th July, 1869.

MAINE.

Orono. Cong. and Meth. Chs. Union collection	$4 00	
Bangor. 1st Parish Cong. Ch. and Society	23 27	
Mill Town. Mrs. S. D. Stickney	5 00	
		32 27

NEW HAMPSHIRE.

Windham. Cong. Ch. and Society	9 00	
Milton. " " " add.	0 50	
West Lebanon. Cong. Ch. and Soc'y	35 15	
Gilsum. Cong. Ch. and Soc'y	11 00	
		55 65

VERMONT.

Ludlow. Cong. Church and Soc'y	8 00	
" Baptist " "	14 66	

VERMONT—*Continued.*

Norwich. Con. Ch. and Soc'y	19 00	
Brattleboro. A. Van Dorn, for Italy	5 00	
		46 66

MASSACHUSETTS.

Lynn. Boston st. M. E. Ch.	48 51	
" Common st. M. E. Ch	61 19	
" St. Paul's M. E. Ch.	14 40	
Chelsea. Walnut st. M. E. Ch.	67 12	
Charlestown. Union st. " "	42 75	
Pittsfield. Cong. Ch.	88 41	
Jamaica Plains. Central Cong. Ch. and Soc'y	123 00	
Beverly. Dane st. Ch. and Soc'y	55 60	
Amesbury and Salisbury Mill. Cong. Ch. and Soc'y for L. M. of Rev. W. F. Bacon	16 20	
Royalston. 1st Cong. Ch. and Soc'y.	55 25	

MASSACHUSETTS—*Continued.*

Groveland. Cong. Ch. and Soc'y... 16 00
Cambridgeport. Ladies Ben. Soc'y of Prospect st. Ch., for Miss Rankin's field 25 00
Attleboro. 1st Cong. Ch. and Soc'y, for L. M. of Rev. J. Whitehill, 15 20
" 2d. Cong. Ch. and Soc'y... 51 25
Waltham. " " ... 35 45
Cambridge. E. D. Goodrich, for Hungary 500 00
——— 1,209 33

RHODE ISLAND.

E. Greenwich. Rev. G. Robbins... 1 00
Barrington. Con. Ch. and Soc'y... 40 00
Providence. Beneficent Church and Soc'y 119 25
——— 160 25

CONNECTICUT.

Stratford. Gen'l G. Loomis, U.S.A. 5 00
East Haven. Eliza Dodd legacy by D. W. Havens, Ex., less for Gov. tax 94 00
West Winsted. Gratitude for Italy. 5 00
Lakeville. Mrs. Mary A. Holley ... 20 00
Woodstock. 1st Cong. Ch..... 14 50
West Woodstock. Cong.Ch., in part. 6 08
Farmington. Mrs. Thora Bion..... 25 00
Stratford. Cong. Ch., of which $30 by Mrs. D. P. Judson for Miss Rankin's field, and to make Miss Lizzy S Judson L M., the balance to constitute Rev. W. K. Hall and Miss Susan Beach L. M.'s..... 114 49
New Haven. 1st Cong. Ch..... 175 76
Hartford. Ladies of Centre Ch. $350; Pearl st. Ch. $256; Park Ch. $154; Asylum Hill Ch. $105; South Ch. $66; Fourth Ch. $55; North Bapt Ch. $7; Pres. Ch. $6; Miss C. C. Cone of East Haddam, $1,— by Miss Daniel Phillips for Miss Rankin's mission in Mexico. 1,000 00
Plantsville. Con. Ch..... 22 85
Bridgeport. North Cong. Ch..... 59 24
East Bridgeport. C. M. Minor 2 00
Trumbull. Cong. Ch. and Soc'y.... 17 00
New Haven. 1st Cong.Ch., add. Prof. E. E. Salisbury..... 100 00
Colebrook. J. C. Stillman 5 00
——— 2,165 92

NEW YORK.

Amsterdam. Pres. Church 40 00
Astoria. E. J. Woolsey, Esq..... 100 00
N. Y. City. Mrs. A. C S., for Rev. H. C. Riley's Mis'n in Mexico. 25 00
Gouverneur. Pres. Ch., per J. H. Rutherford 58 50
New York. Mrs. A. C Brown, for Miss Rankin's Mission..... 38 70
" 13th st. Pres. Church..... 136 31
" St. Paul's M. E. Ch., 4th Av. 180 95
" Jos. Ripley for L. M. $30; Jas. Talcott for L. M. $30; Wm. Walker $30; H. N. Terbell, to make Rev. E. S. Murphy L. M. $50; Geo. S. Coe, Esq., $50; A. S. Hatch, to make himself L. D., $100; Mrs. Caroline D. Roberts, to make herself L. D., $100; Jas. C. Holden, to make himself a L. M., $30; W. E. Dodge, Jr., for Rev. H. C. Riley's Mission in Mexico, $500 ..... 920 00

NEW YORK—*Continued.*

New York. Broadway Tab., Rev. Dr. Thompson, for Spain..... 296 70
Brooklyn. 3d Pres. Church, per W. W. Hurlbut..... 71 96
" F. A. Lovell, to make himself a L M..... 30 00
Johnstown. M E Sab. School, by Rev. H. L. Starks..... 1 50
Port Richmond. Ref'd Church, A. W. Sexton, Tr., quarterly collections 30 00
Astoria. Josiah Blackwell..... 50 00
Homer. J. M. Schermerhorn, in full of L. M. for son, $10; Mrs. S. Rood, M. S. Hobert, N. Hitchcock, J. T. Stebbins, P. Barber, $5 each; Albert Rice, $5 on son's L.M.; others, $61 29—makes Laomi Kinney, W. T. Hickok and W. Brown, L.M.'s 101 29
Westfield. Pres. Ch., T. B. Brower, M. D., $10; E. A. Skinner, Mrs. M. Hungerford, $5 ea.; J. H. Hall, J. Cochrane, Mrs. T. S. Burger, $3 ea; G. E. Burger, $4; others, $26 70... 59 70
Oswego. Pres. Church, to make Rev. J. A. Worden, L. M...129 70
N. Y. City. An Aged Friend..... 50 00
Albany. U. Pres. Church $20; Dr. Eddy $10, to make Rev. S. F. Morrow L. M.; G. Campbell $5 ..... 35 00
N. Y. City. Ref'd Church, Wash'n Square, Dr. Hutton..... 81 00
" 11th Pres. Ch., Rev. Dr. Kittredge 179 20
" J. D. Vermilyea, Esq..... 10 00
——— 2,625 51

NEW JERSEY.

Rahway. 2d Pres. Church, in full of Rev. J. Liggett's L.M..... 9 00
Newark. Mrs. R. McKenzie, for Spain 10 00
New Durham. Ref'd Church, Rev. Dr. Mabon, in part..... 19 12
New Brunswick. "K," in 2d Ref'd Church 5 00
Newark. Central Pres. Church, to make Rev. W. T. Findley a L. D..... 100 00
" "K," New Jersey..... 10 00
Melville. Pres. Church, in full of L. M. for E. W. Malin..... 15 00
Washington. Mansfield Pres. Ch.... 25 46
New Brunswick. 1st Pres. Sabbath School, for Sab. School in Spain, and to make Mrs. E. S. Howell L. M..... 30 00
——— 223 58

PENNSYLVANIA.

Girard. T. J. Kellogg, for Rev. H. C. Riley's Mission in Mexico.. 5 00
Philadelphia. 3d U. Pres. Church, Rev. Dr. Cooper..... 20 00
Coatsville. Baptist Church, in part, Rev. C. M. Dietz..... 11 20
" Pres. Ch., which constitutes Rev. Jas. Roberts L. M..... 30 00
Octoraro. Pres. Ch., which constitutes Rev. J. J. Pomeroy, L.M. 33 64
Downingtown. Pres. Church, Rev. T. Rea, in part..... 19 13
" M. E Church 7 30
Media. Pres. Church, S. Field, $25; R. H. Stewart, $10; others, $18..... 53 00
" M. E. Church..... 3 50
Philadelphia. Mrs. Taylor..... 5 00
Pittston. A Friend..... 15 00

PENNSYLVANIA—*Continued.*

Tunkhannock. M. E. Church..... 11 70
" Pres. Church, which makes Rev. C. R. Laine L. M..... 30 50
" Bapt. Church, which makes Rev. A. J. Furman L. M.... 30 00
Wyalusing Mrs. E. J. Wells, to make Rev. D. Craft L. D....100 00
Great Bend. Pres. Church, in part of L. M. for Rev. Mr. Rankin 14 25
New Milford. Pres. Sab. School... 1 53
" Pres. Church, in part..... 3 05
Carbondale. Pres. Sab. School, $20; Pres. Church, in part; $29 38—to make Henry F. Torrey L. M. 49 38
Huntingdon Valley. Pres. Church.. 12 25
York. C. A. Morris 20 00
Philadelphia. North Broad st. Pres. Church 113 38
Catasauqua. N. S. Pres. Church .. 57 36
Hokendauqua. Pres. Church..... 10 54
——— 656 71

MARYLAND.

Baltimore. Ladies Aid Soc'y add..... 8 00

DISTRICT OF COLUMBIA.

Washington. Octavius Knight, to make himself L. M..... 30 60

ILLINOIS.

Lexington. Rev. J. S. Millsop 1 00
Pekin. Rev. J. C. Hartzell..... 1 00
Peoria. J. L. Griswold on L. M.... 25 00
" Fulton st. N. S. Pres. Church, Rev. H. C. Hovey, Messrs. Truesdale, Wood, Calligan, Emery, Farr, $5 ea.; Robinson, $3; Mrs. V. N., Henderson, McClure, Higbie, Hovey, $2 ea.; Gilbert, Hamilton, Wooley, West, Noyes, Fisher, McKinney, $1 ea.; J. L. Robinson of 1st Pres. Ch., $5—to constitute Wm. Truesdale and W. H. Robinson L. M.'s..... 60 00
" 1st Pres. Ch., W. Wels $5; J. Walker $2 50; J. W. Cooper, $2, 9 50
" Cong. Church, H Clark..... 1 00
" Calvery Mission School, per W. Reynolds, for Sab. School in Spain..... 5 00
Chicago. 1st Am. Ref. Church, to constitute Rev. J. Demarest L. M. 30 03
" Ellis Av. Pres. Church, Mr. and Mrs. Rumsey..... 6 00
Geneva. Cong. Church, per Rev. Wm. Carter..... 16 00
——— 154 53

INDIANA.

Crawfordsville. Prof. C. Mills, for Miss Rankin's field..... 15 00
Terre Haute. 1st Cong. Church... 3 40
Rockville. N. S. Pres. Church.... 5 50
Evansville. Walnut st. Pres. Ch., S. M. M. $10; S. Orr, T. Scantlin, T. Garvin, $5 ea.; Miss Robb and sisters $2 50; C. Chubb $2 50—to constitute Rev. H. S. Little L. M.; Messrs. Shanklin, Foster, Start, Sellman, Mark, Granson, Wymond, Hielman, Gilbert, $5 ea.; Drew, Babcock, $2 50 ea.; H. Wells $3; Ashley, Broom, McPherson, Kellogg, Orr, Dalzell, Keene, Cutler, Robb, Baker, Miss H., Mrs. *Shanklen, $2 ea.*; Gorse, Smith,

INDIANA—*Continued.*

Hibbard, Sawyer, Coolidge, Grissler, Lamphear, Bitroliff, Kellogg, Patterson, Davidson, Jordan, Bitroliff, Parsons, Powers, Turner, Scantlin, Wood, Philan, McPherson, Green, W. H. M., $1 ea.; Utterage, Woodbury, 50 cts. each—to constitute Hon. Conrad Baker L. D..... 130 00
——— 153 90

OHIO.

Cincinnati. 1st. Ortho. Cong. Ch., in part for Miss Rankin's field..... 48 80
" Wm. Sumer, in part for Rev. Mr. Clark's Seminary, $75; 2d Pres. Sabbath School, for same, $50..... 125 00
Walnut Hills. Lane Sem'y Pres. Sab. Schl., for Miss Rankin's field, $50; Mrs. Norton's Bible Class for same, $30..... 80 00
Columbus. Ladies' Christian Union. 200 00
Cumminsville. 1st Pres. Ch., which makes Rev. A. J. Renolds L. M. 30 32
Piqua. 2d Pres. Church..... 20 00
Cincinnati. Individuals $100; Messrs. Sumner & Co, to constitute Rev. H D. Moore L M.; J. W. Webb, Jr. to constitute Mrs M. Webb L. M.; Chamberlain & Co., Lane & Bodley, $30 ea; 2d Pres. Sab. Schl., for Home field; Warren & Co., Wynne & Co, Shilleto, Anderson, $25 ea. 345 00
" Armel & Co, Miller Bros., Morrison & Co., $20 ea; Loudon, Hanley, McBirney, Baldwin, Minor, Horn, Van Duersen, Mrs. Swift, McAlpin, $10 ea.; J. C. Davy $15..... 165 00
" Maddox, Sayre, Wilson, Riggs, McGuffy, Simpkinson, Morton, Kinney, Alden, Forbes, Smith, Laws, DeCamp, Jouvet, Herron, Smith, Woodruff, Carson, Johnson, Hollister, Spence, Peebles, Home, MacNeale, Wilshire, Moffat, Pritchard, Richards, Gordon, Breed, Gibson, Webber, Riddle, Clark, Mrs. Rule, Wiggins, Burt, Miss Wood, $5 ea. 190 00
" J. Hancock $3; Griffith, Isham, Leslie, Anderson, Ferguson, Mrs. Wright, Shultz, $2 ea.; Newhall, Wells, Sage, Walker, Skinner, Bird, Mitchell, Marthens, Bonsale, Shepherd, Ralston, Smith, Evans, Tudor, Bruner, Miss Burnet, $1 ea.; J. Elliot 50c.; M. L Fitch 25c. 33 75
Oberlin. H. Hulburd $10 for Italy and $15 for Rev. Mr. Riley's Mission in Mexico 25 00
Cleveland. Westminster Ch., per J. I. Hopkins 12 44
Oberlin. Mrs. Julia Bunker $2; Mrs. L. Hulburd $2 50; Mrs. M. J. Hulburd $2 50—per H. Hulburd, for Riley's Mission in Mexico..... 7 00
——— 1,382 31

WISCONSIN.

Delavan. Cong. Church, by Rev. L. Eddy 26 83

Total..... $9,993 45

THE CHRISTIAN WORLD.

Vol. XX. OCTOBER, 1869. No. 10.

A Mexican to the Puritans of America.

[THIS plain-spoken appeal, which we set in the fore-ground of this number, comes spontaneously from a distinguished officer of the Republican army, one who regards the Puritan as the type of the American character. The questions he asks are home thrusts. Would that every Christian Editor might send them around the circle of Christian hearts to whom God permits him, silently but effectually, to minister week by week !]

WHY is it that, although Mexico has been independent for sixty years, her sons have not had the pleasure of greeting you in their native land? Why, complying with your undeniable privilege, and the sacred command of Jesus to preach the Gospel in *all* the world, have you not come with the great gift of your precious inheritance, to sow the precious seed of the Gospel in this land? Have you, brave Puritans—of old, faithful, and intrepid upholders of the truth of Jesus—feared the Romanists that still hold sway in our midst? No fear has hindered your seeking the wilder savage of your own remote forests, or crossing the seas to the more distant and perilous regions of Asia and Africa and the islands of all oceans. Some might think that you went in search of riches, or some earthly good. He who writes is far from thinking thus of you, but he does see in your sad neglect of Mexico a great omission. You have perhaps deemed all effort on our behalf hopeless, because many of the natives of this land were idolaters before the Spanish conquest, and have since been Romanists. Or you have believed that we hated and would not welcome you, that we were the worst people on the face of the world, fanatical worshipers of images, ignorant, and uncivilized, continually at war among ourselves. Let us declare to you what, notwithstanding your neglect, has been done for Mexico, by the help of the Lord. The power of Rome in our country, of that Roman church that had grown strong here, has been well nigh annihilated.—Many Roman *temples* have been demolished; friars and nuns sent forth

to toil as others; images and pictures that were believed to have miraculous power have been destroyed; convents have been converted into private houses and streets opened through their midst; all the possessions of the clergy in mortmain have been confiscated; church and state have been declared independent; the clergy and the nuns are prohibited from forming communities or corporations; the frequent use of bells has been checked; public processions of ecclesiastics, the carrying about of the so-called "host" accompanied with the ringing of bells and attendants; the worship of images and the wearing of ecclesiastical robes—all these have been forbidden in the streets, and entire liberty of worship has been established by law.

Torrents of blood have been shed in the struggle to bring all this about, for we had to strive against an immense power based on the grossest ignorance, as also against the fanaticism of the opulent classes. The laws connected with this reform are now a part of our fundamental code.

These facts, it would seem, cannot be known in the United States—or else it must be that you are so content with your wonderful progress and satisfied with the show and comforts which that progress has gathered about you, that you have disregarded your Puritan mission so far as relates to the sowing the Gospel seed in the New World. Your history, as contrasted with ours, justifies us in having expected great things from you. Your ancestors formed of each congregation of believers an independent church. Each of these was a republic, governed by its elders and administered by its pastor, and formed a focus of independence and equality. Free cities soon gathered around them. The secret of your greatness, of the excellence of your social and political life, may be found in your churches. Your Republic is a union of sovereign churches and cities. The Gospel has in your Republic made man free like itself. It led you to reject the old, absurd idea of a tyrannical authority, sustained and developed by Rome to despoil the human race for her own worldly profit. With us, how different! The conquest of our country, having been achieved A. D. 1522, when Rome's authority was supreme in Spain, that principle of tyranny came to be our supreme law. Its fruits, most precious to Rome, have been ignorance, degradation, and slavish submission. Especially was woman trained to satisfaction with her own ignorance, and to an absolute control by the priesthood. Laws based upon canons were not regarded by the Roman clergy when these opposed their will. In fine, they thought themselves the disposers of the people from the cradle to the grave, and far beyond.—Suffer me now to ask, could you have expected (had it occurred to you to come to this country to sow the precious Gospel seed) to have found that we, with no other light than that which the Lord bestowed upon *us, had* been enabled to break down, in the period of fifty years, the

dark power of Rome in our midst in the way in which I have informed you? But *you have not come* among us! Wherefore *we* cannot understand. It is not yet too late. You may yet act a Christ-like part. In the name of a people that are now crying aloud for a still greater deliverance, for the very freedom wherewith Christ makes free through the Gospel, I press upon you, Christians of the United States, your responsibility to preach the Gospel in Mexico!

CORONEL J. MENDEZ.

Progress in Mexico.

REV. H. C. RILEY. — HALF YEAR'S WORK AT THE CAPITAL.

IT will soon be half a year since I said 'good bye' to you on board the San Francisco. What is the work connected with this mission to Mexico at the close of this half year? Sixteen evangelical congregations, ministered to by natives, are connected with this mission, or under its influence. Ten more are expected to be soon organized,—and fifty more might be started were the funds at my disposal.

By means of our press an effective tract work has been carried on that has spread Gospel truth in this capital and throughout the nation. A cheap and popularly edited paper, designed to advocate a Christian civilization, has been established, and has already a long list of subscribers. It is published three times a week, and we intend that it shall soon be issued daily, Sundays excepted.

A considerable body of voluntary laborers are working in the Gospel cause. Some of these occupy positions of influence, and are persons of culture. In this band of laborers there are some ladies. A class to prepare young men for evangelists and ministers has been formed, and six young lawyers have joined it. A Bible depot has been started in the leading street, and the Bible cause put on a far more effective footing than before, the Agent of the B. & F. Bible Society having, [as he told me,] determined to advise his Society to abandon Mexico. The little band of Protestants I found six months ago, disheartened and divided, to-day are enthusiastically active and full of hope and courage. The Bible agent says that the progress that the Gospel cause has made here during the last few months is most astonishing.—That cause, by God's blessing, may be deemed to be effectively planted in this capital and neighborhood.

Christian England and Scotland very naturally leave Mexico to the American church as a field of labor. If the American church will strongly sustain these missions in Central and North Mexico, in a few months *one hundred* evangelical congregations can be established in this sister

Republic, and before long it may reasonably be expected that the majority in Mexico will declare in favor of the evangelical church. I think that it will soon be manifest that what Mexico needed was the Gospel, that the American evangelical church could and ought to have taught her. Most beautiful examples are many of these Mexican Christians giving their deluded countrymen—earnest are their efforts to lead souls to Jesus.

Dr. P—— writes from Zacatecas, asking for a minister for the church at Cos. He says: "We need here a minister—one who understands well the *language* and *character* of the nation. Are there no young men, *Spanish Americans by birth*, being educated for this purpose? Are there any provisions in the States, if proper persons should be found *here*, to send them to the Seminaries? To send here missionaries who neither understand the language nor the people, would be almost useless."

What answer has the American & Foreign Christian Union, the great National Society of America, to which the Spanish American field is specially left as a field of labor, to make to these questions?

You desire that this city of Mexico should be made an effective centre for your Spanish American work. I believe that this *is the* point from which the Christian Union can work most successfully for the evangelization of Spanish America. Let the Directors take hold of Mexico strongly, and it may soon count upon results that will awaken a deep interest among the churches, and that may, under God, call forth large funds for Spanish American work. I have organized three societies here in a simple form, viz.: The Spanish American Tract Society—the South American Evangelical Society, and the Spanish American Bible Society. There are connected with this movement men of culture and talent, who are taking hold with an effectiveness that would be impossible for persons ignorant of the Spanish language, character, and manners. Most anxious am I that the Directors and all Christians interested in the Society's work should understand clearly what this centre might be made if properly supported by the American churches.

I inclose a paragraph from the American paper published here. The editor is a Roman Catholic, and I have purposely kept him in the dark about my work: but he has caught a sight of a wing of the army moving against his ranks here.

"PROTESTANTISM IN MEXICO.—Below is a list of Evangelical Congregations organized on the plan of that which meets in this city, in Calle San Jose el Real No. 21: *Miraflores; Amecameca; Zoyatzingo; Ozumba; Ayapango*, and *Cuautla*. All of these congregations have been organized by the exertions and influence of Mr. SOSTENES JUAREZ, who presides specially over that of San Jose el Real.

There are three other Protestant congregations in this Capital. Although quietly and silently at work, under the toleration of this government Protestantism is gaining a rapid foothold."

A Spanish paper answers that it is not under the "toleration of this government," but the *laws* of the country.

About the Pope's Invitation to Protestants.

THE PASTORS OF GENEVA TO THE MEMBERS OF EVANGELICAL CHURCHES.*

You are aware, very dear brethren, that in calling a Council for next year, the Pope, in conclusion, addresses Protestants, exhorting them to return to the Church of which he is the head. It alone, he says, can guarantee repose to their minds, peace to their souls, and order and happiness to all mankind. He is ready, he further adds, to receive them as a father, and to share with them all the spiritual treasures which are at his disposal.

The form of this writing, moderate and charitable, in no way calls up the anathemas with which Rome has so many times loaded us. Unfortunately, however, the anathemas still exist. They have never been revoked; they serve as a text of what Catholic populations are taught concerning the Reformers, the Reformation, and the Reformed; they inspire the laws and the measures of which our brethren are the object wherever the Romish Church imposes its will upon the government.

Is it by way of recrimination that we recall these things? By no means. But it is well to prove that nothing is changed, that nothing can be, since the very basis principle of the Romish Church is the absolute immutability of its decrees and dogmas. What we were three and a half centuries ago, we are still, and, even in this address, if it promises us favor, it is only on condition that we commence by submission.

What they ask of us then, is to disown the work of our Fathers, and in view of that, we have a single inquiry to make: Has Rome effaced, has she in the least weakened, the reasons which occasioned the great movement of the sixteenth century? On the contrary, we affirm, she has in many respects strengthened them.

1. As to *doctrine*.—All the errors against which they protested in the beginning, praying the Church to correct them herself—the Church, in its Council of Trent, positively affirmed and formulated. All correction, all amendment is impossible.

One dogma, which that Council had left in the shade, that of the infallible and absolute Papacy, contested then by so many bishops, to-day takes a most prominent place. Every thing indicates that the future Council will sanction it by a vote, or at least by its silence.

Another dogma which the Council of Trent had not dared to proclaim, that of the immaculate conception, has been recently proclaimed by the Pope alone, acting in virtue of that infallibility that an assembly of which he is already certain is about to recognize.

These, dear brethren, are some of the sad advances which our Reformers would have to-day to show, in the teaching of that Church, against

* Translated by R. W. Thayer, Newtonville, Mass.

which, even then, they found in the Bible, in conscience, and in history such formidable arguments.

We are willing to admit on the other side, that there have been some happy changes. Great abuses, great scandals have come to an end, if not everywhere, at least in many countries. We would not ignore, especially, the honorable character of the man seated to-day upon that throne so many times disgracefully occupied.

But if the Pope is better, Papacy, as we have just seen, has advanced towards an absolute despotism. If the Romish Church is, in some respects, better than in the sixteenth century as to any of its practices, we can only repeat what we have said of its dogmas, that since that epoch it has considerably emphasized many things then regarded as erroneous and dangerous.

It was censured for abuse of forms and ceremonies. It has been constantly devising new ones. It was censured for minute and puerile observances in individual piety. It has greatly multiplied them. It was reproached for selling indulgences. They are sold no longer under the strange form of that time, but whether sold or given, the Church has never been so wonderfully lavish of them as at the present day. It was censured for attributing salvation to works, to minute observances.—Salvation by faith, that is to say, by the conversion and renewal of the heart, is less and less preached by their priests, less and less pointed out and recalled, in the midst of that unbridled formalism. It was censured for convents. Never, in any period of the middle ages, did it sustain and multiply these as it does to-day, wherever the laws allow. It was censured for its honoring of saints, often above God. It has to-day more than ever. Never was the Church less disturbed to see God displaced, supplanted even, by the reverence paid to canonized men. Never were so many relics sent from Rome to seek altars elsewhere. It was censured for the worship of the mother of Christ. Never was the mother of Christ so near complete deification as to-day. Never was the Christian system so boldly altered by the substitution of the name of Mary for that "*only name whereby we must be saved.*"

2. Next, as to *discipline.*—In order to establish and consolidate many things contrary to evangelical teaching, it has been necessary to affirm more strongly the rights of the Romish Church as the sole depository and dispenser of the faith. Hence comes this open struggle, this organized war against the Bible—that "*fatal pasture ground,*" as Pope Gregory XVI. has styled it, that "*poisonous reading*" as Pius IX. has said, ranking openly our Bible Societies among the "*pestilential inventions*" of this age, and their founders among the "*enemies of human society.*"

Hence comes, also, a restraint and proscription, not merely confined to the Bible and the examination of questions of faith, but which extends to all manifestations of thought, to all public or private acts of life.—

And, as the grand summary of all that it had in other times taught or dreamed concerning the authority of the Church, hence comes the Encyclical letters, and the Syllabus of 1864. You are familiar with those two famous documents, condemning all the liberties which modern civilization, in harmony with Christianity, has recognized and consecrated.

That there is opposition between Catholicism and all liberty, we were long ago convinced. In the Encyclical of 1832, the principle of liberty of conscience is called *a delirium*. Many, however, both among us and in the Romish Church doubted whether this were the last word of Catholicism in our age. To-day we have more doubts, and many of our Roman Catholic brethren, who hoped for better things, have not concealed their disappointment and grief.

This word "*delirium*" which Gregory XVI. uttered, Pius IX. has solemnly repeated, as the expression of his thought upon liberty of conscience and of worship. Governments, he affirms, are bound to "*suppress by the sanction of penalties, the violators of the Catholic religion.*"—This religion, in all Catholic countries, must be considered "*as the only religion of the State, to the exclusion of all other religions.*" The Church alone is judge of the rights of the Church. All those which she appropriates to herself, she must be free to exercise, untrammelled by any obstacle from the government. All that which has been, or shall be done contrary to her rights, she can declare null and void. And, that there may be no doubt that the whole Syllabus is really the condemnation of all the labors, the gains, and the conquests of the nineteenth century, the last article forbids the belief "*that the Roman Pontiff can, or ought to be reconciled with progress, with liberality of sentiment, and with modern civilization.*"

This, dear brethren, is the Roman system—this the yoke under which you are exhorted to return, and that, too, at the very time when great Catholic peoples have just awakened to break it off. With you who long since did so, it is a question of nothing less than abjuring, as Christians, your faith in the Bible, the only source of true Christianity; as men, relinquishing all free exercise of reason and conscience; as citizens, all the principles of existing society.

If such pretensions did not carry their own condemnation, you would only need to look at those countries long subjected to this system. We will be silent, if you wish, upon the severities that a government now fallen, but dear to the Pope, has displayed against our friends in Spain. But what do we see in those countries where the modern movement has not forced its way? No instruction among the people. Millions cannot even read. No industry, or the least possible material progress.—This would occasion too great risk, by calling for progress in other directions. No public life. If the people were allowed part or privilege in the State, they would desire the same in the Church, and the

Church requires them to be nothing. No life in mind—no science, literature, or art. Every thing moves onward mechanically. The brightest intellects are extinguished by inactivity, or consumed in painful, fruitless effort to secure their proper aliment.

Do not judge of Catholicism by what it is in the freest and most enlightened countries, where public opinion obliges it to conceal or even abandon much that it preaches and practices elsewhere. Look at it where it is Master, and where no opposition, no control restrains the development of its tendencies. There, forms and ceremonies are all of religion, and too often are associated with unbelief or depravity. There, under the protection, too often under the inspiration of the Church, the grossest superstitions are unfolded. There, images play as great a part, sometimes even a greater, than under ancient paganism. There, absurd miracles are openly invoked in support of the unlimited authority which the Church means to hold over those ignorant superstitious populations.

With a grief like our own, all truly eminent Christians, which the Church of Rome has numbered since the Reformation, have seen to what Christianity has been reduced, wherever this Church believed she had nothing to fear, either from the Bible or from the age. A small number of these have resisted and protested. Many have groaned in secret, sighing after better days. But all, knowing it or not, wishing it or not, all, in their heart, took the liberty of serving God according to their conscience, of seeking their faith in his Word, and of going to Jesus as their only Head and Master.

This liberty, dear brethren, the first essential (even in the Romish Church) of all serious and profound faith, this is what our Reformers have bequeathed to you. If they did not always fully comprehend and grant it, the principle laid down by them has, none the less, become the law of the modern world, and to-day those great men of God would confirm our words. They would say to you, who already know it, and to so many Catholics worthy of knowing it, that liberty alone gives dignity to the man, sincerity and earnestness to the Christian. They would tell you that liberty is one of the necessary elements of faith, for faith implies the free reception of revealed truth by the intellect, and its full control over the heart. They would tell you that by liberty alone the Church, the body of Christ, the only universal and really holy Church, is truly recruited with souls which have given themselves to their Saviour and God.

But, dear brethren, while recalling your rights, our Reformers would no less energetically remind you of your duties. They would tell you that while you thankfully point to the great advance of Protestant countries alone, in the elements of civilization and social progress, in reply to what the Pope has said of the temporal benefits of his Church—that after all, the true, the good reply is, that the ideal of three centuries ago,

faith through liberty, an intelligent, spiritual life through liberty, is more and more realized among you, its fruits more seen and felt in your daily walk and conversation.

If we cannot offer to the world that external unity with which Rome covers her wretchedness, we can present the living and powerful unity of a holy, active enthusiasm, for all that which is beneficent, pure, and Christ-like. If we spurn, as did our fathers, that royalty which sits at Rome, let it be to cling more closely to the divine Head, Jesus, King of the Church and of our souls.

Conferences Recommended by Dr. Merle D'Aubigne,

ON THE 8th OF DECEMBER, 1869.

"No General Council of the Romish Church has been held since that of Trent in the sixteenth century. On that occasion the Pope invited Protestants to return to the bosom of the Church of which he is the head. The present crisis, which agitates more or less all Christendom, renders it important that there should be now a great manifestation of Evangelical principles.

Would it not be well that in every place where there may be a certain number of pious and intelligent Christians, this day should be devoted to conferences to which orthodox Christians of different denominations should be invited? Would it not be well that prayers should arise, not only in these conferences, but in the family worship and public services, to entreat the only Head of the Church, Jesus Christ, for the illumination and eternal salvation of those who are placed under the Papal yoke?

What should be the chief aim of these meetings? *The great doctrines of Holy Scripture should be affirmed, and the urgent necessity of carrying on the work of the Reformation should be pressed upon the Christian public.*— Is it not time that the men of earnestness, sincerity, and noble character, now in the Church of Rome, should abandon a religion of exteriors, of forms and rites, to receive that which is 'Spirit and life'?

Ought we not to try to make Roman Catholics understand that the difference between them and us is this: That they cling to a religion the essence of which is submission to the Church, to the commandments of men—a dead form; while we ask them to receive a perfect and free salvation by grace—and to find a living Christ. This is the question to be opened up; but it must be done without pride, without bitterness, without violence; it must be done in love. When we consider the millions of Roman Catholics who have been baptized in the name of the Father, of the Son, and of the Holy Ghost, but who, hindered by the veil of superstition, human tradition, and creature mediation, do not

know, do not possess Christ, our feelings should be those of sorrow, not anger; and we would beseech them by the meekness and gentleness of Christ to come to Him in simple faith."

At a meeting held in London, to consider the above letter, it was unanimously felt that it would be desirable that the month of December should be specially set apart by Protestant Christians throughout the world, to pray for the members of the Roman Catholic Church in Private, in the Family, and in Social circles, that they may be blessed with deliverance from all human error, and brought unto a full knowledge of Scriptural truth.

Further, it was deemed desirable that, wherever practicable, throughout the week beginning on Sunday, December 5th, UNITED PRAYER MEETINGS of all denominations should be held, and prayer be made without ceasing for the progress of the work of Reformation now proceeding in Spain, France, Austria, Italy, and other long known centres of Romish influence.

It was likewise felt, that among special subjects of prayer, an important place should be given to the removal from ourselves personally, of all faults and sins tending to hinder our testimony to the Gospel—whether want of zeal or meekness, of self-sacrifice or of union—of faith, or of active labors of charity and evangelization—and especially the want of a full and deep knowledge of the Word of God. We should pray for a supply to us, in a far more abundant measure than heretofore, of all the graces of the Spirit, especially of that grace which combines zeal for the salvation of souls with gentleness to all who err.

[The Editor of the "Missing Link" comments upon these suggestions as follows:]

"We need not wait till December to pray, but we can all work till December, to make the want of this 'Prayer-Circle' known. The press can largely help—can every where touch the springs of influence. All Editors of Christian newspapers and magazines—all Ministers of the Gospel in every land—all great evangelizing Societies* already constituted—have but at once to take hold of the idea and act together to disseminate it.

"When we think of the 'week of prayer' which now commences our 'Christian year' in consequence of an appeal from a few missionaries in Lodiana, and remember what spiritual blessing has already come upon the Universal Church of God since *that* concert of prayer began, we may be encouraged to promote another union of hearts in appeal to God; and so, while the Pope of Rome invites from all lands his hundreds of ecclesiastics to reforge the chains of Christendom, we may send up from millions of hearts the prayers that shall prevail on high to bid Romanists listen to the voice from heaven: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' —Rev. xviii. 4."

*We add, especially our *Young Men's Christian Associations.* It is full time that these great bodies of earnest praying men make this Romish question a matter of investigation and prayer. In Great Britain, the Christian Young Men are foremost in their interest and effort in behalf of a pure Reformed Christianity.

The Forthcoming Œcumenical Council.

The *Times*, in a recent article on the Œcumenical Council to be held at Rome, thus reasons on the most important subject that will be then discussed: The subject proposed for discussion at the Council is "the regulations of the relation between Church and State." We know only of one country in which these relations are arranged to the Church's entire satisfaction, and that is the State of the Church. There is there not only agreement, but identification between the two Powers. There are an absolutely sovereign clergy and an utterly enslaved laity. In every other country the State has hitherto, in some measure, acted as a representative of the laity; it has, more or less, conscientiously watched over their interests, more or less efficiently protected their liberties.—For the first time in the history of the Church, the priesthood has dared completely to set aside the laity—to set aside the State through which the Church came to terms with the laity. For the first time, the priesthood has dared to call itself the Church. If the Council is to meet agreeably to the form of its convocation, the nine hundred Bishops whom the Pope expects as guests at the Vatican are to constitute the Church. Abstraction is made of every person and every thing without the walls of the Council Chamber. The laity, and the State which embodies it, are of no account whatever. The Bishops will come forth from their meeting as Moses came down from Sinai, with the tables of the law in their hands. It is for the laity to accept or reject that law according as they think fit. But any amendment on their part is out of the question. It seems incredible that the Pope should not have foreseen that the convocation of a Council with complete exclusion of secular representation would be a declaration of war of all the clergy against all the laity. There is no doubt that the gauntlet thus boldly thrown down will be eagerly taken up. The relations between Church and State require revision, we are told, in consequence of the "almost universal transformation of absolute into constitutional Governments." In other words, the Council is called together to take up the cause of the Papal See against those countries which, like Italy and Austria, were sufficiently submissive to Rome so long as they were under despotic influences, but which found the priestly yoke intolerable the moment they developed liberal tendencies. Likely enough the nine hundred Bishops will be of one mind with the Pope against Italy and Austria. But no number of Bishops can supply the Pope with that "secular arm" which, in the good old times, was the *ultima ratio* of the Vatican. The Pope has forgotten that in the good old times the strength of the Holy See against one State was found in the support of another State. But, in his present mood, the Pope sets every State equally at defiance. The challenge will equally be accepted by every State. Combination among

the clergy will promote solidarity among the laity. The cause of Italy and Austria will be the cause of every constitutional State, and Constitutionalism has become "almost universal." The example of Italy and Austria has shown how communion with Rome is incompatible with freedom. Where is there a nation that will hesitate before the alternative between freedom and Rome?

What is Ultramontanism?

So much is now being said about Ultramontanism that it is worth while to understand what it really is. Not a few people, especially in England, use the word as expressing an opinion that the temporal power ought to be upheld as essential to the working of the spiritual power. And when they read that Monsignor Darboy, the Archbishop of Paris, upholds this power, they wonder how he can reconcile his views with his avowed Gallican principles. The fact is, that Ultramontanism has nothing to do with the matter at all, so far as principle is concerned.—Ultramontanism is an arbitrary term for expressing a belief that by divine right the Bishop of Rome is officially infallible, solely as Bishop of Rome, and without any necessity for the co-operation of any general council: and further, that he has a right to rule the Christian Church as an absolute monarch without regard to the jurisdiction of any national body of Bishops whatsoever. The present Pontiff is personally an Ultramontane of the most extreme kind, maintaining that the Papacy, as such, is the root of the Episcopacy, as such; as opposed to the less extravagant theory that the Episcopate is the lineal offspring of the whole Apostolate, including, of course, the primacy of the successor of Peter in the See of Rome. Whether it is desirable that the Bishop of Rome should be a temporal prince is obviously quite another question; and it is only by bearing in mind the real dogmas of the Ultramontane school that we can estimate the unanimity with which the Roman Catholic Bishops are everywhere found defending the temporal power, whatever are their views as to the spiritual relationship of the Pope towards other Bishops. The origin of the term Ultramontane is almost as absurd as the origin of the term "metaphysics," which, as everybody knows, simply records the fact that Aristotle wrote his book on mental science after he wrote his books on physical science. Thus the word Ultramontanism merely states the fact that the chief upholders of the personal infallibility and absolute sovereignty of the Pope were, for the most part, to be found beyond the Alps, in reference to the Bishops and theologians of France and other Cisalpine countries. It is of French or Northern origin, and if used by writers on the Italian side of the Alps would be as geographically false as it is without theological meaning everywhere else.

Pall Mall Gazette.

The Smithfield Pillar Post.

We noticed in November, 1867, that on the actual site of martyrdom, at Smithfield, had been erected a Pillar Post, and here re-transcribe a few of the details.

"There used to be seen there, before this Pillar Post was put up, certain small paving-stones, darker than the rest of the market flags, which some knew were 'tombstones,' in a terrible sense, though ninety-nine in a hundred trod them without a thought. When they were lately taken up, a discovery was made such as those expected who knew the meaning of the small patch of black paving. A little way below the surface were found ashes of burnt wood, bones charred and whitened with flame, a staple or two of a chain which had borne the fire, burnt earth, and all the signs of a conflagration.

"What was it that had thus passed through the flames, and been buried here? Had the Great Fire reached hither, or was the place an old smithery, bakehouse, or furnace?

"No! That which was transacted, we answer, not three hundred and fifty years ago, on this spot, and in the sight of all Londoners, was cruelty as horrible as any deeds of Nero or Caracalla in the forum of Rome. Men, women and little children of our blood—the proud British blood which now brooks no interference with our grand gains of liberty either from prince or priest—were given to the torturing fires, because they chose to worship God after their consciences, and not after the formulas of Rome. This was the torment-ground of Gardiner, Bonner, and Mary, the Papist Queen; and the black ashes, exhumed to plant the foot of a new Pillar Letter-box, *were the relics* of those firm and constant Christians who died by scores, in uttermost anguish, on this very spot, bequeathing to us the possession of our great freedoms, and the memory—not to be effaced—of the sight which London once witnessed in this place—where now the citizen may drop a letter to a friend or kinsman, and pass on, 'none daring to make him afraid.'

"Let such a citizen try for a moment to banish the Pillar Post of the Present, and see the iron stake of the Past, with the faggots piled about it, the chains dangling, and Bonner's pike men keeping the square for the English victims of the priests. Master Rogers, Prebendary of St. Paul's, a 'good and spotless man' by his enemies' confession, has denied the Real Presence, and is to be given to the fire. He has begged to see his wife and ten children, and Gardiner sneers that, 'being a prieste, he should have none suche.' Yet he has rested so well the night before his torment that the keeper's wife in Newgate, coming to rouse him for the flames, finds him asleep and smiling in his dreams, so that she was 'right loth to stir him.' 'May he not speak one word to the mother of

his children?' It is savagely denied, and they hale the Prebendary that morning to the iron stake.

"'Thou art a heretic, and none shall pray for thee,' says the Sheriff of London: but Master Rogers makes reply, 'That shall God judge: yet I at least will pray for you.'

"Then, where the box now stands, they burn him alive, while he sung psalms till the hot tongues of flame seared his lips and scorched his poor mouth dumb; and even then he clasped his chained hands over his head, praying while some one carried away his wife, who shrieked and swooned.

"Another figure rises to the imagination—Master John Bradford's—a modest scholar of Cambridge, to whom, 'when he feared to preach for unworthinesse,' Bucer had once said, 'Give the people barley-bread if thou hast none of wheaten; but feed them as the Lord giveth thee.'—This man, too, whose meekness and learning before the Chancellor's council filled his enemies with surprise, comes from Newgate goal to the horrible spot upon the market-place. When they said to him in prison, 'To-morrow you shall be burned, and, indeed, your chain is now a-buying,' he replied, 'I thank God for that.' And he approaches the pile of oiled and tarred faggot-wood and rushes, and enters the vast crowd of people with his eyes fixed on the sky, and his lips stirring in quiet prayer. The last thing he does is to smile kindly out of the smoke and flames at the young Londoner whom they put to death along with him.

"He dies easier than Master Hooper, given elsewhere to the fire about the same time, whom the green wood only scorches, and to whom, as the narratives of the time recite, 'even when we exploded powder about the stake, it did him no good.' Yet of him, too, they add, 'when he was black in the mouth, and his tongue so big with heat that it lolled out, his lips went a-moving still with prayer.' They placed a joint-stool before Master Hooper, and on it the Queen's pardon, to see if he would confess that the Pope was infallible, and reach for it; but he put it aside very gently, and 'never looked that way, not when his hand fell off; he beating his breast with the other.'

"These are two out of the stalwart, faithful sufferers for Christ, for England, and for Liberty, who came to the mind when it calls back in fancy the old iron stake instead of the modern pillar. And in their train come, too, a mournful but glorious triumphal procession of other great hearts—Sanders, who turned to the stake, and kissed and embraced it; Taylor, whom the pikemen struck upon the mouth as he sang his dying psalm; Ferrar, Bishop of St. David's; and young William Hunter, who gave himself up to Bonner for 'the fire, when he heard that his father was in prison for his sake, and suffering the question.' We have also Thomas Hawkes, who agreed to give a sign from amid the flames if he found his spirit stronger than the anguish, and so stretched out his arms and died in that posture.

"Enough of these memories! It suffices that there died, in S field and elsewhere, at the time we recall, 277 English people; and that out of these as many as fifty-five were women and four were children.—Oh! that London may take heed to the warnings now doubly marked by Church and Pillar."—*Missing Link Mag.*

THE SMITHFIELD MARTYRS' MEMORIAL CHURCH.

THE same year that witnesses the unearthing of the memorials of the martyrs of Spain, sees also laid, by Lord Shaftesbury, in presence of a large concourse of clergy and laity, the foundation-stone of a church dedicated to the memory of the martyrs of our own Smithfield, in the heart of London.

[From the Address of the Earl of Shaftesbury we cite the following:]

"When we talk of Protestant principles, and the doctrines of the Reformation, we are not merely protesting against the Church of Rome and all the abominations she may have perpetrated. The great doctrines of the Reformation are those which, being based upon Scripture, are a protest against every form of tyranny and oppression. They are as much a protest against Infidelity and Rationalism as against Ritualism and the Church of Rome.

The grand leading doctrines of the Reformation are these:—

The right of private judgment, freedom of conscience—that for which the martyrs suffered—and the Bible, and the Bible alone, is the authority from whence we derive our rule of life, as it is the sole basis of the faith. When I use the language of warning against the aggressions of the Church of Rome, and when I say she is an unchanged Church—that she is unchanged in her spiritual and in her social views—I do not speak in any spirit of defiance, but of warning, that we may not shut our eyes to the real character of that Church, and, under the influence of a false charity, believe that she is different altogether from what she really is.

This is not my language only. It is the language of the public press, and that of America. Across the Atlantic they will tell you that there, where there is the greatest amount of liberty, the Church of Rome remains unchanged, and requires to be perpetually watched, lest the religious and civil liberties of the country be brought into jeopardy. This church, the foundation-stone of which we are now laying, is in my opinion a monument of charity. It is a proof that persecution even unto the death is altogether unavailing; it proves that the blood of the martyrs is the seed of the Church; and it proves farther, that although we have suffered under a system of persecution, we would not, even as a matter of policy, resort to persecution against those from whom we differ.—With Bishop Hall, I maintain that while we may be on terms of perfect charity, friendly feeling, and complete peace with Roman Catholic people and the Romanists at large, still we never will, under God's blessing, be at peace with Rome."

Statistics of Romanism in the United States--No. 1.

1. THE HIERARCHY.—The United States is divided into seven Provinces, presided over by as many Archbishops. The names of the Provinces are, Baltimore, Cincinnati, New Orleans, New-York, Oregon, St. Louis, San Francisco. Each of these Provinces contains several Dioceses, with a Bishop at its head, and several of them have Vicarates, with Vicars-Apostolic at their head. The entire ecclesiastical hierarchy in the United States now consists of seven Archbishops, fifty-three Bishops, and eight Vicars-Apostolic. There are about 3,500 priests.

2. CHURCHES.—In 1860, according to the census, there were in the Republic, 54,009 churches, of which only 2,550 were Roman Catholic, or about one in twenty-one. As compared with the five principal denominations respectively they stood as follows :—

Roman Catholics	2,550	
Episcopalians	2,129	nearly equal.
Congregationalists	2,234	nearly equal.
Presbyterians	5,034	or double.
Baptists	11,210	or 4½ to 1.
Methodists	19,816	or 8 to 1.

These five Protestant denominations then owned 74 per cent. of all the churches. The entire gain in the previous ten years was 15,853 churches. Of these, the Catholics gained 1,329, and the Protestants 14,524, or nearly eleven to one. The Roman Catholic Diocesan statements for 1868 report about 3,500 churches, beside several hundred chapels and stations.

3. EDUCATIONAL *or "Ecclesiastical"* INSTITUTIONS.—Sadlier's Catholic Directory for 1869 gives the number of "seminaries, colleges, and literary institutions" at 58. Counting these as colleges, they have of the 465 colleges in the United States, about one in eight. Among the principal colleges are—

St. John's, Fordham, N. Y. ; St. Francis Xavier's, Manhattan, N. Y ; Georgetown College, D. C. ; College of the Holy Cross, Worcester, Mass. ; St. Vincent's, Westmoreland, Penn.; Christian Brothers, St. Louis, Mo.; the University of Notre Dame, St. Joseph Co., Ind.; St. Louis University ; and St. Joseph's, Troy, N. Y.

The "Metropolitan Catholic Almanac" reports 134 'Schools for Girls' in 1861. Among the most noted female seminaries are the

Academy of Mt. St. Vincent, just below Yonkers, on the east bank of the Hudson ; the Academy of the Sisters of Mercy, at Manchester, N. H. ; the Urseline Academy, near Columbus, S. C. ; St. Mary's, Vigo Co., Ind. ; St. Elizabeth's, Madison, N. J. ; the Academy of the Sisters, etc., near Wheeling, Va. ; St. Agnes', Memphis, Tenn. ; St. Bridget's, Titusville, Penn.; St. Frances', Emmet Co., Mich.; and Holy Angel's, Buffalo, N. Y. Beside these, many other collegiate and academic buildings are in process of erection. Of parochial schools the number is very great, and is rapidly increasing.

4. MONASTERIES AND NUNNERIES, OR *"Religious Institutions."*—Of monasteries, where men live under vows of celibacy and poverty, there are 128 in the United States, and of nunneries 300. The nunneries are of various grades, and some have schools connected with them.

Addition to Grey's Elegy.

The following lines were published many years ago, anonymously, in a Rhode Island paper. The author believed that Grey had not given to the poem enough of religious character to make the charm complete; hence he wrote these verses, to follow the stanza in the Elegy beginning with the words—

"FAR FROM THE MADDENING CROWD'S IGNOBLE STRIFE."

No airy dreams their simple fancies fired,
No thirst for wealth, nor panting after fame;
But truth divine sublimer hopes inspired,
And urged them onward to a nobler aim.

From every cottage, with the day, arose
The hallowed voice of spirit-breathing prayer;
And artless anthems, at the peaceful close,
Like holy incense charmed the evening air.

Though they, each tome of human lore unknown,
The brilliant path of Science never trod,
The sacred Volume claimed their hearts alone,
Which taught the way to glory and to God.

Here they from Truth's eternal fountain drew
The pure and gladdened waters day by day;
Learned, since our days are evil, fleet, and few,
To walk in wisdom's bright and peaceful way.

In one lone pile, o'er which hath sternly passed
The heavy hand of all destroying Time,
Through whose low mouldering aisle now sighs the blast,
And 'round whose altars, grass and ivy climb:-

They gladly thronged their grateful hymns to raise,
Oft as the calm and holy Sabbath shone;
The mingled tribute of their prayers and praise
In sweet communion rose before the throne.

Here, from those honored lips which sacred fire
From Heaven's high chancery hath touched, they hear
Truths which their zeal inflame, their hopes inspire,
Give wings to faith, and check affliction's tear.

When life flowed by, and like an angel, Death
Came to release them to the worlds on high,
Praise trembled still on each expiring breath,
And holy triumph beamed from every eye.

Then gentle hands their "dust to dust" consign;
With quiet tears the simple rites are said;
And here they sleep, till at the trump divine,
The Earth and Ocean render up their dead.

Temple of Daiboots—Japan.

Temple of Daiboots, Japan—one of the wonders of the

PAGES FOR THE SUNDAY SCHOOL.

The Great Temple of Daiboots.

[This picture of the most sacred edifice in Japan we have had accurately copied from a *Japanese original*, which was sent, with the following sketch, by a young naval officer connected with the United States ship Hartford. The Temple itself is a huge bronze figure of a man, sitting upon his feet, with clasped hands. It is forty-three feet high, with an interior diameter of fifty feet. Both exterior and interior are beautifully wrought, all the several parts, as well as the whole, being remarkable for perfect proportion. The interior is highly decorated and filled with images and shrines, having windows in the back for light and ventilation. We will let our friend tell us about its supposed origin, and other matters connected with his brief visit.]

From Yohohama, where our vessel lay, on the 29th of October, I started in a small boat, with three others, for Daiboots.—After rowing about three hours, we reached a beautifully situated Japanese town called *Kanasawa*. Here we put up at a tea house, and made arrangements for spending the night. As it is difficult to get any food in Japan except fish, rice and sweet potatoes, the staple articles of the country, we availed ourselves of our own more suitable supplies. Our accommodations for the night were purely Japanese. A thickly padded quilt laid on the floor served as a mattrass, and for covering we had a sort of large gown, padded three inches thick, sleeves and all. After a comfortable night, about nine the next morning we started to walk to Daiboots, distant seven miles. The country through which we passed was beautiful, with richly wooded hills and valleys under the highest cultivation.—Along the road are many temples, some large and others mere niches in the rock. Half way, at the village of Kamacura, is a very large temple, devoted to the god of war. In a stable connected with the temple there are two horses grotesquely caparisoned, which are never allowed to lie down, being slung from the roof. They are supposed to be ready at a moment's notice for use by the god of war. The approach to the temple at Daiboots is thro' an avenue of lofty trees, and the immense figure of the temple crowns the vista.—Conceive, if you can, its huge dimensions, and you will readily acknowledge the structure to be one of the wonders of the world. I measured around the first joint of the thumb, and found it to be 34 inches. Twelve men could sit in the hollow of the hands. It is said to be 600 or 700 years old, and looks as if it might stand to the end of time. Its origin, as reported, is very curious. It is said to have been erected to the memory of a man who was condemned to death. The method adopted for carrying out the sentence was to shave his head and expose him to the weather until he died; but the legend says that snails crawled up and covered his head, thus affording sufficient protection to defeat the design. These snails are represented in the figure. It was then determined to burn him, but lotus flowers sprang up and protected him, by putting out the fire. There are lotus flowers at the base of the figure, beautifully executed in bronze. They then tried other means of executing the sentence, but finding he could not be killed, they made a saint of him, and erected this stupendous work to his memory. Two windows in the back ventilate the interior, which, with its shrines and images, resembles very much a small Roman Catholic chapel."

[Our design in giving this picture and account—that is, the useful lessons readily suggested by this novel exhibition of human worship where no Gospel has been known—we leave our readers, young and old, to think out for themselves.—Ed.]

A Fearful Picture.

Suppose the worshipers of Buddh—those who burn incense before his image, and bend the knee in adoration in his temples, were placed in procession, and required to pass in review before the Christian world! We would not include the millions who

worship other idols, but only those who have no other or better ground of hope than this monstrous delusion of Satan—worshipers of this once false god. Behold the vast procession as it begins to move, numbering *more than five hundred millions!* From China, Japan, Borneo, Sumatra, Cochin-China, Loo Choo, Siam, Hindostan, and the beautiful islands of the East India Archipelago, Ceylon, Singapore, Penang, they come. Take your stand on some lofty elevation, and count them as they pass! At the head of the column appears an enormous wooden image, dressed in rich silks, with costly jewels glittering on his forehead, breast, and hands. A million of yellow-robed priests appear as his immediate servants, while more than a million trumpets bray his praise in frightful discord, as millions of censers fill the atmosphere with perfume! Heading westward now the grand procession moves, begin the task of counting. Night and day, without rest, or food, or sleep, you continue the weary work, yet eleven days have passed before you have counted the first million. Day after day the moving column advances at the rate of thirty miles for every twenty-four hours. Over mountains, over deserts, oceans, seas, rivers, onward in its solemn march the endless column doubles upon itself, then doubles again, and again, and again, until it girdles the earth twenty-one times! Days and weeks, and months and years, have passed away, and still they come—men, women, and children. Fifty years have rolled over you since you began counting these devotees of a false religion. The little child has become a man, and the generation has removed itself, since the march began. For fifteen hundred years this awful delusion has been leading the hosts of Asia to the region of eternal night!

This picture (suggested by Dr. Culbertson's estimate of the population of China) is not exaggerated. The worshipers of Buddh are increasing with the population of the Eastern world. The Church in Christendom seems asleep! Fifteen thousand ministers of the Gospel in the United States, with a population of 30,000,000, and two hundred in China, with a population of 400,000,000! The Church in the United States gives less than twenty-five cents a member for the conversion of the heathen world, while the native Christian churches of Asia give more than one dollar to each member for the same purpose! The Buddhists in China pay four times as much annually to support their religion, as the Christians of the United States do to support the Gospel! These are not guesses, but facts. When will Christians awake to their responsibilities to the heathen world? No wonder we find it difficult to maintain the conflict with the world around us. We are not doing our duty as a Church. "Go ye into all the world," said the Saviour. But we will not go. Would a military commander dare treat the order of the chief as we do the command of our risen Lord? Would a mercantile agent interpret thus loosely, or thus despise the instruction of his employer? The condition of the heathen world, going to destruction, is scarcely more melancholy than is the Christian Church asleep.—*W. G. Cunningham.*

Are You One of God's Men?

Late in the autumn of 1867 a Mr. T. T. Cooper, an English gentleman of adventurous spirit and excellent education, left Shanghai, with the intention of forcing his way through the mountains and reaching either British Burmah or Upper India. Having reached the border of China, and finding the people of Thibet intensely hostile, he crossed, about the first of May, 1868, over the Salwen, to the headwaters of the eastern branch of the Irrawady, hoping in some way to find a route which would lead him to Prome, nearly eight hundred miles distant. At the first village to which he came on the Irrawady he was brought to the chief, a noble, athletic and almost gigantic specimen of the mountaineers of that region. The chief at once said, "You are a white man. Are you one of God's men?" Mr. Cooper, astonished to hear such a question asked in such a place, replied, a little evasively—he was not, he acknowledged, in any evangelical sense, a Christian. The chief went

on to say, "If you are one of God's men, I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about him myself, that I may become one of God's men." Mr. Cooper told him, as well as he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them; but the chief did not seem fully satisfied, and finding that the traveler was desirous of descending the river, he sent him in a boat with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to our missionaries there, to send him a teacher who could tell both him and his tribe how they might become "God's men."

An Incidental Lesson.

BY R. G. PARDEE.

THE lesson was Luke 5: 16-26. Jesus withdrawing himself from the multitude for prayer. And Jesus healing the man of the palsy and forgiving his sins. Of course the little girls, in the application, told me that, in imitation of the example of Jesus, we ought to go away and pray—that little girls should leave their playmates and go by themselves and pray—led by the example of Jesus.

They told me that as the men brought the man sick of the palsy to Jesus, so we ought to bring our friends to him, and never mind the difficulties and obstacles, but persevere. But when I came to the question of the Pharisees, "Who can forgive sins but God alone?" I asked the little girls, "Who can forgive sins?" The reply was, correctly, "God alone." "Jesus." "Jesus is God," &c.

"Can any body but God forgive sins?" "Yes," said the girls. "Who?" One of these little girls, Katy, said, calmly, "The Virgin Mary;" while another, Lena, as promptly said, at the same breath, "The blessed Virgin."

All were leaning upon me, looking calmly, inquiringly. Said I, as quietly, "The Bible says, 'All nations shall call her blessed;' but let us look a moment, and see whether the Virgin Mary can forgive sins or not. Please turn to the 1st chapter of Luke, 46th and 47th verses, and read what the blessed Virgin says: 'My spirit hath rejoiced in God my *Saviour*, &c. Who did the Virgin Mary say was *her* Saviour?"

"God." "Is Jesus God?" "Yes." "Who is your Saviour?" "Jesus." "Who was the Virgin Mary's Saviour?" "God." "What does a Saviour save from?" "From our sins." "What did God save the Virgin Mary from?" "From her sins."—"Then the Virgin Mary was a —" "Sinner." "How do you know?" "Because she said she had a Saviour." "Where do we find that she said this?" "In Luke, 1st chapter, 47th verse." "Then, if any body asks you about the Virgin Mary, what would you tell them?" "That she had to have a Saviour as well as we, for she said so." "Where do you prove that?" "From Luke 1: 47."

Many intermediate questions, of course, were put, to arrive at all these results, but the pupils followed it all so closely and consecutively that it amazed me. Thus an incidental lesson was thrown upon us of the greatest importance. Was it not clearly duty to make thorough work of it? Methinks all those six little girls received impressions from God's Word in those few moments that can never be effaced.

INFLUENCE OF CHILDREN'S PRAYERS.

IN one of the darkest periods of the Reformation, when Luther, Melancthon and others, were assembled to consult upon what should be done, Melancthon retired from the council under great dejection of spirit. After a short time, he returned, his countenance beaming with confidence and joy; and when all were surprised at the change, he told them that he had just seen a sight which assured him of success. He had seen some little children engaged in prayer for the Reformation. Their mothers, who were assembled for the same purpose, had brought them together, and he was assured such prayers would be heard of God. Courage in the needful hour for the greatest work ever accomplished by uninspired men was thus breathed into the soul by children's prayers. Such prayers the church need yet. Children, do you pray—not only for father and mother, for brother and sister, but also for the church of God in the world?—*Visitor.*

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Spain.

SEVILLE.—MR. HALL.

Our work is going forward in Spain. Mr. Alonzo has written you of his chapel work, and of the marvellous power which the simple truth has had and is having on his hearers.

I consider it as not one of the least evidences of the presence of the Spirit, that at a season when the thermometer for weeks ranges 100° and upwards, his little unventilated chapel is nightly crowded with those who are eager to learn, often the street is also filled. The voluntary organization of a Society among his own people to aid the poor, and his provision of *cheap dinners* for the working classes are, a friend writes me, working wonders. Alonzo says—"there is one person who is not satisfied with all this work, and that is the priest of San Bernardo; he calls us all sorts of names, but the people laugh at him and come to us." His (Alonzo's) people beg him to become their *priest.*

Alonzo is indefatigable in his labors. I have been obliged to check him occasionally, and I do fear he is wearing himself out. A friend writing me from Seville, says—"Alonzo works with all his might, and is most self-denying and earnest in all he does. God is giving him good success."

Mr. Tugwell, our Depository at Seville, for three months has been endeavoring to obtain the Kiosk in Seville. The position is unexceptionable, and the man whom we have in charge is the best Bible salesman in Spain. He has sold more than one hundred thousand copies of Bibles, Testaments and Portions, in Spain since I went there.

Mr. Tugwell has found his school rooms too *straight* for him, and has secured much larger ones. He hopes to be able to report at least five thousand children under his care, taught and singing from our American books, before the end of the year. Mrs. Tugwell has in operation a Normal School for Young Ladies, (Spanish). They are taken into her own family, and thus trained in a Christian household; the cost is about £30 sterling per annum.

We have opened a Bible Depository at Huelva, near the precise spot whence Columbus set sail for America. It is the centre of a large mining region. The man in charge acts as missionary to the miners and sailors.

The "Eco" is doing finely. Our Scotch friends at Seville, seeing its efficiency, have established a fortnightly religious paper. The Scotch have an agent at Seville, who is well adapted to his work, and have organized congregations there, at Cordova, and Malaga, also at Granada.

The cause of evangelical truth is thriving at Malaga, but a good earnest Christian teacher is almost absolutely needed.

There is not a large town or city in Southern Spain in which a congregation of three hundred to one thousand persons could not be gathered and sustained.

Chili.

DR. TRUMBULL.

You have here in hand agencies that, on the system of grand tactics, will bear forward the Christian banner to more rapid conquests than those achieved in Pagan lands.

I do not urge the abandonment, by any means, of your previous efforts to provide the Gospel for Americans and English people in foreign cities. That would be to ignore the history of our enterprise, which really is yours, in this

very city and land. The effort of the Foreign Evangelical Society, which afterwards was merged into the present "Union," was made to set up preaching here in English. The movement was purely your own, in response to a call from residents here; and the results are, first, a strong, active English congregation, self-sustaining, with Sabbath school, a day school of two hundred and fifty children, grown indirectly out from the congregation; second, full religious liberty, recognized as the law of the land; third, a local society, for the distribution of the Word of God in all languages, sustaining and superintending two colporteurs; and fourth, three distinct Spanish congregations, in two of which churches have been organized containing native converts. The movement has there been successful; though begun in English, and for the benefit of foreigners, it has brought the Gospel at length to the native Roman Catholic population. Your policy, then, in 1845, was correct in regard to this country, and I would not dare say relinquish it. On the contrary, while arguing concentration, I conceive it to be wise at every point in this country where you can to retain a Gospel hold on our own countrymen—meaning all who speak English. It is vain to attempt bringing in the Gospel for natives, if we are leaving foreigners and their children to become Papists.

Now there are three points to which these suggestions apply—1st, to Santiago, where the English congregation has returned to Mr. Gilbert's care. This, however, should only be a temporary arrangement. It will not promote the best prosperity of either congregation, and I urge the Board to send a minister who may preach in English there, entirely relieving Mr. Gilbert of all care except of the Spanish flock which he has gathered, and which will need every grain of his strength and every hour of his time. The English community in Santiago is increasing continually, and would be able, in great measure, to sustain its own ordinances after a little, if a fitting man was sent out.

2d. At the North there are two important fields of labor now entirely unoccupied. There is Copiaps, where now a congregation of thirty persons assemble for worship; from Copiaps, which is inland, there is connection with two ports nearly the entire distance of railway, at each of which ports congregations of from forty to fifty persons, without counting children, could be gathered. One man could hold this circuit; doubtless it would be in a measure self-supporting after a while: it would be so in part perhaps at once.

3d. Then at Coquenibo there is another similar field; a chapel exists there now—an English chaplain has just withdrawn; at Serena, the capital of the Province, nine miles distant by rail, there are a number of foreign families; and at Guayacan, three miles distant, there are a still larger number, where a service and a Sabbath school have been maintained for some years by private Christian men, most of whom are from Wales.

Now, again, let me say that the Lord can inaugurate valuable missions in each of these fields, first in English and then in Spanish, and for such labor the way should be prepared. I believe, further, that in each of these instances more than half the outlay would be borne by the people themselves, or by those who sympathize with them, and to whom I offer to apply.

My judgment would be that the two missions be commenced, each with one missionary. I came here single, and remained so for four years; but that has its disadvantages. Say, then, the amount were to be $15,000 for each; of this sum I believe your outlay would not exceed $2,000 currency for the two efforts.

SANTIAGO.—MR. GILBERT.

The following account I take from the "Valparaiso West Coast Mail:"—

"OPENING OF A PROTESTANT CHURCH IN SANTIAGO.—The dedication of a dissenting church took place in Santiago on the 29th ultimo. This is the first edifice that has ever been erected and set apart

for Protestant worship in the Spanish language, in Chili, or in fact on the west coast of South America. We refer to it with satisfaction, as a gratifying indication of the growth of Christian toleration in this country, so long bound in the fetters of religious exclusiveness imposed in colonial times by old Spain. This new church is designed for preaching, in the Spanish language, to a congregation of native worshipers, gathered by the Rev. Mr. Gilbert. The cost of land and building has been for the greator part borne by individual subscriptions, amounting to seven thousand dollars in all. [The cost thus far, without finishing the basement, has been nearly $11,000, and it will require about $1000 more to complete the basement.] The services of dedication were commenced with invocation by the Rev. Mr. Merwin, and the reading of the 24th Psalm ; a Spanish hymn having then been sung, the Rev. Mr. Gilbert gave an historic sketch of the congregation. After singing and prayer, the Rev. Mr. Trumbull preached a discourse on the duty of dissenting from error, held ever by dominant and established churches, and concluded by dedicating the church to the worship of God, according to the doctrine of the reformed churches.

A Chilian gentleman, Mr. J. M. Ibanez, followed in a spirited address to his countrymen composing the congregation.

The attendance was very numerous. Every seat was occupied, the gallery filled to overflowing, the aisles crowded, as were the vestibule, porch, and stairways. The audience gave excellent attention throughout. Once or twice there was a disposition to express applause, but this was hushed by the judiciousness of the people themselves, whose only impatience was manifested when aught occurred to interfere with their hearing what the speakers said.

The singing was sustained by a sweet-toned harmonium (a present from Alexander Balfour, Esq.,) which was played by James Harper, junr., and was listened to with interest by the audience—in fact, not a few joined in it. The services occupied two hours, and were concluded by the Apostolic benediction, pronounced by the preacher."

Six hundred persons were present, and almost as many more went away unable to enter. The church will seat three hundred and fifty. The order which prevailed was truly remarkable. Many predicted trouble on that day, but thanks to the Disposer of events, we were unmolested, and a large and appreciative audience gave undivided attention through all the exercises. When Dr. Trumbull protested against some of the doctrines of the Romish church, I could not discern any manifestation of displeasure on the part of the audience. We are led to praise and magnify the Lord for the preparedness for the Gospel which we witness in Santiago this day.

United States.

CINCINNATI.—MISS L. PURLIER.

I have solicited, obtained, and distributed about three thousand books, tracts, papers, and Scripture cards, with visibly good result in many cases. Thus access can be gained to children, and usually to adults.

Family visiting has been pursued with more hopeful evidence of success. If a family is passed by they feel grieved, and do not fail to remind the missionary that they too have souls to save. How many have reason to complain, "No man careth for our souls!" An unusual number of calls have been made on the sick. After conversing with a poor dying man, and speaking to him of the Lord Jesus, on leaving he asked me to return. His wife said he would at times cry out, "Will she not come again,—why don't she come,—I wish she would come and comfort me." But he soon went down into the deep cold stream. Poor souls! the crucifix, the oil, and the consecrated wafer, are poor substitutes for a living faith in Jesus.

With hesitation I visited a young Catholic man on his death bed, but he was free to converse. He assented to the truth, and when I asked if he would like me to pray with him, he answered "yes, better than anything else." Soon after

the prayer he fell asleep, never to wake in this world.

Near by I found a poor widow with four children, one of them a boy of eleven years, sick. Persevering industry prevented the need of alms. But Christian sympathy was welcome, and I could speak, read and pray amid the tears and sobs of the family.

I have not neglected the prison nor the hospital. In both these places are tokens of good. I have done what I could in distributing to those entirely destitute, knowing that I could not obey Christ and turn from those who solicited a pittance, for how can I commend Christ and disobey his command—"Give to him that asketh." O that Protestants understood the power of charity.

Concerning other Missions.

CHINA.

No Caste.—The Rev. Dr. Mullens, long a missionary in India, recently visited China, and he writes as follows:—"Unlike India, with its formidable caste system, China is open to the profession of the truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on, forms the chief feature of China mission work. Good chapels are erected in the principal thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a missionary in China. Many have obtained such a knowledge, and with it have secured great usefulness. The Missionaries of the London Missionary Society conduct 7,000 such services in a single year. The Societies laboring in China are twenty-two in number, and they employ in eleven chief stations about a hundred missionaries. The native catechists who share their labors, are one hundred and eighty in number.

SYRIA.

Burning Testaments.—A Romish padre has just been at the old business of burning Testaments and Protestant books, at Mukhtara. One day he summoned the people to the papal church, and exhibited a panorama of hell. In the midst of the picture was a company of children with Protestant books in their hands, being tortured by fiery devils with sharp spears. The effect on the poor mothers was tragical. They at once obeyed the padre's orders, and brought their children's books and he burned them in the midst of the church, exclaiming, "Thus I offer a sacrifice to Christ!" The most bitter enemies of the Gospel in Syria now, are the European priests and nuns.

Modern Miracles.—A Jacobite Syrian priest near Suddud, southeast of Hums, was recently arrested by the Turkish Mudir for performing false miracles. He had thrown the whole region into consternation by the performances in the church. By some occult process, fire would leap forth from his hand and ignite combustible objects, and he would light the church lamp without flint and tinder. Crowds of the Jacobites come to kiss his hand, and even the Bedawin were thronging in to see the wonder-working priest. The Turkish Mudir fearing a tumult, arrested the priest, who confessed that he had been to Hums and brought several boxes of friction matches, with which he wrought the miracle! If justice were executed with equal promptness in Jerusalem, the farce of the *Greek fire* would soon come to an end.—H. H. Jessup.

In Fifty Years.—The Moravians expected, fifty years ago, a single church edifice would have sufficed to convene all the missionaries and all the native converts, in all the mission fields of all the missionary societies in all the world. That little company has now grown to 1,800 missionaries, 8,000 native preachers, 300,000 communicants, and a Christian community of more than a million! The grand work goes on, girdling the earth with its lines of light; diffusing everywhere the blessings of knowledge and civilization.—Dr. Clark.

EDITORIAL NOTES.

Of the discussion between the Catholic World and the New Englander respecting the "Moral Results of Romanism," we are constrained to say, after careful reading, that, thus far, it is incomplete and unsatisfactory. The tone of both writers is too much that of eager disputants, aiming rather at personal triumph than fairness and fulness of discussion and truth of conclusion. On this account, each sometimes uses mere assertion and inconclusive inference, and neglects to notice strong points of the other. And, with respect to the vital matter of the discussion, neither party furnishes enough clearly verified statistics, nor joins issue squarely with the other in respect to the statistics actually presented. The New Englander cites tables from governmental returns, furnished by Mr. Seymour, respecting the *various* graver forms of crime in England and France for the year 1855-6. Of this the Catholic World takes no notice, except in a passing expression, "the statistics of England on illegitimacy are to be kept in the dark." On the other hand, the World gives a table respecting the one crime of illegitimacy in all the chief countries of Europe (Bavaria excepted) taken from the Journals of the Statistical Society (Astor Library) from latest returns, and challenges its opponent to produce from the best governmental returns a table which shall essentially differ from theirs. Concerning this table it claims, and, so far as we can see, justly, that the New Englander writer, though asserting that he will prove these figures outrageously false, does not touch them.

It is refreshing to turn from this somewhat confused discussion to the statistical and other points of Mr. Seymour's clear, graceful, and dispassionate argument in his Introductory chapter. We do not think the Catholic World, in either article, has fairly and fully dealt with these facts and conclusions. As the matter is admitted, on both sides, to be a vital one, we propose, in our next, to give our readers the substance of Mr. Seymour's Chapter and the points of reply by the Catholic World. We hope the New Englander reviewer will try again, and take time enough to do his work thoroughly, as it can and should be done.

Our readers are already familiar with the shocking details of the long imprisoned *nun in Polish Austria.* Of the case, the *Living Church* says: "The civilized world has been shuddering, during the past month, over a story of horror from a convent in Cracow. These institutions must be managed by human beings, with human weaknesses, under circumstances where the restraints of publicity and public opinion are withdrawn. It may be predicted with certainty what the consequences will be, and history tells us plainly enough what the consequences have been.

"This poor woman rises up from her living grave, in the middle of the nineteenth century, and the inventions of the day spread her story before the whole civilized world, to bring home to us a lesson of history, which it would seem that all ought to know well enough already, but which some seem but too ready to forget."

We only add, on the Romish side of this matter, the following statements from the *London Tablet:*

"The nun Barbara Ubryk was suffering from a peculiar and most painful form of madness, which rendered it very unadvisable to consign her to seculars, and the nuns therefore kept her in the convent, and, it is to be feared, found her case beyond their control. The medical man had visited her several times, and found no fault with her treatment. The poor woman's delusion ran on her having broken her vows, and this and other circumstances of her form of madness raised the calumnious reports against the nuns. Negligence and ignorance of the proper mode of treatment may be urged against the nuns, but neither cruelty nor immorality."

A STRANGE SCHEME, to amalgamate or rather consolidate the Romish with the Public Schools, has been undertaken in Cincinnati. By the plan, the former are to be brought under the direction of the Board of Education and local trustees—their teachers being examined, commissioned as others. Certain school houses are to be taken by the Board at a valuation, and interest paid upon the amount for a certain time, with privilege of purchase. They shall be used only for educational purposes. The text books shall be the same used in the public schools. The plan, though approved by one or two "Catholic representatives," is not endorsed by the Bishop, and is repudiated by twenty-four priests over their own names. Though coming to nought, the effort is worth noting by those interested in the School question.

FROM Mr. James Nichol, of Edinburgh, the publisher of the *Bulwark*, we desire to acknowledge a generous donation of electrotype copies of three wood cuts published in that magazine. These engravings we design to reproduce hereafter.

There seems to be a forward movement in religious Journalism. *The Advance* appears in a new dress of type, publishes a weekly sermon of Mr. Beecher, and adds several new names to its list of contributors. It can be ordered of the *Advance Company, Chicago.*

The *Church Union* is now issued in sixteen page form, by J. B. Ford & Co. Mr. Beecher is now a regular editorial contributor, and will become in the near future its editor-in-chief.

Beside these and other competitors for the reading of the religious public, another weekly makes its appearance, under the title of "*The Evangelical Times,*" which promises to be an energetic rival. May all the goodly fellowship of Christian newspapers, of every name and form, be succeeded, as their aim is single and their work is true and good.

ROMANISM in Europe seems coming to grief in various quarters and ways. It is said that the German Catholics, including the laity and the great body of the lower clergy, formally deprecate the proposed new articles of faith, and vigorously oppose the main spirit of the Syllabus, while they present certain problems respecting the harmonizing of the relations between Church and State, and the bringing the priesthood and people into a more natural union, and the necessity of a liberal system of education, in order to the removal of existing social evils. In the strongest language they protest against the theocracy of the Middle Ages. In Prague a great demonstration has taken place in honor of John Huss, the martyr of the fourteenth century. Political or national rather than religious motives originated the festival; still it is a most significant movement against the Church of Rome, that a Roman Catholic country and city thus honors the heretic condemned by a Romish Council and bound at the stake.

THE Rev. Lewis R. Dunn, pastor of St. Paul's M. E. Church, Jersey City, preached (May 23d) on *Protestantism and Popery in this Country* in review of Mr. Hecker's widely delivered lecture on the same topic. The sermon, kindly sent us by Mr. Dunn, in a popular and effective way, sets the main facts of the case in sharp contrast. He states clearly the points of the issue now upon us in the single sentence: "Our Romanist friends may as well understand that the American people will never give up the Bible, the Common School, a free press, the ballot box, and freedom of religious worship."

The publication of this sermon by request, as well as the crowded congregation to which it was spoken, afford still further evidence of that awakened interest in this subject which is the chief thing to be desired. Let our Methodist brethren circulate this good sermon.

WE have received from our Missionary in the City of Mexico, the Rev. H. C. RILEY, copies of the following Tracts: "La Fe Christiana," 37 pp. "La Verdadera Libertad," 48 pp.; "Estae's Convertido," 24 pp.; and "La Verdadera Alegria," 19 pp. Also several numbers of a weekly newspaper, entitled "El Ferro-Carril," designed and admirably adapted to aid in spreading among that people a pure Christianity and a Christian civilization. These tracts and newspaper are prepared by Mr. Riley and printed in the city of Mexico, upon the press sent out by the Directors. They are widely circulated and gladly read in that city and the surrounding country, and are producing a powerful effect as they go. To a Christian heart, there comes from no quarter a stronger appeal than this, to send these tracts among the thousands there ready and eager to read.

THE Reply of the Genevan Pastors to the Pope's Address to Protestants we print this month, is conceived in good spirit and expressed with natural point. A committee of the Presbyterian General Assemblies has also prepared a succinct but comprehensive response "To Pius the Ninth, Bishop of Rome." On the part of five thousand ministers and a large number of Christian congregations,

1st. It affirms positive belief in every article of the Catholic faith—in the doctrines contained in the Apostle's Creed—in the doctrinal decisions of the first six Œcumenical Councils—and in those doctrines concerning sin, grace and predestination, known in history as Augustinian, and also "in true Catholic unity." "We are not heretics. Neither are we schismatics."

2d. It declares "we cannot accept your invitation, because we still hold the principles for which our fathers were pronounced accursed by the Council of Trent, representing the Church over which you preside." "The most important of these are:

(1) That the word of God is the only infallible rule of faith and practice.

(2) The right of private judgment.

(3) The universal priesthood of believers.

(4) A denial of the perpetuity of the apostleship.

We cannot, therefore, recognize modern prelates as successors to the Apostles. "Much less can we acknowledge the Bishop of Rome to be Christ's vicar upon earth, possessing supreme rule." The only Head of the Church is the Lord Jesus Christ.

"As the Church of Rome excommunicates all who hold these principles, while God appears to have given His seal and sanction to them, the barrier between us and you is, at present, insurmountable."

The document further refers to the leading doctrines and usages of the Romish Church, "which Protestants believe to be not only unscriptural, but contrary to the faith and practice of the early Church," and closes with these plain but kindly words:

"While loyalty to Christ, obedience to the Holy Scriptures, consistent respect for the early Councils of the Church, and the firm belief that pure 'religion is the foundation of all human society,' compel us to withdraw from fellowship with the Church of Rome; we, nevertheless, desire to live in charity with all men. We love all who love our Lord Jesus Christ in sincerity. We cordially recognize as Christian brethren all who worship, trust and serve Him as their God and Saviour according to the inspired Word. And we hope to be united in heaven with all who unite with us on earth, in saying, 'Unto Him who loved us, and washed us from our sins in His blood, and hath made us kings and priests unto God; to Him be glory and dominion forever and ever. Amen.'"

ONE of the most useful volumes for the many who are now searching out the facts of Romanism, is Dr. Berg's "Synopsis of the Moral Theology of Peter Dens, prefaced for Romish Seminaries and Students of Theology." Mr. S. E. Parker, whom Bishop Hughes selected as an umpire in a dispute concerning a Latin quotation, certifies to Dr. B.'s "faithful literal rendering" or fair and just sense in abbreviation of the extracts given. Dr. Berg appends his own comments upon the text. The book contains five hundred pages, and is clearly printed, by J. B. Lippincott & Co., Philadelphia. It can be ordered from this office, and will be mailed to any address on receipt of the price, $1.50.

A very few copies remain of the CHRISTIAN WORLD [July, 1865] containing the full text of the Pope's Encyclical of December, 1864. We shall be glad to send these to Editors or Pastors, who desire them for actual and present use.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 20th August, 1869.

NEW HAMPSHIRE.

New Boston. S. D. Atwood $3; Rev. R. G. Farley $1	$4 00	
Exeter. 1st Cong Ch. and Soc'y	17 21	
Hopkinton. Cong. Church	10 00	
		31 21

VERMONT.

Pittsford. Cong. Ch., which constitutes Dea. Asa Nourse L.M.	44 61	
Manchester. Cong. Ch. and Soc'y, which constitutes Rev. R. S. Cushman L.M.	34 79	
Dorset. Cong. Church in part	12 50	
Bridgeport Cong. Church	41 27	
Barnet. Cong. Church	25 55	
McIndoes Falls. Cong. Church	5 10	
Ludlow. A. Miller	1 00	
		164 82

MASSACHUSETTS.

Amherst. Amherst College Ch., add. per E. P. Crowell	10 00	
Northampton. Mary Butler, for Spain	10 00	
Boston. Mrs. Hubbard, for Miss Rankin's field	10 00	
Cambridgeport. Mrs. Bridge, for Miss Rankin's field	1 00	
Monson. A. W. Porter, for Miss Rankin's field	25 00	
Northampton. Mrs. Lyman $50; Mrs. Williston $50—for Miss Rankin's field	100 00	
Charlestown. A friend, for Miss Rankin's field	5 00	
Pittsfield M. E. Ch. $123 72; Prof. J. Tatlock $1	124 72	
Housatonic. Mrs. Sophia Perry	5 00	
Oakham. Cong. Ch. and Soc'y	24 66	
Oxford. Cong. Ch and Soc'y, which constitutes Rev. W. W. Belden a L. M.	33 30	
Boston. Mt. Vernon Ch. add	60 00	
North Weymouth. Pilgrim Ch. and Society	12 25	
" 1st Cong. Ch. and Soc'y	18 00	
Wilmington. L. F. Manning on L.M.	10 00	
Braintree. 1st Church and Soc'y	31 00	
Hyde Park. Cong. Ch. and Soc'y, which constitutes Enoch E. Blake a L. M.	31 42	
Barre. Evan. Cong Ch. and Soc'y, which constitutes Rev. Edwin Smith a L M.	56 85	
West Medway. 2d Cong. Ch. and Society	33 33	
West Brookfield. Cong. Ch. and Society	17 22	
Franklin. 1st Cong. Ch. and Soc'y.	58 00	
West Amesbury. Cong. Church and Soc'y, which constitutes Rev. Lewis Gregory a L. M.	101 30	

MASSACHUSETTS—*Continued.*

Medford. 1st Trin. Cong. Ch. and Soc'y, which constitutes Mrs. Abby S. Morrill, Dea. Daniel W. Wilcox, Saml. S. Chadbourne, Francis H. Kidder, L. M.'s, and completes L. M. for Rev. James T. McCollom.	133 25	
Stoughton Cong. Ch. and Socy	15 00	
Williamsburgh. John W. Hyde	1 00	
Monson. A. W. Porter	200 00	
Deerfield. A friend	50	
		1,129 77

CONNECTICUT.

Stratford. Gen. G. Loomis, U.S.A.	3 00	
Hartford. Miss L. Beet	50 00	
" Asylum Hill Cong. Ch., R. Mather for Riley's, Mexico.	100 00	
Bridgeport. North Cong. Ch., add.	76	
Cromwell. Cong. Ch., which constitutes Rev. T. M. Miles a L.M.	35 00	
Windsor. Mrs. G. C. Wilson's Sab. Schl. class, for Miss Rankin's field	50 00	
Waterbury. 1st Cong. Ch, of which $30 by Dea. Aaron Benedict for L. M., the remainder to constitute S. B. Terry, Jr., F. B. Hoadley, and G. W. Beach L. M.'s.	113 45	
Hartford. Mrs. Warburton's legacy in part per C. N. Shipman, Ex	3,000 00	
" Mrs. Harriet Hosmer's legacy, less Gov. tax.	1,880 00	
West Haven. S. L. Smith	10 00	
Wilton Cong. Ch., per B. Gilbert.	40 17	
Salem. Rev. N. Miner $1, Mrs. E. S. Miner $1	2 00	
		5,264 34

RHODE ISLAND.

Newport. Wm. Guild	5 00	
Little Compton. United Cong. Ch. and Soc'y, per J. B. Richmond, Tr.	20 00	
		25 00

NEW YORK.

Harlem. Ref'd Church	59 36	
Sayville. Rev. E. D Kinney	2 00	
Greenwich. Cong. Church, per E. Wilmarth	18 61	
N. Y. City. W. W. Stone, Esq.	30 00	
" H. I, for Riley's Mexico	25 00	
Frewsburg. Con. Ch. at Kiantone, Rev. W. A. Hallock, in part for L. M. of W. A. H.	23 00	
Brooklyn. Pilgrim Church, S. F. Phelps, Tr., A. Baxter, $50; A. C. Brower $5; S. F. Phelps $10; Miss Thurston $25; others $164 05	254 05	

NEW YORK—*Continued.*

N. Y. City. Willet st. M. E. Ch..... 30 00
" M. Atterbury $20; Mrs. C. Atterbury $10; H. I. $20—for Miss Rankin's work..... 50 00
Clavarak. Ref'd Church, Rev. F. N. Zabriskie 18 18
Carlisle. Jas. Boughton..... 5 00
Ithaca. Pres. Ch., per G. R. Williams..... 27 66
N. Y. City. Collegiate Ref'd Ch., per Calvin E. Knox, Tr.....110 03
Colla. U. Pres. Church..... 29 06
Cambridge. U. P. Church..... 17 15
" Pres. Church..... 12 40
Albany. North Ref'd Church 61 11
N. Y. City. J. D. Clute, to constitute Mrs. Maria T. Dart a L.M. 30 00
" Ambrose K. Ely, to constitute Rev. Jas. A. Ferguson a L.D.....100 00
Brooklyn. Lewis Tapan $10; Mrs. L. Tapan $5—for Miss Rankin's field..... 15 00
N. Y. City. 18th st. M. E. Church. 19 28
Saratoga Springs. M. E. Church..131 50
Kinderhook. Ref'd Ch., Wm. H. Rainey, Tr..... 80 75
Yonkers. 1st Pres. Church, Rev. Dr. Seward, per W. C. Foote, Tr.102 21
N.Y. City. Wm. E. Dodge, Jr., Esq., for Riley's Mexico.....500 00
Poughkeepsie. 2d Ref'd Ch., per J. P. Heath..... 11 44
——— 1,762 91

NEW JERSEY.

Jersey City. Trinity M. E. Ch.....100 00
Long Branch. Centenary M. E. Ch. 57 67
Paterson. 1st Pres. Church, per H. Clark, Tr..... 70 00
Flemington. Pres Ch., Rev. G. S. Mott, for Spain..... 21 00
Pluckamin. Pres. Ch., which constitutes Rev. Thos. Carter a L. M..... 35 00
Newark. R. B. C., to make Miss M. Rankin a L. M. and for her field..... 30 00
Paterson. Market st. M. E. Church, Rev. J. L. Hurlbut 58 00
Elizabethport. Union meeting in M. E. Church, which constitutes Rev. Jas. Boswell a L. M. and Rev. S. Rossiter part L. M..... 42 23
Trenton. 3d Church $10; Richey $10; Fisher, Norris, Hutchinson $5 ea.; cash $3 ..... 38 00
Bergen. Mrs. Dougherty 2 00
Bloomfield. Luther Clark..... 15 00
Elizabeth. A friend, for Spain..... 50 00
——— 518 90

PENNSYLVANIA.

Mercersburgh. U. Pres. Ch., per R. G. Ferguson..... 12 28
Parksburgh. Additional..... 1 00
Great Valley. Pres. Ch. add..... 8 00
Blairsville. U. Pres. Ch. add..... 10 00
" Pres. Ch., towards L. D..... 46 55
Ebenezer. Pres. Church, Rev. D. J. Irvin L. D., in part..... 66 00
Latrobe. Pres. Church, to constitute Rev. S. M. Davis L. M. in part. 18 10
Great Bend. Pres. Ch., in full of L. M. for Rev. D. M. Rankin. 17 00
New Milford. Pres. Church, add.. 11 25
Philadelphia. J. S. Martin $10; cash $5; collected by Miss Gano $59..... 74 00
Kittanning. 1st Pres. Ch..... .....200 00
Norristown. 2d Pres. Ch..... 7 71

PENNSYLVANIA—*Continued.*

West Chester. Pres. Ch..... 15 00
Philadelphia. David R. Griffith, for Riley's Mexico 6 00
——— 492 89

MARYLAND.

Baltimore. Board of Beneficence of St. John's Independent Meth. Prot. Church, per Chas. W. Ridgeley, Cor. Sec'y.....250 00
" A Friend to the Waldenses.. 50 00
——— 300 00

MISSOURI.

St. Louis. S. M. Edgill $120; N. D. Noyes $60; S. M. Dodd $25; G. D. Hall $15; S. Copp $20; Fisk, Knight & Co. $30—for support of Bible woman in Italy 270 00
" Mrs. Sarah Collier, for Italy. 50 00
" S. M. Kellogg, per Jones..... 35 00
" 2d Bap. Ch., per Dr. Burlingham..... 16 15
" J. S. McCune, L. Grarret, G. S. Drake, J. Richardson, $20 ea.; J. A. Allen, Wm Downing, J. G. Copelin, D. B. Gale, H. Hitchcock, H. C. Yeager, J. W. Goddard, G. P. Plant, D. Catlin, C. S. Greeley, A. S. Pelligrew, E. H. Smith, C. H. Bailey, D. C. Jaccard, A. S. Mermod, E. Jaccard, $10 ea.; R Dickey, J. A. Beck, O. W. Buxton, C. Sage, M. D. Dodd, E. J. Yeatman, D. Rankin, Wm. A. Souther, G. T. Hulse, Wm. Stobie, W. E Sell, S. Blood, H. B. Graham, J. Kennedy, J. A. Merry, M. A. Gardner, E. J. Beard, S. M. Breckenridge, S. H. Barnard, S. B. Kellogg, A. Sproul, E. H Semple, R. Scarritt, C. C. Fuller, G. F. Tower, H. D. Waterman, J. M. Bauner, W. F. O. Bear, G. K. Budd, J. P. Collier, Jas. Patrick, R. H. Chute, Copperthwait, Geo. Matlock, J. G. Godfrey, C. Holmes, $5 ea.....420 00
" G. D. Humphrey $25; E. Haley $5..... 30 00
" I. H. Chidester, E. McNeil, D. B. Clark, T. and E. Catlin, $3 ea..... 12 00
" S. Spencer, J. H. Hawley, T. Sage, Mary H. Chidester, Miss A. Chapin, W. M. Blossom, John Wahl, A. S. Stoddard, Dameron Bros., W. S. Jeff, W. Bouton, J. R. Finley, Wm. Thurston, H. F. Zider, H. P. Wyman, T. W. Trusdale, C. Boswell, J. R. Sayres, R. D. Lee, H. Menown, J. E. Love, $2 ea..... 42 00
" W. S. King, M. Drew, L. J. Kent, W. C. Trusdale, E. Barnard, M. Sawyer, $1 ea.. 6 00
——— 881 15

ILLINOIS.

Centralia. N. S. Pres. Ch. $8 52; Union meeting in Meth. Ch. $12 63, of which Capt. Willard gave $5..... 21 15
Olney. 1st Pres. Ch., bal. of L. M.. 9 75
Pittsfield. Rev. Wm Carter..... 5 00
Danville. N. S. Pres. Ch., to constitute Rev. W. R. Powers L.M. 54 75
" 1st Meth. Church..... 29 25

ILLINOIS—*Continued.*

Champaign. 1st Con. Ch., to constitute their pastor L. M.	30 00	
" O. S. Pres. Church	19 40	
Galesburgh. E. Post, Prof. H. E. Hitchcock, $5 ea.; other members of N. S. Pres. Ch., $7	17 00	
" O. S Pres Ch. $7; A Reed, E. C. Davidson, $5 ea	17 00	
Augusta. J. H. Catlin $5; others in N. S. Pres. Ch. $9 50	14 50	
Knoxville. O. S. Pres. Church	14 05	
Pekin. Ref'd Church, per Rev. Mr. Gulick	6 56	
		232 41

INDIANA.

Evansville. 1st Cumb. Pres. Ch.	11 75	
Lafayette. Mary A D. Crane	8 00	
Evansville. Mrs C C. Garvin	5 00	
Logansport. 1st Pres. Church, per W. Greenough	5 00	
		24 75

OHIO.

Cleveland. Elizabeth E. Taylor	300 00	
Pequa. St. James Prot. Epis. Ch., in part, for Miss Rankin's field	17 00	
Cincinnati. 1st Pres. Sab. Schl., for Miss Rankin's field	10 00	
" Welch Cong. Church	20 00	
" For Ger. Sewing Schls., Mrs. Ruffin $2; Mrs. Rasch $1; Mr. Dunholter, 75c.; Mr. Hasbrouck 50c.; Little Girls 25c.	4 50	
" Messrs. Strader and C. Davis & Co., $25 ea.; Hinkle, White, Wayne, Sellew, Gilmore & Co., Hitchcock, McKeehan, Shafer, $2+ ea.	210 00	
" Emerson, West, Ogden, Kessler, Collins, Esta, Mitchell, Equitable Ins. Co., Gray, Gordon, Mendelhall, Torrence, Betts, Davis, Marsh & Co., Mrs. Harrison, $10 ea	160 00	
" Evans & Co. $9; Harvey, Davenport, Proctor, Kohl, Harrison, Gooch, Sprague, Taylor, Powell, Short, Betts, Harbaugh, $5 ea.; J. Burnet $4; A. Reaves $3; Leavitt, Wilson $2 ea.; Starr, Johnson, Buhler, Kimball, Spinning, Sloan, Babb, Mrs. Mitchell, Foster, Goye, Shultz, $1 ea.; Mr Bell 25c.	91 25	
Marietta. 1st Cong. Ch., Mrs. Mills $15; Mrs. Bosworth $10; S. Shipman $5; Fisher, Clines, Putnam, Cadwallader, Andrews, Nye. $3 ea.; Fay, Roseter, Wocdruff, Follett, Miss Woodbridge, Whittlesey, $2 ea; Adams, Leonard, Hildreth, Wells, Stanley, Ward, Hart, Elle, McLaren, Mrs. Goddard, Peddenhaus, Slack, Gilman, $1 ea; Mrs. Judd 66c.; Mrs. Westgate, Holden 50c.—which constitutes Rev. Theron Hawkes a L. M.	74 66	
" 1st Pres. Church, Prof. Andrews $3; Coulter, Porter, Newton, Slocum, Miss Tenney $1 ea	8 00	
" Prot Epis. Ch., Buel & Bros. $3; two Messrs. Wells. $2 ea.; D. P. Bosworth $1; Mr Jenney 50c.	8 50	
Harmar. 1st Cong. Ch., Mrs. Hart $7; others $10 80	17 80	

OHIO—*Continued.*

Collamer. Jos. Ayer, annuity	5 00	
Massillon. Rev. Jos. Kimball	5 00	
Putnam. A. Kingsbury	1 91	
		973 62

MICHIGAN.

Albion. C. Hancock	5 00	
Detroit. 1st Pres. Church	124 27	
		129 27

WISCONSIN.

Beloit. Rev. Benj. Brown, in part of L. M. for Mrs. Brown	10 00	
Janesville. 1st Cong. Church, per Josiah Wright, Tr.	8 97	
		18 97

IOWA.

Danville. Mrs. M. Ward and E. Perkins, 25c. ea	50	
Columbia. Jaggar 5 c.; Pheby Cady $1; H. & S. Sawtell $1; Mrs. H. Huntington on L. M. $5; W. B Owen $1; Ezra Higby $1; Mrs. S. Turner 30c; Mrs. W. E. Smith 50c; W. B. Shepherd $1; Jas. Denny 50c.; J. A. Davis $1; W. H. Alspach $1; Elizur Porter $4	17 80	
Antioch. E. L. Obert 25c.; A. C. Sutliff $1; H. S. Sutliff 50c.; H. Breckenridge 50c.; Wm. Mitchell $1; Dr. G. Bock $1; F. Graver $1; D. N. Langdon 50c.; F. Bartlett 50c.; J. Livermore $1	7 25	
Solon. M. E Church $5 35; Pres. Church $3 25	8 60	
U. S. House. United Brethren Ch.	9 02	
Coon House $1 25; Mr. Drury 50c.	1 75	
Davenport. Christian Church	8 50	
" Union Collection	11 20	
Delaware. M. Pierce 25c.; Mr. Graham 25c.; A Friend 15c.	0 65	
Hopkinton. Pres. Ch. $9; M. E. Ch. $3 75; E. Clark 25c	13 00	
Grave Creek. J. T. Place, J. S. Keith, J. Lyon, I. Sweezey, J. H. King, R. Hogg. $1 ea.; A. S. Winch 25c.; R. Winch 15c.; A Friend 25c	6 65	
Rome. A Barker 10c.; E. Shop 50c.	0 60	
Cass. W. Walbridge, M. Sexton, 50c. ea	1 00	
Newport. M. Byerty J. Byerly, 50c. ea.; C. Lieberg $1	2 00	
New York. M. E. Church	4 30	
Inland. M. E. Church	3 75	
Farmington. W. Perry $1; J. Westrick 50c.; Mrs. M. Leesey, Mrs. W. Kopp, W. C. Kleppinger, 25c. ea.; Free Will Bapt. Ch. $3 75	6 00	
Centre Grove. J. Brown $1; J. J. Statton 50c.; J. George 55c.	2 05	
Wilton. Union collect'n $6 63; A. J. Hartman, D. Lake, J. Eaveland, H. Long, N. Long, H. Long, Senr., 50c. ea.; Rev. J. Burris $1; M. Pope, T. Bradford, 25c. ea.; Mrs. A. M. Parr 50c.	11 63	
Sweetland. Alice Gilbreth. D. W. Roberts, 25c. ea.; Little Willie 6c.; Mrs. Russell $1; J. Huntsburger 30c.	1 86	
Lake Township. C. Spangler $1; D. Stewart, Mrs. Dickerson, 50c. ea.	2 00	
West Liberty. S. McMillan	1 00	
Springdale. Friends' Meeting	5 67	
Westbranch. " "	6 40	
Downey. J. Singleton	25	
Big Grove Circuit. United Breth. $6.139 43		
Total		$12,105 37

THE CHRISTIAN WORLD.

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Will the Religion and Policy of Rome become Dominant in these United States?

WILLIAM H. GOODRICH, D.D.

THIS is the question which is occupying Christian thought in this land as never before, and filling not this magazine only, but many columns in our newspapers, secular and religious, with pertinent and useful discussion. It is a vital question to our history and our liberties, what place and influence this system of religion and of policy shall obtain among our institutions? Is it destined to enter with any power, or control, into the life of the American people? I do not share the anxious alarm so often expressed as to the probable growth of Romanism here. It is a power by no means to be despised. It is an organization of immense breadth, sagacity, and persistence. The very blending in it of truth with error, of forms of charity with schemes of self-aggrandizement, makes it dangerous to superficial and politic minds. If not met by the energy of a genuine Christianity, and its falseness exposed, it might draw after it many among the neglected classes; many politicians, usually the most ignorant and neglected in religious concerns; many freedmen, whose susceptible natures can doubtless be won by personal benefits and by appeals to the senses. But I am slow to believe that this ancient perversion of Christianity is ever to gain any firm hold on the brain and heart of this free nation.

As a religion, it has hitherto subsisted here upon a foreign population. The immense and constant inflow of Catholic Irish and German immigrants has created the Roman Catholic Church in this country. Romanism has not gained, outside of this foreign portion of our community, as much as it has lost from within that portion. One Reformed Church in Philadelphia has, during ten years past, received to its communion more converts from Romanism than all the Roman Catholic Churches of that

city have received, in the same time, of Protestants converted to Rome.* There are indeed notable instances of perversion to this corrupt church on the part of cultivated men, especially from the advanced ranks of the Episcopal Church. But these defections are usually accounted for by peculiarities of temperament or training. I remember, about twenty years ago, to have heard a young licentiate from a Congregational Seminary preach one of his maiden sermons. It was upon the "intermediate state," and contained in it at least the germ and suggestion of purgatory. The bent of his imagination was so evident that I ventured the prophesy on the spot, that he would not rest till he found himself reposing among the traditions of Rome. And there he is to-day and has been for years, a zealous priest, having made his transit through the Episcopal Church, scarce pausing by the way. It would be profitable if there were space to trace some of the causes and influences through which individuals here and there, of real character, intelligence and piety, are thus, occasionally, attracted into the Church of Rome. The inquiry would show that such causes and influences are exceptional as regards the body of our people.

As to the children, chiefly girls, sent by heedless parents to convent schools, and there wrought on by a shrewd fanaticism in their most sensitive and plastic age, it is no wonder and signifies nothing in itself, that they are easily estranged from the truth as it is in Jesus. It happens also in some communities, and with a class of superficial and unfortified thinkers, that the charitable institutions of Romanism make a favorable impression. And where that charity is genuine and does not seek its own, we all join heartily in its praise.

When, however, you search for indications that the Roman Catholic religion is gaining any hold on the average American people, you will search, it seems to me, in vain. There are three things which bar Romanism from the mind and heart of this English-speaking nation.

First, *the Bible is here a recognized authority in religion*, and *where an open Bible is, Romanism cannot prosper.* Before that church could have wide power or influence as a religion in this country, one of two things must happen: either the Word of God must be renounced, or the Church

* The *Western Catholic*, speaking of the boast of Father Hecker and others, that the Catholic religion is gaining ground in this country, says:—"There never was a greater error. True, millions of Catholics, flying from misery in the Old World, have taken homes in the New, and their millions of offspring now cover all the land. But this is a loss to the Church, and not a gain; for two-thirds of them have lost their faith. There are ten millions, at least, of persons in these United States, born of Catholic parents, who are now heathens: and will, in all human probability, die heathens. Many of them fill the jails and prisons all over the land. Many others of them are on their way thither. There are said to be five millions still faithful to the faith of their fathers. The natural increase of Catholic population in this country is more than 100 per cent. in a generation. If the same causes which are at work now continue, that 100 per cent. will be lost to the Church as sure as it will come."

of Rome must abandon the traditions and untruths which that Word contradicts. It is precisely at this point that the leading agents of Papal propagandism feel themselves estopped in their endeavors. Attention has heretofore been called in these pages to a noted tract of the Catholic Publication Society, in which it is asserted that Rome does not deny the Scriptures to its people, but "encourages them to read them, and that not only in the United States, but in the whole world besides." Does the history of Jesuitism furnish a bolder declaration, in the very face of facts patent to every intelligent man? A leading pastor from the West by personal inquiry found fourteen Bibles on hand in the three Catholic book-stores of Cleveland, to meet the possible wants of a Catholic population of 35,000, and one of these fourteen had just been returned because the owner had no further use for it. How many of these thousands had ever been urged by their father confessors to make the Scriptures their study? And lest it be alleged that this dearth of supply in the book-stores was occasioned by the rapidity of previous sales, it may be stated that a careful canvass of the city by the Bible Society showed there, as it does in all our cities, that the Catholic population as a body rarely possess and do not read the Bible. As for "the whole world besides," let a priest of Rome post that declaration on any church door in the Holy City, how long would he walk the streets a free man? Spain has been the most Catholic country of Europe, and the Bible has for centuries been the rarest book in that land. The reading of it, the possession of it has, till within a year, been the sufficient ground of persecution. The truth is, that the enactment of the Council of Trent has never been repealed, and has never been neglected, save where its enforcement would have proved glaringly inexpedient. That forbids any man to have even the Catholic version of the Scriptures in possession without a written permit of his priest. If he transgress, he is denied absolution till the book is surrendered. The book-seller who sells the Scriptures to such a man forfeits the value of the book and may be further punished. Members of religious orders, even, shall neither read nor purchase the Scriptures without leave of their superiors.

How does this suit American ideas? The question is not whether such a regulation could be enforced in our day. It represents the spirit of Romanism, its total antagonism to an open Bible; and that, if I understand my countrymen, is antagonism to them. This nation was based and built on the right to a free conscience—a right taught in the Word of God. We hold, as a people, to the liberty of private judgment in religion, to the doctrine of each man's personal accountability for his faith. And while we revere the wisdom of the past, and avail ourselves of the teachings and experience of great and good Christians of all names, we own no authority between the soul and the Word of God.—This free thought, and this individual accountability are our birthright.

Are we likely to resign them,—to hand back these Scriptures to any priesthood, or make any man the keeper of our conscience?

Furthermore, on this point, how many Americans, with the Bible in their hands, could be made to accept the additions of Romanism to the faith which it contains? Take one example, not ancient but modern, even the latest and freshest requisition, the adoration of the immaculate Virgin. I quote from the "Glories of Mary," a practical book of devotion, recommended by all bishops of the Church of Rome, and of which a thousand copies are sold in every Catholic book-store for one copy of the Scriptures. "Mary so loved the world that she gave her only begotten son." How is that parody of the most precious text of Scripture likely to suit any man who ever read the Gospels? Again: "Go to Mary—our salvation is in her hands. He who is protected by Mary will be saved. He who is not will be lost." Again Christ is represented as saying, "No one comes to me except my Mother draw him by her prayers." Again: "Modern heretics cannot endure that we should call Mary our Hope. They say that God alone is our hope, and that He curses those who put their trust in creatures. This is what the heretics say: but in spite of it, the Holy Church obliges all ecclesiastics and religions each day to invoke and call Mary by the sweet name of our Hope, the Hope of all." "Thou, Mary, art the Hope of sinners." (Rom. Brev.) Can insult to the Saviour go further than this? Can words more squarely contradict the Gospel? And can a religion which imposes such a falsehood in faith and practice gain a domicile among a people who have the Bible and believe in its divine authority?

A *second* obstacle to the Roman Catholic religion in this country lies *in its inherent dishonesties, concealments and prevarications.* I emphasize the word inherent, because these traits of Romanism belong to the system, and have so come down with it that they cannot be eradicated.—Now it is instinctive in the American conscience to demand perfect openness and ingenuousness in all that relates to religion. Intrigue and finesse are not popular among us even in the high places of political influence. And of our religious teachers, at all events, we require that they believe what they say. Certainly the Christianity which is to prevail in this land must be open, direct, free from artifice, and addressed to common sense; and these are tests and demands which Romanism cannot meet. It is embarrassed as a system from the start, by the internal self-contradiction of centuries. Its claims to uniformity and infallibility compel it to use prevarication. The real fact is that the differences of faith and practice within the Church of Rome have been as many and as great as any which distinguish Protestant denominations. The Dominicans and Franciscans, the Jansenists and Jesuits, and many orders beside, were as directly opposed to each other as any Protestant sects can possibly be. The decisions of Councils claiming to be universal

have often hung upon a narrow majority of votes, and have been long disputed by large portions of the church. At this day the Maronite clergy in Syria are permitted to marry, while in every other region celibacy is stringently enforced. So, in many respects, the tone and practice of Romanism is marvellously softened and modified in this country and in England, as compared with Italy, Austria, and Spain. This may be the highest evidence of worldly wisdom. But a religion of expedients is not the religion which commends itself to the American mind.

The variations made in the rendering of the Scriptures, to suit the usages of Romanism, do not strike the American understanding favorably. The omission, for instance, of the second commandment from catechisms which assume to give the ten, and which divide the last into two in order to make out the number. The substitution of "do penance" for "repent" and similar deflections from the genuine Scripture.

Take again the doctrine of indulgences. If you go to an intelligent priest or a cultivated Romanist, or search for yourself the authorities on this subject, you will find that indulgence in the Roman Catholic Church is always conditioned on contrition, confession and reparation. But this is not the way in which the doctrine is understood by the mass of the people. The crowds of common believers who see posted all about the churches of Rome, printed notices, prescribing the prayers and performances which secure plenary indulgence, never understand these offers in any other way than that the simple observance exempts them from so many days or years of pain in purgatory. The theory of Papal indulgence is, that all the good works of the saints, over and above what is necessary toward a satisfaction for their own sins, are deposited, so to speak, together with the infinite merits of Christ, in one treasury, the keys of which are committed to the Pope. In granting an indulgence, the Pope transfers a part of this superabundant merit to particular persons, who satisfy with it the Divine justice. He bestows it in forms most various, and for divers fees and considerations. He makes it a prerogative of certain churches. To worship in them or at certain altars is to gain indulgence.* A short prayer at the crucifix which stands in the centre of the Coliseum obtains large indulgence. A vast revenue has been derived from this single source. Much time of those who inhabit monasteries and other devotees in Italy is spent in fulfilling these con-

* In a Circular Letter, read in the Romanist churches in New York, Sept. 19th, the Pope supplicates the united prayers of all the faithful in behalf of the coming Council, and adds :—"As prayers are more agreeable to God when they ascend from a soul purified from all stain, he opens with Apostolic liberality the celestial treasury of indulgences plenary and remission of all sins to all the faithful of both sexes who shall, between the 1st of June and the close of the Council, visit certain churches, (in New York, the Cathedral in Mulberry street, St. Anne's in Eighth street, and the Nativity in Second avenue,) or at least one of them twice, who, in addition to the accustomed fast of the Ember Days, shall fast for three days even not consecutively, and confess their sins and receive the Eucharist. This indulgence is applicable to the souls in Purgatory."

ditions by which the horrors of purgatory can be abridged. Indeed it is calculated that, by extraordinary diligence through a course of years, a monk can pray himself and about five other of his friends clean out of purgatory. Now the contradiction between the abstract doctrine of indulgence and the common belief and hope of the people in it, has existed for centuries, and never has been corrected. The reason was naively given by an eminent Catholic theologian thus: "If," he says, "we should state these explanations in preaching the doctrine of indulgences, they would not find so many purchasers." In other words, the Church conceals the truth for the sake of the gain brought to her coffers by popular ignorance. The brigand who turns from his course of outrage to kneel at the shrine of the immaculate Virgin, and recite the Hail Mary so many times, believes that he thereby averts the retribution of his crimes. And he, and all like ignorant souls, are left to that deception untaught and undelivered. To them the whole doctrine of indulgences is a strong delusion, for which the Church of Rome is responsible.

Turn to another illustration of the pervading dishonesty of the system. Nothing, in many regions and to many minds under the control of Romanism, is more impressive than the adoration of relics. This superstitious reverence for the bones of the saints has come down from an age of ignorance, and as it is convenient and advantageous to the Church, it is retained. But do you imagine that these relics are believed in by the intelligent and ruling orders of Romanism? When making the circuit of the Cathedral of Cologne, I was admitted to the chamber of relics by a comfortable-looking priest, who named, in an off-hand way, the three kings, whose jewelled skulls peered horridly out of their shrine, then the bone of this saint, the tooth of that one—and, when I called his attention to some fragment he had overlooked, "Oh," he said, "that belonged to Saint Etcetera." The faith of that man in his relics was invisible to the naked eye. So, lately, I happened upon a marble slab in the extreme end of the grand Cathedral in Milan, on which was graven a list of the relics treasured in that depository. Here is the record:

"A piece of the cradle of Christ and of his swaddling clothes.
A piece of the towel with which he washed his disciples' feet.
A fragment of the pillar at which he was scourged.
Four thorns from the crown of thorns.
A piece of the reed with which he was struck.
Pieces of the cross and of the spear.
A nail with which he was crucified.
A piece of the cloth in which he was wrapped.
Relics of Abraham, Daniel, Jonas, and Zachariah!
Two teeth of Elisha!
The rod of Moses!
Some of the beard of Zachariah, the father of John.
Bones and ashes of Peter and Andrew.
Mouth bones and ashes of St. Paul.
Relics of Luke and Ananias.
Two teeth of St. Stephen.
Eleven bodies of the innocents at the great altar."

Did the courtly-looking priest, who, while I was copying these items, issued from the confessional adjoining and scowled impatiently at me as he brushed by, *believe* that these treasures of his cathedral were what they claimed to be?

Take still another instance of the unsoundness of Romanism in morals. A great plea of Papists in this country is that children are educated here without religion. They wish to train their own young, and as many as possible of ours, in order to preserve them from infidelity and immorality. The same cry was recently raised in France, and the Bishop of Orleans was especially urgent that the young of France should be brought up "on the knees of the Church." A sweet image, certainly; but what does it mean? What instruction does the Roman Catholic Church in France give the young? I have before me the Catechism approved by French Bishops. There are questions in it which it would shock any American mother to have read in her children's hearing. I quote one question of another sort: "Is one always guilty of robbery when he takes the property of another? No. It may happen that he whose goods he takes has no right to object. For instance, when he who takes the property of another is in extreme necessity, and must avail himself of what he needs for deliverance; or," and this is the most remarkable point in casuistry, "when he *takes in secret of his neighbor by way of compensation*, not being able otherwise to recover that which his neighbor justly owes him." That certainly is a fine specimen of a higher law.* It is easy to see how independent and versatile a style of morality would arise out of such catechetical instruction. Is the education of the young "upon the knees of the Church" in French fashion likely to meet the moral sense of the American people? Do you say that such instruction is not found in the English Catechisms of Romanism? But, why not? Because Romanism teaches one morality in France, and another in this country; and that style of Christianity is not what we want.

The third obstacle to the establishment of Romanism among Americans is *its inherent despotism*. Despite its wondrous flexibility and amenity and outward air of meekness, it is, back of all, an autocracy administered by an aristocracy. It has no concord with our free institutions. It has no fellowship with public liberty. The entire system, as a religion and as a policy, stands athwart the ideas, the principles,

* A writer in a recent number of the "Evangelist" recounts a conversation with a very candid Roman Catholic priest on the command, "Thou shalt not steal." The priest's view was "that the taking of small amounts, no matter how stealthily, was not within the scope of the command. Such were but 'venal,' not mortal." Being asked how small the amounts should be, he replied, "so small that the one from whom it should be taken would not feel it." "Where then is the limit beyond which the command comes into force?" "Oh, experienced priests are left each to his own discretion; but the young men without experience, are taught in our schools that the matter of a pound in England, or five dollars in this country, is not worth minding—is only venal."

the institutions, and the hopes of this nation. Rome may use some politicians for its purposes. It may in thronged communities subsidize parties. It may sometimes cajole the press. It may avail itself of political crises for its advantage. But it can never be other than a despotism, and it never can engraft that quality on our stock. It never can dominate over Americans. Already the foreign born, who breathe our free air, begin to be restive under a spiritual rule so absolute. The spirit of Protestant liberty penetrates through all the defenses of this ancient organization. The time will come when it will have enough to do to hold its own body together. Like the ship of story, whose iron bolts and spikes were gradually drawn by the great loadstone of the Northern sea, till it fell apart a shapeless wreck; so, if this nation is true to its own inheritance, will its liberties and the free Word of God on which they rest, disorganize Romanism. What is true in it, will be saved. What is untrue, effete, Christless, will fall away.

What then are we, as Protestants and Americans, called on to do under the increasing and aggressive diligence of Romanism? Are we to settle down in our easy self-confidence, and repose ourselves on Providence and on our destiny, while a vast, disciplined, vigilant power is covertly assailing our national life? If we do thus take our ease, as Protestant Christians in this day, we shall learn as a people, for the second time, that it is a costlier thing to redeem liberty than to protect it. We know that the system of Romanism is utterly incongruous with our institutions. We firmly believe that ultimately the free conscience, free thought, and free speech of this country will destroy the hopes and schemes of that ancient hierarchy. And in that assurance we sit still and see the Papal forces marshalled. We see the enemies of the Gospel of Christ accumulating the material of the conflict. We see the Romish Bishops appropriating the best sites in our cities. We see them multiplying churches on our frontiers. We see them claiming to administer our charities, and securing large benefactions from Protestants for their own use. We allow them to educate hundreds of our children; and, if we do not soon come to our senses, we shall thus, in our indolence, play into their hands, till some sudden revelation of their true spirit and enmity stirs this nation, and we rouse at last to do, in our indignation, what it would be far wiser to do now, with a dignity becoming the citizens of such a land. It is easier to keep Romanism to its place as a corrupt religion sure to perish before the light of a surrounding Christianity, than it is to cast it down from some vantage ground of political influence where it has climbed as a balance of power. It is easier to hold it on an equality of privilege with all Christian denominations, than to wrest from it special prerogatives gained by political intrigue. Already there is an occasional note of arrogance in Catholic newspapers which may well stir a healthy indignation in American

readers. A spirit such as that which lately threatened mob violence in the city of New-York, in case a certain act of the Legislature was enforced, which appropriated to public uses the site of a certain Roman Catholic Church, must sooner or later receive its check. Nor is there much likelihood of any conflict of arms in the matter. The real struggle will be one of fact, of arguments, of justice, of votes, of legislation. But let no man think that, with such a system of ecclesiastical despotism in the land, we are to maintain a pure and free Christianity, and hand down our institutions unmarred to our children, until first there has been a conflict of faith, of influence, and of political ascendancy, which will make this age memorable.

What then are we to do? Consecrate yourself as an American anew to the defense of Protestant liberty. Till this land; fill this generation of its people with principles of freedom and the knowledge of a pure Christianity, the faith once delivered to the saints. Truth is our strongest weapon. The truth of revelation. The truth of history. The Word preached with living and loving power. Replenish the treasury of God. Reinforce the Colleges and Seminaries of Christian instruction. Raise up and maintain, wherever our population spreads, an able ministry of the Gospel. Diffuse widely as possible a pure Christian literature. Give your right hand, and give it full to that Society which alone devotes its energy to counteract Papal influences in this land, and to plant centres of Christian light in Papal countries. Elevate the public intelligence so that it shall be useless to falsify history. Guard institutions of public education. Resist with vigilance any attempt to tamper with the Common School, or to divide its resources with any sectarian system of instruction. Meet the Catholic population as individuals with Christian kindness and an American welcome; even while you oppose the system of untruth under which they have been bred. To multitudes of that people, yes, to many of the priesthood, it is far more their misfortune than their fault that they are devoted to the faith and practices of Rome. Some of them are evidently hoping for the creation on these shores of Catholicism that shall not be Roman. Let every good man, every good work, every right thought be recognized and valued, even while we expose the corruption of the system. Let the truth be spoke in love only, and for the Master's sake. Above all, labor to bring individual men to Christ. Not Romanists alone, but the next man, be he who he may, win to the Saviour. Take the spirit of Him in whom only is your hope, and make Him known and loved by as many as you can reach. The man who has found Christ, and has knowledge of Him as a personal Saviour, will rarely be deceived by the teachings or the shows of Romanism.

The Mission and Glory of the English Race.

REV. ROLLIN A. SAWYER.

THE mission of the English speaking race is comprehended in this single line from the apostolic letter to Rome, "unto them are committed the oracles of God." To the Hebrew people it was given to wait in the seclusion of Palestine, (a land of promise and blessing, guarded by mountain and desert, and an equally inhospitable sea,) until the coming of Messiah. To that people was committed the keeping of the oracles which preceded and predicted the advent of Jesus. While their national life clustered around their sacred trust, it flourished, like the cedars of their own Lebanon. When it grew impatient and turned to the schemes of the Phenecian explorer, or lent its ear to the seductive voices of Egyptian wealth, Assyrian luxury and Roman intrigue, its death began. Though it lived just long enough to fulfil its historic mission, in bringing in the Christ, it perished at His birth, ignorant of the splendors He brought into the world. An elect people, instead of kneeling before their long-expected King to receive His benedictions, gathered around His cross and invited the guilt of His blood to blast them and their children forever. And so over the Jews, the words of the Apostle's tribute sound to-day their glory and their shame, "Unto them were committed the oracles of God."

The new era fairly began when the Scriptures of the Old and New Testaments were translated into the language of the Greeks. Its mission, however, was not mainly to the Roman empire. It came too late to save it. But when the old glory of the Roman had well nigh perished, and the enfeebled State was reeling before the fierce onset of the terrible peoples that broke through the mountains from the North, when the sword and shield of the Roman soldier failed to protect the throne or the city of Cæsar, then, like some oriental dervish, Rome bound the sacred oracles upon her forehead, and went out to meet the Vandal and the Goth. And when she perished, she committed the sacred trust unwittingly, and yet most impressively, to the keeping of her rude and hardy assassins. This was the birth of the Papacy. Rome, driven to the wall at last, attempted to rule the world by stratagem. Her theory, based upon the Hebrew culture, is that the keeper of the oracles of God must dominate the world. For a thousand years she hid the Bible, and it was night all over Europe. For another thousand, almost, she struggled to suppress it, or, as to-day, to keep it out of the hands of the people, that her empire might remain undivided. Vain hope! The English Bible has gone out to sweep the last trace of this Roman claim to supremacy from the face of the earth, and that mission it will surely perform.

We are familiar with the agonies of martyrdom through which the English Bible came out into our history, and have not overlooked the singular connection between the birth of that first Bible and the discovery and settlement of this Western continent. We have followed the history of our English Bible while the rude speech of Tyndale was being polished and made flexible, until each word in the Bible of to-day is like the rounded pebble on the sea shore—a very epic poem of changes—and now the whole Bible stands equipped for its errand to every nation whither our ships and our commerce go.

Here then we see the providence of God plainly setting its prophetic indications upon us and our brethren of the English tongue, saying, in the most impressive syllables, pronounced by every throb of the printing press and echoed over all the world, "Unto them are committed the oracles of God."

The whole matter is thus simple in the light of history. The Hebrew was appointed to receive and preserve the Old Testament Scriptures until the advent of Christ. That was the divine warrant—the charter of the Jewish nation. Had they been content to preserve their charter and wait the issues of history, the richer blessings of the Gospel would have glorified them in the proclamation of that which they had been so long made simply to preserve. But they failed to accept the privilege which was offered. The New Testament, given to the church of the Apostles, was rejected by the Jew. By the church of Christ it has been joined to the several Books, of which the Gospel is the fulfillment and completion, and is now proclaimed as the good news to all the world—a treasure for all men without cost, dispensed by a nation of whom Abraham was ignorant, and by peoples whom Israel cannot acknowledge. And yet in the word of inspired wisdom, instructed both by our faith and by history, we say as we go to our glorious task of preaching and scattering the Gospel—"Doubtless thou art our Father"—and unto *us* "are committed the oracles of God."

And that we make here no unwarranted assumption, the history of two thousand years, confirming the policy of the true church of Christ to be obedience to the Saviour's command, "Go preach to all the world," stands here to-day to energize and to inspire our convictions. And the same history of two thousand years sets its hand upon the hidings of God's word, or the withholding of the Gospel, as an impious assumption of authority, and a defiance of the commands of Jesus!

Now to go back from our preaching of the free Gospel, to the old Papal heresy, is to fly in the face of history and of the New Testament together. It is to renounce our place in the ranks of Christ's disciples, and invite Him to take from us all our hopes and to bestow them upon others. It is not to prove Protestantism a failure, but to prove those who deny its cardinal doctrines a lamentable failure in their own per-

sons, and to condemn them to the execrations which have justly fallen upon the Jew.

The grandeur of our English-speaking race this day is simply this, that it carries the Bible a free gift to all the world. The splendor of our civilization streams from this open Book. The rays which penetrate to the dark places of the earth are those of eternal truth. Our liberties are built upon its doctrines of salvation. Our confidence in man stands by reason of our trust in Jesus—and the liberty which the oppressed and sorrowing learn from us, is either all a dream, or else it springs from the freedom of the truth wherewith Christ makes all free indeed.

Let us then recognize this simple yet majestic truth that the glory and the hope of our national life is the free, untrammelled Bible, and that this one glory shall not pass away or be given to another so long as faithful to this sacred trust "committed unto us," we honor the Word in our own homes, and seek to send its life-giving power into the homes of the world!

The Problem of our Future Population.

REV. B. B. HOTCHKIN.

Does God's disposing purpose embrace the speedy closing up of the skirmishing campaign that seemed to be giving interminable length to the conflict between Christianity and false religions? And if so, is this to be the process, that the latter shall be brought into the immediate face of Christianity, and shall crowd upon it until peril of existence shall be added to the ordinary motives to evangelizing zeal, and thus the dormant energy of the Church, which (prayer, personal effort, benefactions, and all other things considered,) is now almost ninety-nine per cent. of its whole available energy, be brought into the field? In this strife we have wrought at arm's length, and the very distance of the scenes of conflict has prevented us from feeling the emergency. In companies too few and feeble for impression on any grand scale, we have gone to the darkened nations. Who knows but God, weary of our indolence, means that a hand-to-hand conflict in the very homes of the evangelical faith, shall put a swift end to our vacillating, irresolute, and indecisive manner of effort, and crowd us into the crisis where we must evangelize the Papist, and the Buddhist, and people of still other faith who may yet come, or they will destroy our faith? And so for a time, the question may be a fearful one whether the Bible, the Breviary, or the Confucian code is to prevail in the guiding of our people through time to eternity; whether our land is to be one of Christian churches, or Popish mass-houses, or heathen temples; and whether our people are to pray to God, or to Mary, or to Joss. To force us deeper and deeper into the peril, may be God's way of bringing us out of it, and finally filling this land with a vast and earnest Christian population,

who, through various sympathies of origin, may quickly, and through Divine co-working, effectually preach the Gospel to every creature.

But how with the question which, with less occasion, excites at present more uneasiness of feeling, that of the dominion of race? Here, more than anywhere else, we find no clue to the plan of God. Whether the strength of character and administrative ability which now unconfessedly predominates in our republic, is to continue the controlling power through all the ethnological changes to come, or whether God through all the old ages of the world, kept this broad and fair land hid away in the solitude of the seas, that in the fulness of time, and on a scale of grandeur which shall impress the world, He may afford living illustration of the susceptibility of working all races into harmony of life and interests and action in Christ Jesus, and so make plain that phrase so familiar on our lips, but so imperfect to our idea, *the brotherhood of man*—these are the things which we know not now, but we shall know hereafter.—*Evangelist.*

Buddhism.—Its Literature, Origin and Doctrine.

M. Berghaus is quoted by Professor Max Muller as estimating the Buddhists at 31·2 per cent. of the human race, the Christians at 30·7, the Mohametans at 15·7, the Brahminists at 13·4.

Nepaul, Burmah and Siam, Ceylon, Thibet, Mongolia, and China, are the countries where Buddhism is in the ascendant, and from whence the information has been derived which Oriental scholars, after years of toil, are now presenting to the cognizance of European readers. Of these sources, the monasteries of Nepaul have yielded the most valuable materials; for while the other countries named possess only translations of the Buddhistic documents, those of Nepaul are written in the original Sanscrit, from which the rest were derived. In 1824, Mr. Hodgson, political resident of the Company in Nepaul, procured a catalogue of all the works still in existence which form the Buddhist canon, and copies of a considerable number, written, not in the spoken language of the country, but, as said before, in Sanscrit. Some of these documents had existed in the monasteries of Nepaul since the second century of our era, while the whole collection, some centuries later, was translated into the language of Tibet. Curiously enough, about the time of Mr. Hodgson's discovery, a Hungarian, Alexander Csoma de Koros, was engaged in exploring the Tibetan books of the Buddhists. It gives one some conception of the vastness of this literature when we read that one collection consists of 100 or 108 folio volumes, another of 225 such volumes. To translate the whole of this "jungle of religious literature," was too much even for Csoma, but he gave a most valuable analysis of its con-

tents (published in the 20th volume of the Asiatic Researches), and translated enough to show that it was derived from the Sanscrit originals of Nepaul.

The letter sent by Mr. Hodgson to Calcutta, to London, and to Paris, fell into the hands of M. Burnouf at Paris, who, after seven years of careful study, published in 1844 his introduction to the history of Buddhism. By his astonishing industry he had learned not only Sanscrit, but the Tibitan, Pali, Singhalese, and Burmese languages, in order to equip himself for his task. His death in 1852 left no one of equal knowledge in the field : but he had prepared materials for a successor, M. Barthelemy Saint Hilaire, who was familiar with Sanscrit, and famous as a philosopher. He has become the first historian of Buddhism, and to his conclusions Professor Muller refers as his main authority.

Of the other Buddhist countries before mentioned, Burmah and Siam may be expected to yield a rich supply of materials for the scholar. The immense difficulty of grappling with the Chinese language when used as a medium of translation seems not yet to have been mastered. But Ceylon became, through the labors of Mr. Turnour, continued by Mr. Gogerly, and the Rev. Spence Hardy, another main source of information concerning Buddhism, Mr. Turnour having discovered the Pali translation of the Buddhist books, existing in that ancient sacred language of Ceylon from an early period of our era. When we add that a Russian scholar, Schmidt, has translated part of the Mongolian canon, we must leave this part of our subject with Professor Muller's remark that, after centuries in which no single original Buddhistic document had been accessible to European scholars, the short space of ten years witnessed the recovery of four complete literatures of that system. But to gain any idea of the labors which this entailed, the reader must consult the Professor's papers in the book, *Chips from a German Workshop.*

It is impossible to present, in a few lines, any condensed account of the nature of Buddhism, as these documents have partly revealed it.—Following, in the main, the guidance of St. Hilaire, Professor Muller teaches us that Buddha was probably the son of a Nepaulese King, and lived in the early part of the fifth century before Christ. Renouncing the world, he gave himself up to a life of meditation, traveling through various parts of India, in order to learn from the Brahmanic teachers.—Neither their speculative doctrines nor their ascetic precepts satisfied him, while he broke, and encouraged others to break, their laws of caste. His own system may be regarded from two different aspects. As it exists in the philosophical writings of himself or his immediate followers, it is a system of subtle, metaphysical speculation, ending in absolute Atheism, indeed, in Nihilism, or the negation of all Being. Professor Muller controverts the statement that Buddha's Nirvana—the absorption of the soul—is consistent with a belief in its continued existence,

and regards this portion of his speculations as resulting in complete Atheism, and in the doctrine of annihilation. But, side by side with these dreary metaphysics, Buddha maintained the purest system of morality that has been ever promulgated among mankind, apart from the revelation made to the Hebrews and completed by Christ. To this practical teaching, and no doubt to the sincerity with which it has been exemplified, the wonderful influence of Buddhism is probably due.—Mankind, as a mass, are little affected by speculation, but much by a genuine attempt at holiness. And though it is often truly said that heathen systems are deficient in the motive power supplied by the Gospel, it must not be forgotten that, in the very exhibition of a high ordeal of purity and charity, there is an attractive power which appeals to the best and deepest principles of human nature. In another point, the disciples of Buddha have strayed far from his precepts. So far from being atheists, they worship Buddha himself. Here, too, nature has been stronger than speculation.—*Dr. Mullens.*

Canon Melvill on Popery.

The Roman Catholic Church is not suicidal enough to give up her claim to infallibility; but she is sagacious enough to perceive that men are willing to be deceived, that an *excess of false charity is blinding them to facts, and that there is abroad among them such an idolatry of what they call liberal, that they make it a point of honor to believe good of all evil, and perhaps evil of all good.* Of this temper of the times is the Roman Church, marvellously wise in her generation, adroitly availing herself: and so well has she plied men with the specious statement that she is not what she was, that they are rather covering her with apologies for their inconsiderate bigotry than thinking of measures to resist her advances.—But there is no change in Popery. The system is the same—intrinsically, inherently the same. It may assume different aspects to carry different purposes, but this is itself a part of Popery—there is the variable appearance of the chameleon, and the invariable venom of the serpent. Thus in Ireland, where the theology of Dens is the recognized text-book of the Roman Catholic clergy, they will tell you, when any end is to be gained, that Popery is an improved, and modified, and humanized thing; whereas, all the while, there is not a monstrous doctrine, broached in the most barbarous of past times, which this very text-book does not uphold as necessary to be believed, and not a foul practice, devised in the midnight of the world, which it does not enjoin as necessary to be done. Make peace, if you will, with Popery, receive it into your senate, shrine it in your churches, plant it in your hearts; but be ye certain, certain as that there is a heaven above you and a God over

you, that the Popery thus honored and embraced is the very Popery that was degraded and loathed by the holiest of your fathers, the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of Deity, crushed human liberty, and slew the saints of God. O, that England may be convinced of this, before taught it by fatal experience. It may not yet be too late. She has tampered with Popery; in many respects she has patronized Popery, giving it by her compromises and concessions a vantage-ground which its best wishers could hardly have dared to expect; but nevertheless it may not yet be too late. Let Protestants only awaken to a sense of the worth of their privileges, privileges so long enjoyed that they are practically forgotten, and this land may remain what for three centuries it hath been—the great witness for Scriptural truth, the great centre of Scriptural light.—*Melvill's Sermons*, vol. ii. (London, 1838.)

Rome a Show City.—Its Paintings.

BY DR. HOLLAND.

If I had found a prosperous, free, contented people associated with all these objects of interest—a people well educated, intelligent, and enterprising—with a respectable present and a hopeful future—my stay in Rome would have been one of great delight; but I did not find such a people. In the midst of the grand memorials of a grand age, and with all the stimulus of a great history at its back; touched at every point by the influences which came from the finest creations of art; brought into contact every year with the refined and the learned of all Christendom; living at the very centre of those tremendous influences which have done so much to shape the destiny of the world—living indeed in what I heard Archbishop Manning call "the city of The Incarnation," with wealth enough in their churches to make all Italy rich, I found this people poor, discontented, ignorant, and hopeless. Rome is nothing but a show. Its antiquities are a show. The Pope and the various pageantries in which he takes a part are a show. The public museums do not assume to be anything but a show. The churches are a show, and are visited ten times as much in consequence of their character as show-places as they are for the purposes of worship. The private palaces and villas are a show. Almost the entire income of Rome is drawn from the pockets of those who come to Rome to see its shows. The Rome of to-day is indeed nothing but a great museum of curiosities, papal and pagan, living and dead. The lovers of light and liberty are pining in her political prisons; her multitudinous beggars are licensed

like porters, and go around the streets with brass tickets hung to their necks. The Jews are still confined mainly to their dirty quarters, by him who assumes to represent the love of God in the Jew Jesus. There is no such thing as liberty in Rome—civil or religious. The people groan under a despotism more intensely hated than those who are unacquainted with its spirit and operations can possibly conceive. There, where, if anywhere on the face of the earth, the Lord's vicegerent should be loved and revered, he is bitterly hated and despised—despised because he is not so liberal as he would like to be. When he dies—and he is an old man—look out for the deluge!

There are thousands of my countrymen and countrywomen who think that Rome is the most delightful place in the world—who would even like to live and die there. It is true that there is much there to amuse and interest all idlers; and Americans constitute by themselves an exceedingly pleasant society. But these people pretending to be Protestant, patronize all the papal shows, and some of them are deeply impressed by them. The eyes of these people are necessarily shut to the fact that this rich and magnificent church establishment is maintained only at the expense of the people whom it sucks dry of comfort, competence, and intelligence; that there have been brought into the churches of the city, and then expended in marbles, mosaics, pictures, gold and precious stones, millions of treasure which ought still to remain in the hands of the people, and that in the name of religion, these people are the subject of constant wrong. I did not enjoy Rome because the whole life of Rome was in direct contravention of every Christian principle that has a place in my convictions. Christianity was made for the people, and not the people for Christianity—much less for a church. He who was rich and for our sakes became poor; He who came into the world to serve and not be served; He who went about doing good, having not where to lay His head; He who declared that His kingdom was not of this world, would hardly feel at home with a body guard of Roman nobles, in gilded caskets and white tights, followed by a string of cardinals in scarlet petticoats. The genius of Christianity is to elevate the million through the service of a few, not to elevate the few through the slavery of the million. The kingdom of Christ is in the hearts of His people, not in the will of a pontiff.

The great, irredeemable fault of the religious paintings of Rome, is their profane assumption of the power to represent spiritual existences to the senses. I do not know how many times I have seen in Rome representations of "God the Father Almighty, Maker of Heaven and Earth," in the form of an old man, partly bald, and in a position where he certainly had no visible means of support. The number of cherubim, both with and without the necessary appointments for taking a position,

that can be counted in Rome runs up among the thousands. Angels, with the bodies of women or of men, and the wings of birds, are as plenty as pigeons. Now we are permitted to think of Jesus Christ as a human being—as in every respect the most orthodox of us believe him to have been—and so, of course, the painters have the right to paint him as such. But the attempt to put Deity into a form—and to represent in shapes and tints of human flesh those spiritual existences which inhabit the presence-chamber of the Most High, is in all respects an abomination. The effect of pictures of this character—if they have any effect beyond that of disgusting the beholder—is to limit the power of the imagination, or grievously to mislead it. The attempt, in picture or sculpture, to express an inexpressible thought, is to dwarf the dimensions of that thought in the mind of every beholder. It becomes a barrier beyond which his imagination finds it difficult to push. Paint is so clumsy a material—it is bound so closely to the necessities of configuration—it finds it so essential to state its fancies in definite terms—it is compelled to be so liberal, that it cannot be used legitimately to embody conceptions of beings of another and a heavenly essence. There is nothing but the impalpable power of words, employed in poetical combination, that can lead out the imagination toward the spiritual without limiting its apprehensions.

The Moral Results of the Romish System.

From the Rev. Hobart Seymour's book, entitled "Evenings with the Romanists," written in 1856, we transcribe the substance—in his own words—of part of the Introductory Chapter, bearing the above title.—The comparison instituted respects *crime* and *immorality*. Under the first division he selects the crime of murder. Under the second division he takes one form of immorality, viz. illegitimacy. We condense in these pages the comparison of statistics respecting the crime of murder:

"It is argued, that convents, and nunneries, and confessionals, so long banished from among us, should again be introduced, at least in some modified form, on the principle that as the restraints and motives, which our Protestant Christianity imposes upon crime and immorality, have confessedly failed, there ought now to be trial made of the restraints and motives which are supplied by the institutions of the Church of Rome.

The most natural mode of dealing with this suggestion is an inquiry, as to whether the motives and restraints supplied by the Church of Rome have succeeded so well, or whether they have succeeded at all, in those countries where they have been tried—whether convents, nunneries, and confessionals, have succeeded in suppressing crime, and lessening immorality in those countries where Romanism is the established religion, as well as the popular belief—where all the laws and institutions of the land assist in giving them efficiency, and where therefore they are tried under circumstances the most favorable for their efficient development; in short, whether they have succeeded in such countries, as well as the principles of our Protestant Christianity have succeeded in England.

It is evident that a problem of this kind should be worked, not on the guesses or opinions of travelers, who seldom see beneath the surface; nor on the statements of

public journals, which are generally the organs of a party, but on evidence of the clearest kind—evidence removed from party, and free from prejudice. This evidence is in existence; almost every government in Europe receives regular returns of the amount of crime and immorality in their respective States every year. These returns form a mass of statistical tables, compiled without political partizanship or religious prejudice. The taint of suspicion can not approach them.

To this evidence I invite the attention of calm and thinking men. It would be a needless waste of time, and an unnecessary complication of figures to touch on every class of crime. I select one, the highest of all crimes—MURDER.

I shall commence with the criminal calendar of Protestant England, and then proceed in order to the several Roman Catholic countries of Europe.

By the tables laid before Parliament, it appears that the total number of persons committed in 1851 for the crime of murder was 74. And this number is above the average of the last ten years. The total of committals during that period was 718, and of these the number of convictions was 179, giving for the average each year:—Committals for murder, less than 72—Convictions 18.

Taking, then, the average of committals as the amount of crime, namely 72, and taking the population of England and Wales, according to the census of 1851, at 17,927,609, the proportion of murder is FOUR to every million of the population.

The transition from Protestant England, to Roman Catholic Ireland, is intensely painful, as exhibiting the character of a population, under the same sovereign, the same laws, the same institutions, and governed by the same persons. A return has been laid before Parliament in 1851, containing the amount of committals for murder during a period of seven years. The total is 914, being a yearly average of 130.—This figure, compared with the last census, gives about NINETEEN murders to each million of the population.

The country that comes next in order, is Roman Catholic Belgium. There is no nation in Europe more fitted to exhibit the power of those restraints Romanism imposes upon crime; for none is so characterized, by all that is best and purest in the piety of the Church of Rome. In the last returns laid before the king by the Minister of Justice, and published in 1852, we find the number of accused, that is, the number of committals for murder, in each year for a period of ten years:—

Cases prosecuted, 537—Cases unknown, 307—Total 844.

They amount to the yearly average of 84. And this figure compared with 4,337,673, the amount of the population at the last census in 1846, gives EIGHTEEN murders in each million of the population.

The state of France at present as concerns this class of crime is contained in the "*Compte general de l'Administration de la Justice criminelle en France*, 1851, and presented, by command, to the Emperor by the Minister of Justice, and printed by him in 1853. The record of committals for that year gives a total of 872 persons charged with murder for the year, exclusive of those tried before the military tribunals. The number may very fairly be reckoned as the same as already given from Guerry, as the average of ten years, namely 217, which, added to the 872 before the civil tribunals, makes a total of 1089, as the amount of this class of crime in one year in France. This figure, compared with the amount of the population according to the last census in 1846, viz. 35,400,486, gives THIRTY-ONE murders to each million of the population.

We next turn to the empire of Austria, essentially Roman Catholic, where all the restraints which Romanism imposes upon crime, all her convents and monasteries, all her monks and nuns, all her confessionals and penances are established, sanctioned and enforced by the laws of the land.

The criminal statistics of this empire are carefully compiled. There is established on imperial authority, an "Imperial Commission for Statistics," and their duty is to collect these every year. The Secretary of this commission has published last year the results in two volumes, entitled, "Die Statistik des Oesterreichischen Kaiserstaates." These volumes contain the official or governmental returns as to the number of murders perpetrated during the last twenty years, and they also give the average numbers of each quinquennial period, so that there is every facility for ascertaining the yearly averages. They are as follows:—Murders tried before the Civil Tribunals, 770; Infanticide, 124; Murders tried before the Military Tribunals, 431. Total 1325.

Notwithstanding all the restraints which Romanism supplies against crime, this Roman Catholic empire exhibits an amount of this highest class of crime, which, compared with the population at the last census, namely, 36,514,466, is nearly THIRTY-SIX murders to each million of the population!

Attention must now be directed to Roman Catholic Bavaria. The official and governmental returns are regularly published, giving the amount of crime of every kind as perpetrated in the kingdom. The returns of five years are now before me. They give 311 as the yearly average of this class of crime, and this figure, when compared with the amount of the population, which by the last census in 1849, was 4,520,751, or four millions and a half, gives as a result about SIXTY-EIGHT murders to each million of the population!

And next we turn to Italy. Sardinia returns of crime are given from the police in Alfieri, and cited from him in Mittermaier; they embrace a period of seven years, all preceding the troubles of the late Revolution, and therefore unaffected by them.—The number of actual murders being 101, when compared with the population which in 1848 was 4,916,084, gives about TWENTY to each million of the population.

The next province of Italy is the two Lombardies, where the amount of this class of crime ascends still higher. The details of these will be found in Mittermaier, and the result is a yearly average of 225, a figure which, when compared with the population according to the last census, namely 5,047,472, gives about FORTY-FIVE murders to each million of the population!

The Grand Ducal states of Tuscany come next in order. The returns of all crimes in Tuscany for nine consecutive years, namely, from 1830 to 1838 will be found in Mittermaier. The number, distributed through nine years, gives no less than 84 as the yearly average. The amount of the population of Tuscany in 1841 was 1,489,000, so that the amount of this class of crime is about FIFTY-SIX to each million of the population!

And next we arrive at the Papal States—Rome. It is far from easy to obtain accurate and precise information upon any subject in these States of the Church. Happily, however, as concerns our present inquiry, the British government deputed Dr. Bowring to proceed to Rome, and to procure for them statistical information respecting central Italy, for commercial purposes. The report was laid by Lord Palmerston on the table of the House of Commons, and has been printed by order of Parliament.—In that report is a return of the number of persons imprisoned for murder in the Papal States, at the period of Dr. Bowring's visit. The amount was 580. These were persons, some incarcerated after trial, undergoing their sentences, and some awaiting their trial. And of these it may be probably said, that one-third were perpetrated during the year; this would give for the Roman States 193 as the murders of one year, and to these are to be added the murders in the provinces of Macerata and Ferrara, as detailed in the returns, namely, 146. This gives us the proximate number 339. This is the figure with which we are to deal, and comparing this figure with the population of the Papal States, which, in 1846. was 2,908,115, the result gives above ONE HUNDRED AND THIRTEEN to each million of the population!

The island of Sicily comes next in review. In the returns for murder of various kinds, it is stated by Mittermaier that they ranged from 160 as the lowest, to 188 as the highest, that is, that 174 may be taken as the yearly average. The population in the year 1834 was 1,936,033, or less than two millions, so that the yearly average of murders is about NINETY to each million of the population!

But the last and darkest picture of crime is Naples. A vail might well be drawn over so terrible and revolting a record, but the revelations of Mr. Gladstone respecting that country have prepared the mind of England for the truth. The following is the criminal calendar for one year, as given in Mittermaier, and that too in 1832, long before the scenes of the last Revolution:—

Parricide, 5—Murder of wives by husbands, and *vice versa*, 37—Infanticide*, 15—Murder of relations, 21—Poisoning, 5—Premeditated murder, 134—Intentional homicide, 663—Assassination, 89—Murder combined with robbery, 75—Murder combined with adultery, 1—Total 1045.

Such seems the ordinary list of crime in Naples. The amount of population exclusive of Sicily is about 6,066,900; at that period it was little more than five millions. But, taking it at the highest figure, it will give about ONE HUNDRED AND SEVENTY-FOUR murders to each million of the population!

The yearly average of murders in all Italy—in that land where the Church of Rome is supreme and without a rival, is 1,968, so that every year there are left murdered in cold blood more men and women and children than often fall in our most blood-stained battle-fields. And this in the land of convents and nunneries and confessionals—in the land where, of all else on the wide surface of God's creation, we might expect the full and happy development of all the restraints which the Church of

* The actual number of cases of infanticide was 84. The preceding figure gives the convictions, but 84 children were murdered.

Rome imposes upon crime—in the land where priests and monks and nuns exceed an hundred and twenty thousand!

The following are the results in all the several Roman Catholic countries, as contrasted with Protestant England:—

Roman Catholic	Ireland,	19	to the	million	Roman Cath.	Lembardy,	45	to the	million
"	"	Belgium,	18	"	"	"	"	Tuscany,	56	"	"
"	"	France,	31	"	"	The Papal States,	-	-	113	"	"
"	"	Austria,	36	"	"	Roman Catholic Sicily,			90	"	"
"	"	Bavaria,	68	"	"	"	"	Naples,	174	"	"
"	"	Sardinia,	20	"	"	PROTESTANT ENGLAND,			4	"	"

I ask—are not these figures eloquent? One thing at least is certain, as derived from these figures, official and governmental as they are, namely, that convents and nunneries, and confessionals, and all such institutions of Romanism have failed, in those countries, where they have been tried under the circumstances most favorable for their development—have failed wretchedly and signally. And the argument, that we ought to introduce into this country the institutions of Romanism even in a modified form, as more efficient in repressing crime than the principles and motives of Protestant Christianity, is not only answered, but ANNIHILATED.

It may, however, be argued that these disastrous and horrifying results in Roman Catholic countries are not to be attributed to the religion of Rome, but to bad laws, evil institutions, and unwise legislation. This is just and true in a measure. The free and noble institutions of Protestant England—her wise and equitable laws—her civil freedom and her religious liberty—pervaded as they are by the moral principles of her Protestant Christianity, all tend to the suppression of crime, while in Roman Catholic lands, the despotism of absolute power—the military government that with gauntleted hand dashes the printing-press in pieces, or holds it in chains—the sacerdotal system, which forges the Procrustean bed of a State religion, on which every man must lie, whatever be his stature, and have his head and feet chopped to fit it—all these combine to engender crime; and while the people are left without justice against oppression—without redress in their wrongs, it is not wonderful that they take redress into their own hands, and in a spirit of wild justice vindicate their own wrongs, and avenge themselves. But still it may well be asked, and it is a cogent and awkward question, how it comes to pass that pure and eternal justice has thus taken wing and fled from every Roman Catholic country in Europe, as from some ungenial clime, and has made her home in Protestant England as in her native place.

Although laws and governments may explain in some degree the causes of so marked a difference in criminality, yet it is impossible to conceal or stifle the conviction that there may be some element of difference between Protestantism and Romanism, which contains the secret. The practice of priestly absolution, as rife among the members of the Church of Rome—the practice of commuting penance or repentance for money, so general among them—the belief of an amount of merit in attending masses in privileged places, as a set-off against the demerit of sins—and above all, the belief that masses can relieve the souls suffering for their sins in Purgatory, combined with the practice of buying and selling those masses, all tend to diminish the religious fear and awe associated with crime against God. The prevalence of such belief and such practices in any land tends necessarily to the multiplication of crime; and while this accounts for the higher criminality of the Roman Catholic countries of Europe, their total exclusion from Protestant England is one great element toward the diminution of such crimes within her borders.

But eternal and sacred truth demands a further statement. There is an element of difference between the two religions of immense importance. It is this—

Both Romanism and Protestantism are agreed as to the deep, black, awful sinfulness of the murderer. They are in accord as far as the murderer himself is concerned, as to his conscience, as to his soul, as to his eternal destinies if he die unrepentant. They may differ indeed as to the mode of getting rid of his guilt, but they are in accord so far as the murderer himself is concerned, while they are as wide as the poles respecting the murdered victim.

This difference is wide and important in its results. That which gives a double-dyed guilt and shivering horror to the crime of murder in the eyes of a Protestant is that it is suddenly sending an immortal being unbidden before his final Judge,—unprepared, and perhaps unthinking, before the last judgment, then and there, "with all his imperfections on his head," to receive his eternal destinies. There is no change in the grave; as he lived and died, so he rises and is judged. It is this that gives such unspeakable awe to this crime, and makes a good man shudder at its very name. But in the Church of Rome all this feeling, so cogent in restraining this

crime, is annihilated. In her it is held, that the moral condition of a man may undergo a change in the grave—that he may be purified and bettered in his after state by purgatorian sufferings; and that after a time he may even stand spotless and blameless before his Judge. In connection with this doctrine it is held that the friends of the dead can relieve his sufferings, and secure his release, by getting masses said for his soul. And these masses are to be bought and sold as any other merchandize in the market. The result is, that the murderer looks on his bleeding victim, as he lies stark and ghastly, and he comforts himself with the thought that the surviving friends of the victim have it in their power to save him, by having masses offered for his soul; and that if they indeed fail—if they withhold the money from the priest, he himself has to pay but a trifling sum for the required number of masses; and he thus relieves himself—he disburdens his conscience of all that which gives the highest awe—the darkest and dreariest color to this crime in the eyes of a Protestant Christian.

In reference to thus much of Mr. Seymour's Chapter, the reply of the Catholic World (April, 1869) is, *in full*, as follows:

"We cannot lay our hands upon the statistics of this particular crime, which seem to be every where very loosely given; but we can show shortly, that his conclusions are utterly false. He gives the number of persons *imprisoned* on this charge of homicide in England and Wales, during 1852, as 74, and the actual mean for three years as 72. This will strike every one as simply ridiculous. Luckily, the *Statistical Journal* of 1867 gives the following tables of this crime for 1865, as follows:

VERDICTS OF CORONERS' JURIES.

Wilful murder, - - 227.....Manslaughter - - 282.....Total 509

POLICE RETURNS.

Wilful murder, - - 135.....Manslaughter, - - 279
Concealment of birth, - 232 . - - - - - - .....Total 646

CRIMINAL TABLES.

Wilful murder cases tried, 60.....Manslaughter cases tried, 316
Concealment of birth, tried 143 - - - - - - - .....Total 519

If 519 were tried, we may judge of the number *imprisoned*. The author of the article in the *Journal* says: "The police returns do not correspond with the coroners', and the discrepancy is so great that I can only account for it on the supposition that, according to the police view of it, infanticide is not murder." The number of coroners' inquests held in 1865, in England and Wales, was

Total, - - - - 25,011.....Verdict of accidental deaths, - 11,397

He continues, "Open verdicts, as they are termed, such as 'found dead,' or 'found drowned,' are rendered in many cases when a more accurate knowledge would have led to the verdict of 'wilful murder.'"

It is just as easy to compare the total of first-class criminals of all sorts, as to select homicide.

There are no less than 846 deaths of children under one year old, in 1857, in England and Wales from violent causes, from which we may form some little idea of the extent of only one sort of homicide.

Only 74 incarcerations for homicide in all England and Wales for the year 1852! Why, it is stated in the *New-York Herald* of February 4th, that 78 persons were arrested last year for murder in New-York alone. We can easily imagine what the grand total for the United States must be, and how much better is England, with its pauperism and crime, than the United States?"

The interest awakened by the present discussion of this subject leads us to print the foregoing. There is much of force in Mr. Seymour's statements and reasonings respecting the matter of homicide, even though a double or treble per centage is allowed for Protestant England. But we are constrained to say, in the interest of fair dealing, that the remaining statistics of Mr. S. respecting illegitimacy seem to lack the precision and discrimination essential to a conclusive argument in that direction. Moreover, the force of these statistics is, to say the least, greatly counteracted by the admitted facts respecting fœticide charged against certain Protestant communities. In conducting the issue with Romanism, it is wiser to avoid every *questionable* position.

The Peace of God.

"And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."—ISAIAH xxxii. 17, 18.

O, loving Lord! Thy voice hath hope imparted,
Through all the weary way Thy Church hath passed,
And still 'tis music to the broken-hearted,
Telling of love, and joy, and peace at last.

Of wanderings o'er—of calm and sure abiding
In quiet pastures, far from all earth's strife—
Of streams of living water gently gliding
Beneath the shadow of the Tree of Life.

Of God's own home, where "glory that excelleth,"
The temple fills, whose praises never cease;
The heavenly Salem, where Immanuel dwelleth,
And His redeemed ones enter into peace.

The peace of God! oh, how our hearts are yearning,
Amid earth's changes, for our Father's home;
To its dear light our eyes are ever turning,
To its dear voice that gently whispers, "Come!"

Guide us, O Saviour, guide our footsteps weary,
Show us the comfort of Thy staff and rod,
Till, having travelled through the desert dreary,
We rest forever in the peace of God. H. W. A., *in the "Rock."*

It Ends in Light.

"And his banner over me was love."—SONG OF SOLOMON ii. 4.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And one thing further make him know—
That to believe these things are so,
This firm faith never to forego—

Despite of all which seems at strife
With blessing, all with curses rife—
That this *is* blessing, this *is* life. R. C. TRENCH.

PAGES FOR THE SUNDAY SCHOOL.

THE SUPPER AND THE MASS.

One of the greatest of all pictures is the "Last Supper" of Leonardo da Vinci. It was painted by a devout Roman Catholic, for the use of a convent of Dominican monks in the city of Milan. No one, either Protestant or Roman Catholic, ever doubted that it gave a just and faithful idea of the actual fact of the institution.—See Matth. 26: 26-28. We have given a reduced copy of this great picture.

On the next page is the Mass of the present day, as we find it depicted in Roman Catholic publications. And, placing the two representations in immediate contrast, we ask our readers to say, whether it is possible to conceive of two rites or religious ceremonies more unlike to each other?

That these two things—the Supper and the Mass, differ in all respects, is apparent at a glance. There is not even the slightest resemblance. Had we given a picture of a marriage, and another of a funeral, every one would have expected a contrast. Yet the dissimilarity would not have been greater than is evident in these two representations—the first, of the Lord's Supper, as Christ himself instituted it; and the second, of the Mass, which the Romish Church has substituted in its room.

The Lord Jesus Christ, distributing bread and wine, said, "Do this in remembrance of me." The Romish Church first took away the bread, and substituted for it a wafer, which is not bread of any kind; and then, a little later, it boldly took away the cup also; and thus removed even the last external appearance of obedience to the Saviour's command. Then the same Church called this wafer the very body of Christ, and changed the whole service into the offering of this very body as a *sacrifice* to God, further declaring that by offering that sacrifice the officiating minister can make an atonement for the sins of the living and of the dead! For as early as in the fourth or fifth century, we find the notion creeping in, that "it will be a considerable advantage to the dead to be prayed for, while the holy and tremendous sacrifice lies upon the altar." Soon it began to be supposed, that if one mass could benefit a departed soul, one hundred or one thousand must be vastly more beneficial.

Look at the humble company, assembled at the institution of the Last Supper, and then think of the wonderful fact, that the commemoration and perpetuation of that simple "breaking of bread" should have been turned into a device, by means of which all the wealth of Europe, for a thousand years, was made to flow perpetually into the coffers of the Church!

This, surely, is the very climax of "pious fraud." The Church's head, at His last meeting with His apostles before the final scene of suffering, took bread and wine, and gave it to them, saying, "Do this in remembrance of me." In the course of centuries a misled and perverted Church first turned this simple rite into "a sacrifice for the living and the dead;" then made that sacrifice all-powerful for the salvation of departed souls; then sold that supposed power for money; then took away both the bread and the wine; and, finally, as if in derision of its victims, gives them a paper from the Papal Chancery, decreeing "that masses which have not been said, shall be *as though they had been said.*"

And that is the sin of Rome at this day. Never was an "ordinance of God" more entirely "changed" than the Lord's Supper has been by the Romish Church.

Breaking the Bottles.

A messenger came to say that two more houses in this Burman village had just now decided to become Christians. They wished us to go and dash to pieces for them the bottle so long used in making offerings to the spirits of the "dark world," as the Karens themselves express it. This was a work that we were delighted to execute. Both houses were visited, appropriate exercises were held in each, with many earnest words and prayers. Then the venerated vessels, so often used in their heathen worship, were handed to us, and dashed to pieces on the spot. There was no trifling; the people were thoroughly in earnest, and felt that this was a most critical moment in their lives. We would, on some accounts, have preferred to bring away unbroken the bottles in question, as mementoes for friends at a distance; but their utter destruction seemed the best course under the circumstances. These were the only remaining heathen families. The entire village is now a Christian community.

Of an Humble Bible-Woman

IN FRANCE.

"It was during the heat of the day; the *cafe* was full. Countrymen with their elbows on the tables drank and conversed, while others read the papers. A woman enters. '*Bon jour, Messieurs*, I think you can all read? Here are some good little books.' 'What are they?' is asked from all sides. 'The Word of God. I only give to those who wish for it.' [Respectfully], 'We are all Catholics, and willing to read the Word of God;' and each one eagerly takes a tract or a Scripture portion. 'Take those books,' says a man just come in, 'I have read them; they are excellent.' 'And what religion are you of?' asked some one. 'Of the religion of Jesus Christ. And you?' 'I won't tell you.' The woman, leaning on the back of a chair, speaks of Jesus and his love to sinners, first to one tablefull, and then to another. She is listened to with a degree of surprise, but with attention. The landlord, charmed with the presents made to his customers, manifests great good will; and when the courageous handmaid of the Lord takes leave of her hearers, she sees the journals laid down and each one reading a little book.

Had I Heard when Young.

ONE morning, while visiting these women (in India) I met an aged heathen, a person of uncommon mind, who had been and still was a most devout Buddhist:

"Don't tell me. I can't learn your prayer. I'm too old. Your Jesus don't know me. I've worshiped Gaudama. I've done good. I've fed the priests. I've built a kyoung. If I take another now I shall fall between the two. No, no. Let me alone. I am an old woman. If I am lost, I am lost."

"Hush! hush!" she cried, as we continued pleading. "Tell me not," she exclaimed in a loud voice: "Tell me not. Had I heard when young I might have believed, but Loonbie! Loonbie!—*too late! too late!*"

The Saddest Thought about Romanism

Is, that it does not encourage any one to come to Jesus. In one of the Romish chapels of Italy, there is a picture sublimely executed, the light of which awes the beholder, but does not draw him to Christ. It represents Jesus, not as inviting men to come to Him, but as an angry Judge, brandishing in his hand thunderbolts, ready to launch them at poor sinners who are crouching before him; but Mary, the mother of Jesus, is represented as trying to shield them from his wrath, and pleading with her Son to have mercy upon them. As though he was not as ready to have mercy upon them as Mary is!

And so the children of Italy, of Mexico and Spain, and some children of Catholic parents in this country, really know nothing of Jesus, as saying, "Suffer the little children, and *forbid them not to come unto me.*" Who shall undertake to tell them? Shall not the children of our Sunday-schools, by the establishment of Sunday-schools in these Romish countries?

Superintendents, teachers, parents! are your children trained to only a sentimental Christianity? There is no numbering the songs they sing about doing missionary work—being "little workers"—soldiers, "enlisted in this army"—but how many thousands who thus *sing*, are suffered to drift on *doing* nothing? Train them to DO something. Among other things, interest them in helping to establish Sabbath-schools for Roman Catholic children.

HIDDEN TREASURES.

IN the "green room" at Dresden may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the wing and the chicken flies open, disclosing a splendid gold crown, studded with jewels. Nor is this all. Touch another secret spring and you find hid in the centre a magnificent diamond ring!

So it is with every truth and promise of God's Word—a treasure within a treasure. The more we examine, the greater riches we find. But how many neglect to touch the springs!

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Italy.

MILAN.—MR. CLARK.

THE belief every where in these European countries is, that Americans have means and ability, and Italian Christians have the same belief with respect to American churches. They feel assured that if interest is felt, something will be accomplished. They say Christians in America are intelligent, they know the trials and persecutions we endure in endeavoring to plant the pure Gospel in our ignorant, superstitious, and bigoted Catholic country. They say American Christians are rich, they give five, ten, twenty, fifty, and sometimes a hundred thousand dollars to build a place of worship, and surely they will not forget their Christian brethren in Italy, who as yet have no houses of worship, and who find the greatest possible difficulty at times to hire a suitable room where, unmolested, they may worship God. American Christians are large-hearted and liberal, they love us, and they will not forget us.

And, in fact, there have been causes sufficient to justify the Italians in having this assurance and expectation of real and effective assistance from American churches. The efforts of the American Bible Society in the circulation of the Scriptures—the American and Foreign Christian Union in the noble work it has already done in sustaining so many evangelists and colporteurs in all parts of Italy, and more recently in generously sustaining the Theological School at Milan, where evangelists may be qualified, in the real sympathy and encouragement given by the deputation of this Society, sent to Italy the past year to examine its work, and sympathy manifested by many of its influential members and friends, and a short time since by the visit of its President to the School at Milan, where he addressed at length the Evangelists of the city, the professors and students of the institution, giving a full statement of the character of the work, policy and purposes of the American and Foreign Christian Union with respect to Italy, and assuring Italian Christians and the Italian churches of the deep interest felt by the American Evangelical churches of all denominations in the religious reform of Italy. All these are causes which have greatly influenced and encouraged Italian Christians, and which have produced the firm conviction that now American churches will help them. With confident expectation these friends of the Gospel in Italy now rely upon aid from their American brethren.

At no time, since I have been in Italy, have there been so many good men ready to take the field, as active evangelists and successful preachers, as now. And sad to say, never before have we found such difficulty to obtain funds to send them forth. There are some now waiting to be sent, but the means are wanting. And never has there been a time when there were such numbers of young Italians desirous to enter our School, and qualify themselves for evangelists. There is a great pressure upon us in this direction, but funds are wanting to sustain even the twenty we have, and *some of these must soon leave, as we cannot longer give them bread.* With liberal aid, great things could be done for Italy.

Chili.

VALPARAISO—DR. TRUMBULL.

MR. MERWIN is now fairly in his work in this city. The hardness of the task begins fairly to be perceived. There is so much disregard for the Sabbath, that even some who would are unable to attend his preaching. It is the day for our fire companies to exercise; the day for political clubs to assemble for debate, and the day for the military to be called out

for exercise. One man told him with deep feeling that he could not come because he must turn out with his company for drill. Mr. Merwin has consequently concluded to change the hour of preaching to the evening, and will commence the next Lord's day. Last evening some came, which may indicate that more will attend —they had mistaken the hour. His sermons for the last two Sabbaths have been excellent, neat, clear, finished and instructive. If we had the means, I would propose to have them printed, for many will read who dare not come to hear. We ought to employ the press ten times more than we do. Golden days are slipping by, I will not say unimproved, but not improved as they may be. I trust they may not slip by much longer. Every week it would be well to find some thing. A native who loves our work said to me two days ago, that he thought the time had arrived for us to publish periodically. He was right. He would assist editorially.

It may encourage you to know that a letter has recently been published, a copy of a despatch from the Archbishop to the President's Secretary in the Department of Worship and Instruction, in which he complains of the proselytism that is going forward, of the progress of dissent, of the tracts, &c., that are circulated, and he begs the Executive to put in force the laws. Poor Prelate! His letter is dated January 29th—five months ago and more it was written, and in all that time the Government has not even raised a finger. We have had a public funeral, at which the authorities of the Province and Cabinet Ministers attended, in our Protestant chapel. We have laid the corner-stone of the new Protestant church here; and we have even opened the new church in the Capital. The Bible Society has gone steadily forward in its holy work, the distribution increasing—and a series of tracts (numbering eleven already) has since the prelate complained been published.

That the advocates of darkness are alarmed, however, is evident. Yesterday, at the suggestion of this same prelate, a meeting was held at one of the churches to devise plans for setting up a Seminary for training priests, as well as giving an education to others who may attend, in this city. Our daily Journal contrasts this with our new church edifice now going up, and remarks that Valparaiso is to be the battle ground; a clerical paper copies the paragraph, and says this is true. May the Lord then raise up fitting combatants who may contend here for the faith.

A native gentleman who has espoused the truth, wrote recently to a friend, a decided Papist, that he intended to wage war, honorable, frank, sincere, but unceasing, against the errors that now prevail. Another from the Capital writes:

"Give my salutations to all brethren, and if you speak with the lady you mentioned lately as turned towards the truth, tell her to nourish her faith, and that as a lamp needs oil, so we need to read more and more the precepts of our adorable Saviour, until these enter into and pervade our minds, and thus we participate in the blessings of His body and He make His abode in us."

The lady in question is a person of considerable culture. She was entirely skeptical, but has gradually receded from her rejection of Christ and his Divinity. She has begun to pray; she finds it difficult to study the Scriptures, so Mrs. Trumbull has appointed to meet with her every week on Friday. She remarked that the worship of the Virgin Mary was very beautiful. This is the feeling of many.—Yet she admitted it was the worship of a creature, and that it was contrary to the word of God. Her mind thus vacillates between credulity and unbelief. May the great Enlightener give her illumination.

A young lawyer said a day or two since to a pious Chilian, that he noticed the Protestant idea was personal contact with Jesus Christ; that all saints were put aside, and men pointed directly to the Son of God.

TALCA.—MR. SAYER.

In all of our principal stations there should be established a mission day school, where the children of those who attend our meetings could be brought under our

more immediate influence, and thus they could be brought into the Sabbath-school, and finally by the grace of God into the church.

We need very much such an institution in connection with our Talca mission.—As matters now stand, the children not only of the natives, but also of foreigners, some of whom are nominally Protestants, attend the Romish school, and thus our influence with these little ones is counterbalanced or destroyed. Five receive daily instruction in our house, and as soon as a suitable place can be secured, with the consent and co-operation of the Society, we hope to establish a mission school, where at least the rudiments of a common education can be obtained.

Within the last few weeks the foreign residents of this district have taken the initiative steps for purchasing a dissenting burying ground. A thousand dollars have been subscribed, and the municipality have donated the ground. This is at least progress in religious toleration, and the effect will be beneficial to our cause.

Concerning other Missions.

SYRIA MISSION.

Mr. H. H. Jessup, of Abeih, writes of the theological school with which he is connected: "We have a weekly discussion in the seminary, and the questions discussed have done much to increase the interest of the young men. Some of the written discussions and essays have been remarkable. I would like to give you an outline of the arguments adduced by the young men on the subject of a native ministry, the evils of church endowments, the proper sphere of education, the impossibility of a Republican government in Turkey, and the mode of conducting controversy with the Moslems. Yet the young men labor under great disadvantages, having almost no books of reference."

Mr. Jessup also reports a few facts which serve to indicate the enterprise of Protestants in Syria, and others showing the esteem in which Protestants are held.

"A Syrian Protestant has set up a steam flour-mill at Acre, near Mount Carmel, and is grinding wheat for the dwellers in Galilee and along the Phœnician coast. An American Protestant has a steam saw-mill near the mouth of the Orontes, west of Antioch. A Syrian Protestant in Beirut is engaged largely in the importation of kerosene oil and lamps, from the United States, and has introduced it so largely into Syria that it has quite supplanted the olive oil. To accommodate the poor fellaheen in the mountains, he has prepared a cheap tin top to the common glass lamps, by which the kerosene is burned with a small, round cord-wick, fitting tightly in a tin tube, thus dispensing entirely with glass chimneys. Of course the smoke is abundant, but Syrian peasants delight in smoke, as it preserves their log-roofs from worms."

Two facts, further, showing the *confidence reposed in Protestants.*

"Some years ago, the Greeks of Deir Mimas fell into a quarrel about their ecclesiastical revenues. The income from the church estates was vastly in excess of former years, and the whole village was rent with violent struggles on the part of the people, to secure their part of the prize, after giving the Greek priest a meagre portion. They cast about them for an agent to whom they could intrust the care of the funds. They could not trust the priest, nor the sheik, nor any one of the old men; and at length, by unanimous consent, they requested the Rev. Mr. Ford, the American missionary, to take charge of the revenues of the Greek Church!

A few years since, the Governor of Lebanon, and the British Consul-General, requested an American missionary to take the charge of the Druze College in Lebanon, which is supported by the ecclesiastical revenues of the Druze nation."

INCOMES OF BRITISH AND AMERICAN RELIGIOUS SOCIETIES.

The following is a summary of the aggregate incomes reported in May, 1869, in Great Britain:

British and Foreign Bible Society (subsc. and sales)	£187,952
Religious Tract Society, (subscriptions and sales)	119,170
Foreign Missions (14 Societies)	672,758
Home Missions (23 Societies)	400,580
Jewish Missions (4 ")	57,197
Colonial and Continental Missions (6 Societies)	52,293
Educational Societies (17 organizations	178,596
Total in	£1,654,926
Or	$8,274,630

A similar Summary of American Societies,* made as carefully as possible for just comparison, is as follows:

Foreign Missions (10 organizations)	$1,960,350
Home Missions (24 organizations), including Church Erection and Educational Agencies of Presbyterian and Congregational Bodies	1,981,332
Publishing Societies (10 organizations, including Amer. Bible, Tract, S. S. Union, and Denom. Agencies, except Methodist)	2,342,797
	$6,284,479

The total is $14,500,000, expended mainly for missionary work by Great Britain and the U. States, against less than $2,000,000 expended by Rome for like objects. Not an unhopeful showing for Protestant Christianity.

* All contributions from the Churches of the entire South, and also those of the Moravian and several other smaller denominations are excluded from this summary.

FRENCH SOCIETIES.

THE *Evangelical Society of France* was presided over by M. Edmond de Pressense. M. Pastor Fisch delivered an oral report, giving copious details of the operations carried on by the Society, which are for the most part in a prosperous condition. He mentioned an important modification introduced into the regulations of the Society, by which subscribers of 25 francs become entitled to a more active share in its management. The receipts were 180,000 francs; but though the expenses were much less, there is still a considerable debt.

The *Protestant Central Society for Evangelization* met under the presidency of M. Professor Bois. M. Pastor Lorriaux gave interesting accounts of the Society's operations in various parts of France. It contributes to the support of Protestant worship in more than one hundred and fifty different localities. The year's receipts were 187,000 francs. MM. Pastors Grandpierre, Fermaud, and Fisch, addressed the meeting.

PROTESTANT FOREIGN MISSIONARIES.

THE "*Manual of Presbyterian Foreign Missions*" classifies these by denominations, thus:

"There are 571 Presbyterian foreign missionaries, of whom 275 are from Germany (German Reformed, probably), 71 from the American Old School, 43 from the New School and under the American Board, 86 from the three branches of Scotch Presbyterianism, 10 Irish Presbyterian, 9 English Presbyterian, 21 from France, and 14 each from the American United Presbyterian & Reformed (Dutch). To the Congregationalists the same authority credits 399 missionaries, of whom 156 are under the London Missionary Society (but of those 'some are Presbyterian'), 102 under the American Board, 69 are English Baptists, and 59 are American Baptists. Of 340 Episcopal missionaries, the United States sent out 19, and England 312. The Methodists are credited with 279, of whom 74 are from America and 205 from England. In all there are 1,777 Protestant missionaries; of whom 533 are in India and Ceylon. 277 in South Africa, 217 Guiana and the West Indies, 196 in the Islands of the Pacific and the China Sea, 133 in China and Japan, 132 in Western Africa, and 89 in Western Asia. The large number in Southern Africa and other British colonies includes many Episcopal pastors of feeble churches of English settlers, who are not really foreign missionaries."

EDITORIAL NOTES.

Noting the course of current opinion and events as related to the earnest movements of the Romish Church among us, it is cheering, among other things, to observe the frank and courteous acceptance by almost the entire Religious Press, of the challenge to all comers so boldly given by the active Romish leaders. The substantial agreement in Christian sentiment and religious creed manifest in the organs of all denominations when discussing Rome's doctrines and practices, presents in itself, as doubtless every acute Romish writer has seen, the strongest possible illustration of a real unity in faith and practice among them all. Let the Press and the Pulpit continue to note the facts and discuss the teachings and practices of this still powerful organization, which was created and still exists primarily as a scheme to govern men. There need be no fear of this system, if only Scriptural light be thrown upon its aims, its plans and its deeds, as they have been and are. Let this be done wisely, kindly and fairly—using plainness of speech, but no bitterness, no personal or even class denunciation. We may never forget that not merely the adherents but the *agents* of this long-matured system have been educated to their convictions and trained to their work, and that the most of them are as conscientious in their faith and faithful in their worship as any of those who count the Romish faith a delusion, and its forms of worship a snare. Always let us give to the outspoken defenders of the Romish Church the "fair play" which is asked, andthe courtesy which is alike their due and our duty, and insist, with all manliness, upon receiving again in kind.

Twenty-one years ago, Dr. Melvill wrote of the widely-prevailing "idolatry of what men call liberal, to the extent of making it a point of honor to believe good of all evil, and perhaps evil of all good," and declared that "of this temper of the times the Roman Church adroitly availed herself."* There are not wanting occasional illustrations of this excess of liberality or charity among the religious press of this country, of which the same Church is still gladly availed. One of these appeared recently in a Western journal which is deservedly held in the highest repute for thoroughness and life in all its departments, especially for hearty sympathy with all forms of healthful progress. The article in question undertakes to remove the (uncharitable) notion existing in some Protestant minds that Romanists exclude all Protestants from the possibility of salvation. This it does by asserting that "the Romish standards make provision for the gracious salvation" of such

* The entire passage on p. 335 may be read, and, we add, used by press and pulpit, with great advantage.

as sincerely seek, but are not circumstanced as to be able, to find "the true Church." And for proof, sentiments clearly to this effect, are quoted from "Milner's End of Controversy," from a Catechism of Catholic doctrine published (and used) in Rome itself under authority of Pius IV, and from a letter of Archbishop Manning of England. The conclusion is, "that a devout Romanist does not feel necessitated by his creed to send all Protestants to hell." Most heartily do we sympathize with the spirit of the writer of this article, and most gladly would we accept his conclusion, if it were not overborne by such an excess of stronger counter testimony. Not to refer to the opposite utterances of Romish papers and priests every where, nor to more than refer to a recent public admission of a Western Archbishop of Rome, "that no doubt many of the followers of these false religions were sincere," followed, however, by the citation of Prov. 14 : 12, in which he made the last line to say "the end thereof goeth down to hell," it is sufficient answer to say that the creed of Pius IV, which is a summary of the doctrines of Trent, binding every Romanist's faith, expressly declares that out of the Romish Church no one can be saved, "extra quam nemo salvus esse potest." This is the only Romish standard. And in accordance with this teaching were these memorable closing words of the Council of Trent : "*Cardinal.* Anathema cunctis hæreticis. ACCURSED BE ALL HERETICS. *Fathers.* ANATHEMA, ANATHEMA, ACCURSED, ACCURSED." This unrepealed curse is yet repeated every year in most fearfully minute detail through the Romish Church of the world.

THERE is a peculiarity in Missionary work among Romanists, as distinguished from other foreign missions, which ought to be specially noted. It is that while both aim at the salvation of men, the work among Papists has, to American Christians, the additional feature of a self-defensive enterprise. The South African does not bring his Fettish rites into Christian lands, nor even the Chinese immigrant his Joss-worship into *actual conflict* with Christian institutions. But Romanism sends its forces and uses its system for a life and death warfare upon our evangelical faith. And this, which is confessedly our greatest peril at the present hour, is *now* directly met and counteracted by this Society alone. For this reason, until the several Church organizations undertake this work for themselves, they should unite to make this Union effective.

SOMEWHAT startling statements have appeared in the *Protestant Churchman*, in the form of extracts from the *Church Monthly*, the organ of a so-called American Church Union, made up of Dr. Dix and his Ritualistic followers. These extracts, in plain words, insist upon the re-establishment in the Protestant (?) Episcopal Church, of the Confessional, the Divine authority of Tradition, and the Worship of the Virgin. They further denounce the Common-School System, and demand the setting aside of the Thirty-nine Articles. These objects, it appears, have the "cordial sympathy and approval" of the New-York Bishop Potter.

"I have just been reading, for the second time, one of the last numbers of the *Christian World*, and it has renewed the thought that has been often in my mind, that there could be no better outlay than the employment of a good canvasser to get the Magazine extensively introduced into families. I strongly believe that persons who will take it up at all, will, in a short time, become interested in it, and that through its influence appeals for the *Union* will find them in a prepared state of *feeling* for a response. From a man who has any heart for these things, I should expect more results from twelve numbers of the *World*, than from the most brilliant effort that any speaker can put forth. As a general rule the paper accomplishes but little in the hands of the Pastor. It is one of a dozen or more that lie on his table, and it gets perhaps ten minutes attention; perhaps not one. Of course there are exceptional cases, but you and I know enough of these things to understand the superior interest which such a paper is likely to secure in the hands of a parishioner who has only one or two of the kind. In fact a large majority of our people have none. It is useless to expect much aid toward its circulation from Pastors. There are too many others calling for the same service, and some of them claiming precedence on church grounds. The *World*, in point of character, may now challenge competition. Its leaders are high-toned and rousing. In dealing with Romanism, it goes direct to the *gist*. Its intelligence gives the best account of what you are doing, and what need there is for your doing more, and also why a Society based upon precisely your principles, cannot be spared from our curriculum of evangelizing enterprise."

Contrary to present rule, we insert the above from a judicious and experienced pastor, in order to say two things: 2. The only practicable method of 'canvassing' is by the voluntary undertaking of the work by one or more individuals in particular congregations. This we cordially invite, and will gladly make the usual deduction to compensate for the labor. 2. The religious press might effectually aid us. Not by "advertising," for which they ought to be paid, and the cost of which we are satisfied our work will not justify: but by such a use of the matter of the Magazine, and such occasional notice of the work of the Society, as other Missionary organs and organizations receive. For the work's sake, as Christ's, we ask from all such helpful recognition of our work, and monthly use of the missionary and other useful matter printed in these pages.

Zion's Herald, of Boston, the oldest Methodist journal, yet for vigor, variety, and genial raciness scarce equalled among its score of juniors, prints, Sept. 30th, a thoroughly live sermon to Theological graduates, by Rev. T. M. Eddy. Taking "Our Times and their Work" for his theme, he sharply sketches the events and conflicts of the passing era, and presses the necessity of full and proper equipment by those who stand for Christianity. He affirms the great question, met everywhere and in every form, to be, "Who is Jesus of Nazareth?" And urging that the answer be full and explicit, that the revelation of the Christ be made the burden of preaching, he cites the prophecy of Simeon that thus "the thoughts of many hearts were to be revealed." Among other weighty words are these: "From the crucifixion until now, thoughts, motives,

and systems may be tested by their relation to Him. As men think of Jesus, so men are: as an age deals with Him, you may measure the age. What men say of Jesus, reveals their thoughts of God. 'Believe in God, believe also in me,' are logically connected. Where men receive the divine Christ, the personal, living, prayer-answering Father is worshiped. You may hear of the Infinite and the Absolute, but test these sounding words by the Mediator, and you disclose the dreariest Pantheism."

THE Pope has hastened to answer Dr. Cumming, though indirectly and with scant courtesy. The reply, while it conveys no special information to Dr. C., probably accomplishes one of the ends he had in view. It substantiates with great explicitness the charge which the Protestant world counts the most serious of all in the indictment against Popery—the charge implied in the letter of the nineteen German (Romish) Bishops recently assembled at Fulda; in the address of the Roman Catholic laity of Treves to their Bishops, and in the letter of Prof. Dollinger of Munich, the historian of the Roman Church, the charge which has been often uttered by the famous Count Montalembert, a devoted Roman Catholic, and now emphasized by him on his death-bed, the charge which has been but yesterday rung out in the ears of the world by the great preacher of Notre Dame in Paris, as he nobly relinquishes his place of honor and power for conscience sake,—the charge *that there is no alliance between Rome and any kind of enlightenment or liberty of opinion.* "The Church," says this tiara-crowned Respondent, "possesses infallibility in deciding questions which belong to dogma or morals, and cannot reconsider questions which have been once decided." Among these questions already determined is the condemnation (in the words of Pope Gregory, 1832, repeated by Pius IX in substance) of "that absurd and erroneous doctrine or rather raving, in favor and defence of liberty of conscience, and that pest of all others most to be dreaded in a State, unbridled liberty of opinion." In this letter to Dr. Cumming, Pius IX proclaims openly to the civilized world of the nineteenth century that Popery and modern civilization are incompatible and irreconcilable. Let Pope and Council only hold to this dogma, and we are content.

THE letter of Father Hyacinthe commands the general attention of Protestants as well as Romanists. Since the oration of Castelar before the Spanish Cortes, nothing so bold in character has appeared. He hesitates not to charge that Rome has left the good old paths. One sentence conveys a world of meaning:

"I protest against the divorce, as impious as it is insane, which it is sought to accomplish between the Church, who is our mother according to eternity, and the society of the nineteenth century, of whom we are the sons according to the times, and toward whom we have also some duties and attachments."

He protests against the opposition to human nature in "its holiest aspirations," and the sacrilegious perversion of the Word of the Son of God.

M. JULES FAVRE, at a large meeting in Paris, spoke as follows:—

"Every one ought to be deeply moved at the reflection of what France would have been to-day if she had embraced Protestantism at the beginning of the sixteenth century. I can testify that in the Protestant religion there is a liberty of conscience which breaks the yoke which the Catholic religion imposes upon all human understanding."

FROM the simultaneous and similar action of Romish Bishops in Great Britain and the United States respecting the Public School question, it would seem that the Central Power at the Vatican has already issued its mandate upon the subject. The effort in Cincinnati, heretofore mentioned, to incorporate the Romish with the Common Schools, failed, as was expected. In Pittsburgh the announcement was made some weeks ago that Roman Catholic parents would be *required to withdraw their children from the Public Schools*, and we learn since that several hundred scholars have been withdrawn. The same action has been taken at several other places in this country. The "Freeman's Journal" thinks the "Council" will take strong ground in favor of these extreme views. Cardinal Cullen, in Ireland, and all his Bishops, demand the overthrow of common education. Bishop Bayley, of Newark, denounces the Public School system as "the greatest enemy of the Catholic Church, and of all dogmatic truth." So does Archbishop McCluskey, of New York, and with him all the other Bishops in this country. And summing up all these denunciations, the "Catholic Telegraph" of Cincinnati, styles the free school system as a *social cancer*, and says—"It will be a glorious day for Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces. Until then modern paganism will triumph."

OF thirteen Annual Conferences of the Methodist Episcopal Church, who have endorsed the Society, a leading one, the Rock River Annual Conference, puts its endorsement in these strong terms:

Whereas the propagandism of Roman Catholicism was never more seductively and successfully pushed than at the present, and whereas the General Conference has endorsed the American and Foreign Christian Union, therefore

Resolved, That we recommend our preachers to take the organ of the Society, *The Christian World*, and to widen the distribution of the Tracts published by the Society to meet the living issues of the contest with Romanism, which Tracts, upon application, will be furnished gratuitously.

Resolved, That when any Secretary or Agent of the Society shall visit our churches we tender him our cordial welcome.

Resolved, That the pastors of our churches are desired, with the approval of their official Boards, to take collections in behalf of the Society.

G. E. STROBRIDGE, *Secretary.* N. HUTTON AXTELL, *President.*

R. M. Hatfield, James Baume, Wm. D. Atchison, N. Hutton Axtell, George E. Strobridge, *Committee.*

A REMARKABLE testimony to the success of our work in Mexico City, is borne by an occasional correspondent of the "N. Y. World." Writing at length about the religious movement inaugurated by our Missionaries there, he speaks of the "eight organized bodies and places in the capital," and the eighteen or twenty congregations in the valley of Mexico; of the character of their meetings, which he attended several times, as solemn, beautiful and deeply interesting, and of the men conducting the work as "reputed to be pure, spotless and zealous." He says further, "The work being strictly Mexican, is the more remarkable and interesting. *It is the infancy of a great move, by men deeply in earnest, that seems destined to sweep over this country.*"

LITERARY NOTICES.

BOOKS.

OUR NEW WAY ROUND THE WORLD.—By Chas. Carleton Coffin. Boston: Fields, Osgood & Co. pp. 524.

A model record of travel, over fields comparatively unknown. It combines, in a remarkable degree, skill and judgment in the selection of facts and points, with clearness, accuracy and proportion in their statement: a natural ease and grace of expression, with a genial spirit, and a broad, true sympathy with everything human.—A very large amount of instructive and attractive matter is compressed in its pages. The illustrations, too, are numerous, and all in admirable keeping with the narrative. In these, and in the clear, fair, readable type, the publishers have well done their part.

We confess to a deeper, and consciously healthier interest in the perusal than in the reading of any similar volume. Very heartily, therefore, do we commend the book to the winter-evening family circle, sure that it will instruct and charm alike both young and old.

FREDERICK W. ROBERTSON'S SERMONS.—Popular Edition, in two volumes, each 720 pages. Boston: Fields, Osgood & Co.

Few men have left so broad and deep an influence upon their own generation as this sensitive, suffering preacher of Brighton. Struggling life-long with disease, with opposition and misapprehension on almost every side, because of views which his many noble nature compelled him to advocate, he held stedfastly on to the end, and died at last under the sad conviction that his life-work was almost in vain. But the fruit of that life, garnered in these volumes, has enriched the intellectual and religious life of the English-speaking world. No mind that has read these discourses, and multitudes of preachers of every name have pondered them, but has been quickened and advantaged by the reading. To not a few they have furnished the seeds of thought for many a discourse, and always, when discriminatingly studied, with clear apprehension of questionable points in the author's scheme of faith, they have served to enrich the teachings of the pulpit.

THE BLACK MAN, OR HAYTIAN INDEPENDENCE. By M. B. Bird, Resident Missionary. New York: American News Company, 121 Nassau st.

This book gives a brief account of the discovery of Hayti, and the influence of the Colonial system of the French; then enters more fully into the efforts of the Haytians to throw off the yoke of France and establish an independent government. Its principal design is to show what has been achieved towards the moral and religious improvement of Hayti. The author is well qualified for this work, having resided there as a Missionary for nearly thirty years. His statements are also endorsed and highly commended by a Commission appointed by the Haytian Secretary of State.

ANNIE'S GOLD CROSS. pp. 267. Presbyterian Publication Committee, Philadelphia.

FRANK HARVIE IN PARIS. pp. 197. By Mrs. Hildeburn. Presbyterian Publication Committee, Philadelphia.

TRUE STORY LIBRARY. By Mrs. Wright. Twelve Books, each 64 pages, and two pictures. Same publishers.

The Presbyterian Publication Committee, from which all these little volumes come, may be safely relied upon for great carefulness as well as good judgment in their issues. These books have a healthy tone, and carry both instruction and interest with the reading.

MAGAZINES.

The Christian Quarterly: January, April, July and October, 1869. Edited by W. T. Moore and others. Published by R. W. Carroll & Co., Cincinnati.

This new organ of the Campbellite brethren, in respect of form and substance, compares well with the oldest and foremost of our Religious Quarterlies. Of its peculiar views about creeds and dogmas, it is not needful that we speak. But for its manly and most able defence of Protestantism, in the utter overturning of the groundwork of the Ewer-type of assault, and in the admirable exposition of the sophistries of the new school of Romanists, of which Mr. Hecker is a prominent leader, it deserves the strongest commendation. That we do not overrate its power is evident from the fact that the Catholic World formally attempts to refute one of its main points in an article on "The Spirit of Romanism" (July).

We note, for the information of our readers, the following admirable articles in successive numbers:—January: "An Infallible Church, or an Infallible Book—Which?" and "The Secret of Roman Catholic Success."—April: "Galileo and the Church," "The Glories of Mary."—July: "The Failure of Protestantism," "The Spirit of Romanism."—October: "Ecumenical Councils." To some of these we shall refer hereafter.

The Catholic World—October and November. Catholic Publication House, New York. Edited by Rev. I. T. Hecker, Rev. A. F. Hewit, and others.

The conductors of this Journal deserve the special commendation of their Church's Head, which stands prominently upon the cover. Not only for their judicious zeal, and for the great ability evinced in the inception and carrying forward of the recent Publication, Sunday-school, and "Revival" movements, but, especially in connection with this Journal, for boldness and daring evinced in their re-opening and discussion of the case of the Roman Church as made by the common charges of her opponents for three hundred years, we cannot but accord to these American champions of the Papacy high distinction among the active leaders of their Body the world over. This Magazine is itself a proof that at least the practical methods of the Church of Rome are movable, even progressive, whatever may be true of her spirit and dogmas, and that she is after all susceptible to the influence of American ideas, and may possibly, in the not distant future, through individuals like Father Hyacinthe, be awakened and advantaged by the gradual infusion of the simple rudiments of Protestant Christianity. For this Magazine itself, while we would not have our Protestant Journals exaggerate either its abilily or courtesy by giving it undue notice or deference on these accounts, we would have them carefully note its points of weakness and strength, with a view of fairly confronting and wisely resisting its hurtful influence. We can only now refer particularly to a single article, in the November number, upon the "Reply of the Presbyterian Assemblies to the Pope's Letter." That Reply, written by Dr. Charles Hodge, is cited in full, and the refutation of its main points is undertaken by the "Son of a former Moderator of one of these Assemblies," the Rev. A. F. Hewit. The review is only notable in that it condenses in a few pages all the strength and all the weakness of the Roman Catholic argument.

Biblical Repertory and Princeton Review—Oct. C. Scribner & Co., 654 Broadway.

Contents: Morrell on Inspiration, Recent Scholarship, The Church Question, an examination of views of Dr. I. W. Nevins, Smaller Presbyterian Bodies, Representation of Minorities, and other papers. The material of this Review is carefully prepared. The literary notices and intelligence always of unusual value.

The Reformed (German) Church Monthly. Edited by Drs. Bomberger, Good, and Klein. Philadelphia. pp. 52. Oct.

Greatly needed in its own sphere, and battling powerfully and successfully against the subtle assaults of insidious Romanizing teachers within its own church.

(Continued on Third Page of Cover.)

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 8th October, 1869.

MAINE.

Hallowell. A friend	$2 00	
Augusta. So. Cong. Ch. and Soc'y, by E. A. Nason, Tr., of which $30 from John Dorr, to constitute himself a L. M.	80 15	
Strong. Cong. Church and Soc'y	6 10	
" Union coll'n in Cong. and Meth. Chs.	3 58	
Hallowell. Miss Sarah Page	2 00	
New Gloucester. Cong. Church and Soc'y in part	19 61	
		113 84

NEW HAMPSHIRE.

Tuftonboro. Capt. A. Wiggin	5 00	
Amherst. Cong. Ch. and Soc'y	38 61	
		43 61

VERMONT.

Manchester. H. K Corning $100, to constitute Rev. R. S Cushman a Life Director; G. B. Bulkley $10; John Gray $10; G. N. Phelps $10; cash $10; S. Sawyer $5; Mrs. Slade $5; individuals $4	154 00	
Townsend. Cong. Church and Soc'y, Dea. S. D. Winslow, 2d, $3; Mrs. S. Rice, Mrs. M. F. Chamberlin, Mrs S. F. Allen, $2 ea.; Dea. J. B. Ware, R. Phillips, W. S Putnam, C. White, D. L. Bemis, J. O. Follett, F. F. Fairbanks, E. D. Harris, H. Salisbury, $1 ea.; Mrs. C. Barker, Mrs S. Ross, N. Winslow, Dea. D. D. Rand, G. C. Rice, I. K. Bachelder, R. H. Rutter, C. C. Pomeroy, 50c ea.; Mrs. G. C. Rice, R. R. Miller, Mrs. C. Wiswall 25c. ea.; cash 30c	23 30	
" Bapt. Ch. and Soc'y, A. J. Wilson, O. S. Howard, $2 ea.; J. Holland, Rev. Dr. Fletcher, A. J. Churchill, C. H. Willard, F. Jones, Miss S. Gray, Mrs. E. Taft, H. C. Howard, Mrs W. Evans, Dea. S. D. Winslow, $1 ea.; S. Gray, Mr. Lewis, J. C. Church, J. D. Derry, E. L. Hastings, A. A. Mayo, P S. Dunton, P. D. Holbrook, 50c. ea.; cash 25c.	18 25	
Middlebury. Mrs. M. Barrows	2 00	
W. Townsend. Dea. N. Pierce, A. R, Julia Pierce	3 00	
" Royal Taft	75	
Bridport. Cong. Church and Soc'y, add	1 00	
Dorset. Cong. Ch. and Soc'y, add	5 00	
St. Albans. 1st Cong. Ch and Soc'y, by Chs. B. Swift, Tr.	75 00	
" M. E. Church	6 50	
Brattleboro. M. E. Church	2 50	
Bradford. M. E. Church	75	
Townsend. Cong. Ch. and Soc'y, add	75	
		294 48

MASSACHUSETTS.

Hadley. Russell Soc'y of Hadley, by E. Porter	7 90	
Ashburnham. Cong. Church and Soc'y	20 53	
Springfield. Chs. Morriam	100 00	
Great Barrington. 1st Cong. Ch.	54 52	
East Abington. Cong. Church and Soc'y	73 86	
Abington. Cong. Ch. and Soc'y	28 03	
Boston. Members of Central Ch.	10 00	
Topsfield. Miss Abby E. Cleaveland, for Italy	12 00	
Gloucester. Evan. Cong. Ch. and Soc'y	58 15	
Warren. Evan. Cong. Church and Soc'y	25 57	
Cambridgeport E D. Goodrich	100 00	
Andover. J. Emerson, of which $30 to make Rev. John Wood a L. M.	100 00	
Boston. Mrs. Freeman Allen	1,000 00	
Hadley. 1st Church, by E. Nash, Tr.	14 16	
Colerain. Cong. Ch. and Soc'y	8 00	
Deerfield " " "	32 15	
Conway. " " "	7 78	
Greenfield. 1st Cong. Ch	17 25	
Gill. Cong. Ch	6 70	
Shelburne. Cong. Church	18 75	
Sunderland " "	37 55	
Northampton. 1st Cong. Ch.	143 40	
Martha's Vineyard. Camp Meeting	114 00	
Berlin. Cong. Ch. and Soc'y	13 25	
Newton. Eliot Ch and Soc'y	252 25	
Taunton. Rev. R. H. Cobb	1 00	
Grantville. A friend, for Riley's field	20 00	
Boston. Dea. J. N. Dennison	20 00	
W. Boylston. Cong. Ch. and Soc'y.	16 16	
Uxbridge. Cong Ch. and Soc'y, for L. M. of Moses W. Chapin	40 00	
North Andover. Evan. Cong. Ch. and Soc'y	24 13	
Andover. Free Church and Soc'y	130 68	
Boston. Mt. Vernon Ch. add., Jas. Cutter	10 00	
Townsend. Ortho. Cong. Ch. and Society	6 20	
		2,897 96

RHODE ISLAND.

Providence. Dea. S. S. Wardwell	4 00	
Bristol. Cong. Ch. and Soc'y	11 00	
		15 00

CONNECTICUT.

Milford. 1st Cong. Church	44 00	
Windsor. Cong. Church	66 90	
Lisbon. " "	7 00	
Hartford. Individuals, for Miss Rankin's field	6 50	
Jewett City. Cong. Ch., in part	12 78	
Rockville. 2d Cong. Sab. School	16 32	
Saybrook. 1st Cong. Ch. and Soc'y.	41 00	
Jewett City. Cong. Church, in full to make H. L. Reid L. M.	17 50	
Stratford. Gen. G. Loomis, U.S.A.	3 00	
North Haven. Cong. Church, Rev. W. T. Reynolds	21 00	

CONNECTICUT—*Continued.*

Morris. Cong. Church, per Rev. D. D. Tompkins 8 34
Saugatuck. Cong. Church, Jas. B. Jessup $30, to constitute the Sab. School a L.M.; others $11. 41 00
Hartford. Mrs. Warburton's legacy, per C. N. Shipman, Ex.... 1,200 00
Columbia. Cong. Church 22 59
West Haven. Cong Church 66 00
Birmingham. Cong. Ch., Dea. Geo. W. Shelton $30, to constitute himself a L. M.; others $28.75. 58 75
Windsor Lock. Cong. Church 45 54
Griswold. Cong. Ch., to constitute Rev. B. F. Northrop a L.M.. 39 00
Haddam. Cong. Church 17 00
Essex. Cong. Church 11 00
——— 1,745 22

NEW YORK.

Middletown. M. E. Church, in part of L. M. for Rev. W. Oakley. 15 00
" 2d Pres. Church, which constitutes Rev. C. Beatti a L.M. 30 05
N. Y. City. 30th street M. E. Ch., which constitutes Rev. A. D. Vail a L. M 64 27
" St. John's M. E. Ch., 53d st.. 4 70
Utica. Ref'd Church, Rev. J. P. V. Gardner, to make H. D. Gardner L.M., $30; Judge W. Bacon $20; Dr. Gray $10; E. A. Whittemore $10; Mrs. Stevens $5; Mrs. Mann $5; individuals $6 ..... 86 00
West Hebron. U. Pres Church ... 14 14
Peekskill. Rev. Noah H. Wells.... 2 00
Utica. Ladies, for Miss Rankin's field 15 00
Buffalo. Ladies for Miss Rankin's field 22 00
N. Y. City. Mrs. A. C. Brown, for Miss Rankin's field 27 45
" Woman's U. Miss'y Soc'y, for Miss Rankin's field 42 00
Candor. Rev. Geo. A. Pelton..... 5 00
York. Jas. McNab 5 00
Saratoga Springs. Jacob Myers, M D. 2 00
Le Roy. Pres. Church, J. E. Wilcox, Wm. Calvert, H. Hammond, $5 ea.; A. Phelps, A. McEwen, D. Morrison, L. J. Woodriff, A. Keeney, $3 ea.; P. L. Pierson $2; others $47.79. 79 79
York. U. Pres. Church, Mrs M. J. Whitney $3; others $24.50—in part of L. M. for Rev. John Van Eaton 27 50
Bergen. Cong. Church, in part.... 13 19
Spencerport. Cong. Ch. add..... 10 00
Knowlesville. Mrs. Spencer..... 2 00
N. Y. Mr. A. G. Phelps..... 100 00
Utica. 1st Pres. Church, per W. S. Taylor 63 00
Albany. Lawson Annesley..... 10 00
Rochester. Brick (Pres.) Church, R. Gosline, John Bradfield, $5 ea.; G. N. Storms $2; others $30.98—to make Henry C. Millard a L. M..... 42 98
Aurora. Pres. Church, to constitute Mrs. M. B. Morgan, Mrs. C. Mandell, Mrs. M. B. Martin, Mrs. Julia Hale, Miss E. R. Bogart, L. M.'s 156 35
N. Y City. H. I., to constitute Rev. H. M. Scudder, D.D., and Rev. Jos. Scudder, D. D., L.D.'s 200 00
Port Jervis. Deerpark Ref'd Ch., to constitute David L. Mapes a L. M..... 31 25

NEW YORK—*Continued.*

Port Jervis. Union Meeting in Bapt. Ch., in part of L. M. for Rev. J. B. House 14 80
Mount Vernon. Bapt. Church, in part of L. M. for Mrs. Rev. O. A. Williams 25 06
New Rochelle. Bapt. Ch., in part of L. M. for Rev. Geo. W. Baptist 17 55
White Plains Village. M. E. Ch., in part of L.M. for Rev. J. W. Beach 24 70
" 1st M. E. Church, to constitute Rev. T. W. Smith L.M.. 38 00
N.Y. City. A member of Dr. Thompson's Church, for Greece 1 00
" W. N. Seymour, to constitute his son, O. W. Seymour, a L. M..... 30 00
Worcester. Pres. Church..... 25 00
Westford, " " 4 48
N. Y. City. Mercer st. Church Dry Dock Mission 3 00
Utica. A lady friend of Missions for City of Mexico, and to constitute Pres. Grant a L. D.....100 00
Saratoga. M. E. Ch. add..... 1 25
Rochester. Asbury M. E. Church, in part 40 00
" 1st M. E. Church..... 13 17
Buffalo. Grace M. E. Church..... 36 63
" Pearl st. M. E. Church..... 13 18
——— 1,452 85

NEW JERSEY.

Paterson. Prospect street M. E. Ch., in part for L. M. of Rev. H. D. Opdyke..... 21 35
Elizabethport. Union Meeting in M. E. Church, add..... 2 00
Manefield. 1st Pres. Church, add.. 12 00
Paterson. 2d Pres. Church, Rev. Mr. Hopwood 25 60
Elizabeth. 2d Pres. Ch., to constitute Albina R. Brittin and Chs. Bommel L.M.'s 70 60
Dover. Pres. Ch. $50; Sab. Schl. $20, for Greece, and both in full of L. D. for Rev. B. C. Megie 70 00
" Jabez L. Allen, to constitute Mrs. J. L. Allen a L. D.....100 00
Bergen. Palisade Av. M. E. Ch. ... 45 00
Blackwoodtown. Pres. Ch., which constitutes Rev. F. R. Brare L.D., in part..... 85 00
Cold Spring. Pres. Church, which constitutes Rev. Moses Williamson L.D., in part 73 50
Jersey City. St. Paul's M. E. Ch., in part..... 31 75
Red Bank. M. E. Ch..... 38 31
Mechanicsville. M. E Church 7 00
Jersey City. St. Paul's M. E. Ch., add. per Lewis R. Dunn..... 8 00
——— 589 51

PENNSYLVANIA.

Philadelphia. Mrs. A. Fullerton $25; Mr. and Mrs. J. Bayard $20 ea.; Mrs. M. R. Mitchell $10..... 75 00
Blairsville. Pres. Church. add..... 14 25
Freeport. Pres. Church, in part..... 28 30
Bulah. U. Pres. Church..... 20 00
Murryville. Pres. Church, Rev. G. M. Spargrove, L.D., in part.. 40 00
Unity. U. Pres. Church..... 16 29
Saltzburg. Pres. Church 37 00
Freeport. 2d U. Pres. Church..... 17 85
New Castle. Mrs. M. S. McMillan. 5 00
Ebenezer. Pres. Church, in full of L.D. for Rev. D. J. Irwin..... 34 00

PENNSYLVANIA—*Continued.*

Huntingdon Valley. Pres. Ch., add.	$3 50	
Great Conewago and Lower Marsh Creek. In full of L.D. for Rev. W. S Van Cleve	45 50	
Tyrone. Wm Caldwell	5 00	
Tarentum. U. Pres. Church, which constitutes John E. Ross L.M.	30 00	
Lock Haven. M. E. Church	15 40	
" Messrs. Mackay & Lichtenthalu $10 ea.; McClure, McCormick, Cook, Marshall, Armstrong, $5 ea.; others $16.50	61 50	
Poke Run. Pres Church, which constitutes Rev. H. Bain L.D., in part	75 00	
Freeport. Pres. Church. add	11 00	
" 1st U. Pres. Church	7 00	
Germantown. Market Sq're Bapt. Church, Rev. J. Heiffenstein.	20 00	
		561 59

MARYLAND.

Baltimore. "M."		20 00

MISSOURI.

Hamilton. Rev. John Leighton, annuity	5 00	
St. Josephs. Westminster N. S. Pres. Church	18 45	
		23 45

ILLINOIS.

Peru. Mrs. Rankin	50	
La Salle. Meth. Church	3 05	
Sterling. 1st Pres. Church, in part.	19 50	
" 1st Cong. Church	21 00	
Geneseo. Ladies Miss'y Circle, per Mrs. Mary P. Ford	11 85	
Danville. Stephen Griffith, to constitute S. Griffith. Rev. Eli Condo, and Rev. Nelson R. Whitehead L M.'s	100 00	
Sterling. 1st Pres. Church, per Rev. M. C. Williams, balance	31 00	
		186 90

INDIANA.

Terre Haute. 1st Pres. Church	11 00	
" " 1st Cong. Church	8 20	
Niconza. Shiloh Sab. School	2 80	
Madison. 2d Pres. Sab. School for Miss Rankin's field	9 00	
" 1st Pres. Church, J. H. Cunningham $20, of which $10 for Italy, $5 for Mexico, $5 for Spain; Mrs. Bainbridge and two daughters, and Mr. Tilton, $5 ea.; S. S. Moffett $3; Weyer, Alling, Fisher, Barnes, Moffett, McKee, $2 ea.; Colgate, Hynes, Walker, Pollies, Clements, Moffett, Cochran, Miss Crane, $1 ea.; Mr. Reed, Misses Crane and Brown, 50c. ea., to constitute James H. Cunningham and Jameson Hendricks L.M.'s	64 50	
" 2d Pres. Church, Hon. Judge Sullivan $25; J. Elvin, Craig, Hines, $5 ea.; Guiling, Lamer, $2 ea.; Thomas, Little, Orr, Brook, Craig, Siddell, Roberts, Rankin, Mrs. Greenwich, Hunkel, Brachmar, Shaw, $1 ea.; Mrs. Newell, Craig, McIntyre, 50c. ea.; others $10.60	68 10	
" 1st U. Pres. Church, Mary Kinnear $5; others $7.21	12 21	
" Trinity M. E. Church	1 00	

INDIANA—*Continued.*

Thorntown. 1st Pres. Church $10; 2d Pres. Ch. $10; others $11.75.	$31 75	
Niconza. Shiloh Sab. School, per E. D. Shaw	2 80	
Jeffersonville. 1st P. Church, to make Rev. Thos. E. Crowe a L. M.	30 00	
" Meth. Church	14 00	
" Ger. Meth. Church, per Rev. J. Strauch	5 20	
Charlestown. Pres. Ch and friends, to make Rev. W. Torrance a L. M.	32 50	
Seymour. Pres. Church and friends, to make Rev. Vanarsdale L.M.	32 00	
Knightstown. Meth Church	8 45	
Rayesville. Union meeting	2 26	
New Albany. 1st Pres. Church, to make Jas. M. Day a L.M.	30 00	
		366 07

OHIO.

Columbus. Miss Annie Kelly, for L. M.	30 00	
" D. T. Woodward bequest, per J. J. Ferson, Ex.	939 40	
New Concord. Mrs. Rebecca Law.	50	
Chillicothe. L. W. Foulke, M.D., for Italy, and to constitute the Right Rev. Bishop C. P. McIlvain L D	90 00	
Cincinnati. 7th street Cong. Church add for Colportage $53.53, and J. S. Crawford $50, for education in Miss Rankin's field.	103 53	
Pequa. Sab. School of St. James P. E. Church, for Miss Rankin's work	17 00	
Circleville. 1st N. S. Pres. Church Sab. School, for Miss Rankin's field	25 00	
Clifton. 1st U. Pres. Church, bal. to make J. F. Stewart L.M.	9 25	
Bloomingburg. 1st Pres. Church	24 25	
Cumminsville. A lady friend	6 00	
Cincinnati. Welch Meth. Col. Ch.	5 00	
" J. Durand $ 0; Barr, Colburn, Neff, Hedrick, Thompson, Noyes, Breed, Cottrell, Orr, De Camp, Williamson, Brown, Mrs. Bates, Howes, Wunder, Bordford, Prouty, $5 ea.; Easton, Phillips, Mrs. Williamson, More, Rankin, $3 ea.; Frazer, Kidd, Williamson, Beeson, Mrs. Shilleto, Butler, $2 ea.; Price, Cook, Sebastian, Scott, Foulds, Steele, Mrs. Biundell, Bishop, Price, Tooker, $1 ea.; Mrs. Riley 50c.	182 50	
E. Cleveland. Cong. Church, per Horace Ford	20 00	
Norwich. Union meeting	15 68	
Rix Mills. U. P. Church	18 00	
Chandlersville. Pres. Church	8 25	
		1,444 36

MICHIGAN.

Ann Arbor. A. Norton annuity	5 00	
St. Anthony. Gen. H. P. Van Cleve.	5 00	
		10 00

IOWA.

Durant. Clark Geo., Esq		5 00

MINNESOTA.

Taylors Falls. Mrs. H. Murdock		3 00
Total		$9,772 84

THE CHRISTIAN WORLD.

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*Christian Affinities with Democracy, as related to the Schools.**

AMONG the *affinities presented by Christianity to our form of government* is, in the first place, the popular character of both systems. Democracy and Christianity are alike in their idea that the vital issues of politics and of religion should find a final lodgment, and an intelligent interpretation in the popular heart. Neither recognizes any esoteric doctrine. To popularize is their common aim. Both aim at self-impulsion. Both take man out of leading strings, and open the largest range to individual action. Christianity in an especial degree emphasizes human individuality. It refuses to consider men in masses. It asserts the doctrine of a minute, providential supervision, taking cognizance of the individual, and, like gravitation, acting upon the whole mass through the separate particles. It asserts the sanctity of the individual conscience, but insists on the corresponding absoluteness of individual responsibility. To his own Master every man standeth or falleth, when the word goes forth, "Give account of *thy* stewardship." Democracy appeals to the masses, but it is to the masses always, as made up of individual intelligences. Democracy has been called a great leveler. In one sense it is so, just as Christianity is: yet, like Christianity, its ideal is realized in the development of as many as possible distinct types of manhood; in the encouragement, not of unity, but of difference. The differences arising in a large mass of strong and trained individualities, are but so many healthful pulsations in the body politic. Truth comes out the clearer, when the sieve is well shaken from many sides. So it refuses to invade the political conscience, to challenge the motive of your vote or mine, but responsibility rests upon each of us for the result: and the man whose vote has helped put a rogue in power, feels that in the abuse of that power he is *punished* as well as afflicted.

As a centripetal force, balancing this bold throwing off of individuali-

* Extract from an Address from "Christ in the Schools," delivered at the State Teachers' Convention, at Ithica, by Rev. M. R. VINCENT.

ties, both assert a final arbitrament: the Christian in the divine law, the Democrat in the fiat of the popular majority. It may seem as if Christianity here developed monarchical rather than democratic affinities. But remember that Christian loyalty is based on free choice. The influences applied are not to constrain submission, but to beget conviction, and to induce voluntary movement. In God's republic only *sons* are allowed. Slaves are not tolerated.

Again, the two touch in that feature of the Christian economy which gives every man a share in its work. Men become Christian not merely to be governed, but to help govern. Men are more zealous for the honor of a law of which they are recognized conservators, more in earnest for the success of a faith of which each votary is an apostle.

And once more, both alike develope a mighty spirit of enterprise. Christianity welcomes all conceivable modes of power. Democracy gives the largest freedom both to suggestion and to execution. Both delight in large enterprises. Both are aggressive, pervaded throughout with the pioneer spirit. Both work under the power of strong enthusiasms, and both recognize the value of social contact in creating them.

And I need hardly add that of both, education, mental as well as moral, is an essential constituent. Both press for an *intelligent* loyalty; and gathering up, therefore, at this point, these various affinities of Christianity to our civil polity, we find them all pointing toward one solemn conclusion, that in America, at least, Christ and the schools cannot be divorced. Nor is this connection *intrinsic* merely. It is asserted and emphasized in our history. New England itself was a mighty religious protest. Puritanism, it is true, like all reactions from great abuses, wrenched itself away from much that was lovely and of good report. Like its own granite hills, it was massive, majestic and stern. It lifted its sharp peaks above other developments of its age, but the snow lingered there, bidding defiance to the sunbeams. It afforded too little place for those amenities, those tender sympathies, those graceful refinements which would have relieved its ruggedness without impairing either its strength or its majesty. And yet for Puritanism, with all its austerities and repressions, the nation may well thank God. If the channel in which it moved was narrow, it was straight and deep, lying through rocks and not round them. Puritanism may have made our fathers stern men, but it made them upright men. It made men of iron, but the iron was *tempered* metal which could hew for itself a way to empire. It made undemonstrative men, but it made thoughtful men. Though the tender, fireside emotions flowed far down in the deep places of their hearts, an occasional flash revealed them flowing deep and strong, and pure as crystal. And though, at the domestic and social altars Religion stood in the guise of a stern vestal, pure as the snows of Katahdin and as cold, never were those altars more sacredly guarded. If so many

impressions must be taken from the religious development of New England, it was needful that the lines of the original picture should be sharply and deeply cut, and that the block should be hard. And the very excesses of New England Puritanism, its morbid conscientiousness, its stringent legalism, its overstrained orthodoxy, have stamped it ineffaceably upon the land of the Pilgrims, giving New England the right to speak for the whole nation in the assertion of the vital union between Christianity and free institutions.

Shall we therefore be true to ourselves, and keep Christ in the schools? Can a true love for the principles of our democracy fail to make us cherish more closely his Gospel, his principles, his example as the great Teacher? But let us remember, and it behooves the guardians of public education especially to remember, that the principle of religious liberty cannot be pressed to its own subversion; and when even an *incarnate conscience* comes forward to press the exclusive claims of a system which ignores and contemns those great principles which underlie Christianity and democracy in common, it is time for the State, following the example of Christ, to lay its hand upon religious liberty. The most liberal Christianity, the most generous democracy, cannot ignore the law of self-preservation. And, when a religious system comes knocking at our doors, which seeks to use equality of privilege to absorb all privileges but its own, which denies openly the fundamental doctrines of the democracy which cherishes it, which, in a society that concedes pre-eminence to no church, declares through its encyclicals that the State is by divine right subject to one sect of the Church, which terms *delirium* the doctrine of liberty of conscience, and which, with unblushing impudence, and with these heresies upon its lips, asks a democratic government for a share of the public funds to educate its children in hatred and practical opposition to democratic principles, it is high time that the Roman Church, which is not Catholic, should be taught kindly, but firmly, and if need be *sternly* to keep her place. It is time that the thousands and hundreds of thousands who owe their education to the public and high schools of the State, to say nothing of the graduates of our higher institutions, should rouse themselves to create a public sentiment which may wrest from a ring of official ruffians the power which has but begun to show its dire meaning in the New-York tax levy.

With these views, I can but feel that, the more intimately the great Teacher is associated with the nation's educational interests, the higher will be the plane to which both popular and liberal education will be raised. It will be a sad day for the schools, if the already too great sensitiveness on this question shall ever operate to make them even formally ignore the greatest of all Teachers, who, whether our educators know it or not, whether they will have it so or not, is through and underneath all the best educational reforms of this and of any age. I

plead not for sectarian schools. I plead not for any single form of recognition. I find the solution of this difficult question in the thorough perversion of the individual managers and superintendents and teachers with the spirit and principles of Christ, so that, unconsciously, gently, that aroma shall permeate the whole range of instruction, and affect every mode of contact between teacher and pupil. What the nation is to be a score of years hence, is to be decided in great measure by the public schools. Whether the inpouring masses of foreign population are to be assimilated to those ideas for which the nation has already passed through two wars, only to have them the deeper in its heart,—whether the coming generation is to love democracy as much as the past generations, will depend very much upon the degree to which Christian sentiment shall pervade our popular instructions. Democracy will stand or fall as it shall cleave to Christianity or divorce itself from it.

It is a shame that here, above all other lands, the question should be raised whether the Bible, the text-book of American civilization, the corner-stone on which our fathers built, the fountain of a conservative, healing, purifying influence in our Commonwealth, which none but a madman will deny, should be tolerated upon the desks of our public schools. Tolerate the Bible, forsooth! The Institutions, civil or literary, which raise that question, had best consider another first—whether the principles of that Holy Book in their mighty and inevitable outworking in Christian civilization, *will tolerate them?*

Bolivia and Eastern Peru, and the Quichua Indians.

BY DR. J. H. LYMAN.

THE inhabitants of Central South America, and the country they occupy, have thus far received but little attention from Christian nations. Nor, until lately, has the unparalleled commercial wealth of those regions attracted particular notice. There are many indications that foreign enterprise, either English or American, will soon open that country to the world.

The countries referred to, the most valuable to us for their natural wealth, their genial climate, and their remarkable accessibility, by steamers, through the large rivers, are the great republic of Bolivia, and the valleys and slopes of the Andean ranges of Eastern Peru. Ecuador is also very rich in natural resources, and has several large rivers emptying into the Amazon on the north, but it is so nearly under the equator, and the climate is so much more sultry and oppressive than the higher southern latitudes, that the country is less likely to be opened to commercial enterprise.

The lower eastern slopes and valleys of the Andes of Peru, are known among Spanish Americans as the "*Montana.*" The Montana of Peru and Bolivia, including the adjoining ranges, covers an area of one thousand miles in length, by a width, east and west, of over two hundred miles; and is rich in mines of gold, silver, lead, tin, copper, iron, and also beds of coal. But its greatest and most easily developed

wealth is found in the vegetable kingdom. In this latter respect the same may be said of the whole of Bolivia, that great central empire of South America ; a State more than eight times as large as the State of New-York, and second only to Brazil in its prospective importance.

The vegetable wealth of the Montana is inconceivably abundant and varied—the very reverse of the opposite Pacific slopes of the Andes. Beside the moist trade winds of the far distant Atlantic, which stimulate vegetation and cause a perennial spring, there is also a tropical sun producing uniform temperature, with no danger of blight from chilling winds or from frost. By these powerful natural agencies it is that the Montana of the Andes, and the republic of Bolivia, promise golden rewards to those who have enterprise enough to seek their gifts.

Almost every production of the tropic and temperate zones is found in those countries. On the higher slopes of the Andes there is perpetual pasturage for cattle.—Abundant crops also of wheat, barley, and Indian corn, are raised with little labor. In fact, three crops of corn are easily produced within the year, from the same piece of land. Lower down in the Montana, and on the highlands of Yungas, Cochabamba, and Tarija, and also in the still lower departments of Mojos, Santa Cruz and Chiquitos, vegetation is absolutely perfect.

Among the countless variety of productions, are sugar-cane, tobacco, rice, coffee, cotton, indigo, vanilla, cocoa, yuca, etc., etc. The forests abound in the various dye woods of commerce, in many kinds of gums, resins, and plants, useful in arts and medicines ; ebony also, and woods valuable for cabinet work, the veneers from which present exceedingly beautiful combinations of shades and colors. But among the choice trees of those extensive forests, the most valuable are the India rubber and Peruvian bark. Until lately, the latter was found mainly in the Montana of Peru, and, as the mode of stripping the trees was careless and destructive, fears were entertained that the supply would soon cease. Now, however, this tree is discovered through all the highlands of Bolivia ; but always at an elevation of from 4,000 to 8,000 feet, and where it grows the climate is noted for its salubrity.

The India rubber tree too was supposed to exist mainly on the lower Amazon, but recent explorations have established the fact of its great abundance in many parts of Bolivia. This fact alone gives inestimable importance to that country, for if, as was at one time feared, the rubber tree should disappear, we could scarcely estimate the greatness of the loss to the civilized world.

Cotton is found growing wild, both the white and yellow variety—with a longer staple than our Southern upland cotton. The coffee trees yield a bushel of berries each ; the flavor and aroma of this coffee are unsurpassed by any in the world. The sugar cane grows over twelve feet in length, and two and a half inches thick ; and is full of rich juice, and plantations are productive for thirty years, without renewal.—In our Southern States, the canes are comparatively short and thin, and require to be replanted every two or three years.

The food of the common people of the Montana and Bolivia consists of yuca, farina, bananas and potatoes, and these are abundant every where. Down in the department of Santa Cruz, cocoa of an exceedingly rich and delicate flavor, is so abundant that immense quantities remain ungathered, being left to perish or to be eaten by the birds. The farina of Brazil, upon which the laboring people of that empire depend almost entirely for food, is prepared from the root of the Jatropha Manihot, from which also we have our tapioca. The Bolivian farina is prepared from another species of Manihot, known as the *yuca*. This root is boiled and eaten as a vegetable, and is not only harmless, but sweet and nourishing. It yields, on fermentation, a favorite stimulating beverage, called *masato*.

The principal rivers of eastern Peru are the Ucayali and Huallaga. The Ucayali

is the main head branch of the Amazon. It is a large deep river, and rises in the beautiful valleys of Yucay and Urubamba, east of Cuzco, where the Incas had summer palaces. This great river, from the head of steamboat navigation, north-east of Cuzco, runs northerly to the Amazon, a distance of one thousand miles, through the magnificent Montana of Eastern Peru, a region abounding in Peruvian bark and India rubber trees. From its mouth near the town of Nauta on the Amazon, the distance to the Atlantic is 2,400 miles; thus giving 3,400 miles of continuous steamboat navigation—the longest in the world. In addition to the Yucay and Urubamba, the Ucayali is fed by several large streams, which rise on the Andean plateau, near the cities of Cuzco, Ayacucho and Tarma.

But the greatest of all the Amazonian affluents, is the river Madeira, which, owing to its wide ramifications throughout Bolivia, will be the future great commercial thoroughfare. On entering the Madeira, at its junction with the Amazon, one thousand miles from the ocean, and passing up southerly to the Brazilian cascades, a distance of five hundred miles, the river averages half a mile in width, and is fifty feet deep. The falls can be overcome by canals. Above the falls, the river is called the Mamore. It here receives two great affluents, the Beni and Itenez. The former passes entirely through northern Bolivia, from the rich gold fields of Carabaya, near the Andes, where also bark and rubber trees are very abundant. The Itenez is the boundary between Brazil and Bolivia, and opens a rich section of country in the western part of Brazil, and drains a portion of the diamond district.

The Mamore, from above the falls, has a width of one-quarter of a mile, and depth of over twenty feet for a distance of five hundred miles, southerly, to the village of Vinchuta, where the river takes the name of Chapore. It rises in the Andes, near the source of the Pilcomayo, one of the heads of the Rio de la Plata. After traversing some of the richest portions of the highlands of Bolivia, they diverge to go to the Atlantic, one northerly by the Amazon, and the other southerly by the La Plata.

There are many cities and large towns in Bolivia; such as La Paz, the capital, Oruro and Potosi. These last two are high up on the Andes, 12,000 feet above the sea. Lower down on the tropical highlands are Cochabamba, with its population of 50,000 souls, and Chuquisaca (Sucre) 20,000. Both these cities have colleges, and also schools of science and mechanical arts. They are beautifully situated. The Spanish population of these two cities is perhaps the best specimen of the race in South America; but the great majority of the inhabitants are *Quichua*, or Inca Indians. The city of Tarija has a population of over 6,000. Santa Cruz and Trinidad, down on the Mamort, have—the former 6,000 and the latter 4,000 inhabitants.

The population of Bolivia is about two million, three-quarters of whom are Indians. The Spanish or dominant race, as usual, are indolent and superstitious, though kind and hospitable. The wealthy and more educated people seem to be losing faith in their religion, and are generally more liberal in their social and political ideas; thus doing much to break up the despotism that, for centuries, has been the curse of the Spanish race. To those, however, who are acquainted with that race in this hemisphere, it is manifest that they need aid from men of a higher, more energetic, and persevering character, before they can develope the resources of their magnificent land, or civilize the Indian tribes around them.

Of the Indian population of Bolivia, some are still savages, and keep far back out of the way. But the majority are semi-civilized; living in towns and villages, and on friendly or submissive terms with the whites. Of these tribes, the principal are the *Quichuas* in the westerly portion of the republic, the *Mojos* on the north-east, and the *Chiquitenos* on the south-east. They are good farmers, and have considerable knowledge of mechanical arts. They are learning the ways of white people, and are desirous that their children should attend the Spanish schools. It must be, through

the labors of these three Indian races, that the rich natural productions of Bolivia and the Montana are to be surrendered to commercial enterprise.

But of all the inhabitants of Central South America, these Inca, or Quichua Indians, are the most numerous and important for the future welfare of the country.—Certainly they, and the Aymaras, a kindred race, though much fewer in number, are by far the most interesting of all the Indians of the country we are considering. The history of the Quichuas is that of the conquest of Peru by Pizarro, the history of a wonderful Indian civilization never found elsewhere except among the ancient Aztecs of Mexico; and coinciding in many respects with that of the ancient Phœnicians.—Their history, as given by Prescott, has all the charm of a romance.

The Quichuas of the present day number one and a half millions, and are found from Ecuador to Chile, through all the Andean Valleys. They comprise more than three-fourths of the inhabitants of the cities of Cuzco, in Peru, and Cochabamba and Sucre in Bolivia. In those three cities alone there are more than 80,000 of them, and it is as necessary to understand their language, there, as it would be the French in Paris. We have very little knowledge of their early history. The tradition existing at the time of the conquest, and still credited, is that a white man and his wife, called the Inca, Manco Capac, and Mama Oello, a few generations before the arrival of the Spaniards, came down from Lake Titicaca, in a northerly direction to the elevated plateau, where Cuzco now stands, and built that city. Having secured the friendship of the barbarous cannibal Indians in the neighborhood, they gave them a knowledge of agriculture and weaving, and created for them social and civil organizations. They also introduced the worship of the sun, and the moon as the wife of the Sun, and Venus as their attendant. High upon the cold punas of the Andes, around lake Titicaca, are still seen mysterious and elaborately carved monuments, ruins of cities, supposed to be the work of the ancient Incas (or their predecessors). Whoever were the builders of those ruined cities, it is almost certain that a strange pair did come down to the plains of Cuzco, and establish the Incarial empire, an empire secured as much by a system of kind and paternal government as by superior civilization. Just before the arrival of Pizarro, the rule of the Incas extended from Quito to Chile, and from the Pacific to the highlands of Bolivia. The Incas, after their conquests had extended over many different tribes, found it difficult to introduce their own civilization, owing to the great diversity of dialects they encountered. To meet that difficulty, they conceived the idea of fusing all the various languages of their new subjects into one general language, the *Quichua*, which is described as "one of the richest and most comprehensive of all the South American dialects."—"This bold attempt of the Incas (says Prescott) was perfectly successful." This may not seem so strange, when we consider that the Incas, by their gentle rule, secured the love and veneration of their subjects; and to this very day their memory is precious in the hearts of the Quichuas. This wonderfully created language is now spoken with more or less purity by nearly two millions of people, throughout the countries we have referred to. And it is with them that foreign commerce will have much to do in the future.

With such Indians, the Incas built Cuzco · in the walls of whose great fortress are seen, to-day, stones 38 feet long, 18 feet broad, and 6 feet thick. They also built a road from Cuzco to Quito, a distance of fifteen hundred miles, which was twenty feet wide, and paved throughout with flat stones.

The Quichuas of the present day, are the same submissive and industrious people as in the time of the Incas; but not as contented. Though still devotedly attached to their beautiful land, yet three centuries of grinding tyranny seem to have eradicated all that gallant loyalty to their rulers so conspicuous in the days of the Spanish conquerors. Naturally they are of a kind and friendly disposition, but they have

manifested from generation to generation a ceaseless desire to cast off the Spanish yoke. They are often in revolt, and at this very time, owing to some oppressive measures of President Melgarejo of Bolivia, there is open hostility in one of the provinces. Because of their silence and incommunicativeness, some travelers consider them a worthless and indolent race, while others, regarding their persistent efforts to cast off a hated yoke, as shewing resoluteness of character, believe they will yet achieve their independence, to the benefit of their country.

When we consider the strange facts of their history, their present numbers, their industry as agriculturists and mechanics, and above all, that they have adopted and now use one common language over an area of country more than five times as large as the State of New-York, we are compelled to feel that, under God, they will yet exert a happy influence over their country, in developing its vast resources and also in the evangelization of those populous semi-civilized tribes, the Mojos and the Chiquitenos, as well as the few savage Chunchus and Campas of the Peruvian Montana.

The present religion and customs of the above tribes, are what might be expected from the character of their teachers, who were the Dominicans of the Inquisition and the Monks of St. Francis. These priests sought proselytes rather than spiritual worshipers, and taught an elastic Christianity, which received far more of the paganism of the tribes than it imparted of its intrinsic virtue. But they were eminently successful in their way, so that we find to-day in nearly all directions, Christian Indians—so called—whose worship of God, but chiefly of the Virgin Mary, is so mixed with their ancient heathen ideas, that it is hard to separate the two. Many of their priests, being far removed from the restraints of the Spanish cities, are miserable examples of sobriety and morality. I have known of some priests who appeared devoted to the religious improvement of the Indians about them, men who had endured great perils and sufferings to impart a knowledge of the Saviour, whom they seemed to love. Such cases, however, are not common, and the spiritual guides of those aboriginal people have, as a general rule, made a wretched exhibition of Christianity. In those tropical abodes, where the wants are so few and the supply so abundant, the priests are indolent and indifferent. They require but little religious worship from those poor Indians, and that little is usually on Sundays and feast days, and then is so arranged that their ancient deep-seated superstition shall be gratified, and their subjection be the more easily secured. All their religious ceremonies seem to be inseparable from dancing and excessive drinking of the intoxicating *chicha* and *masato*.

To us Americans, this whole subject is one of deep interest. The country we have considered seems opened to us by its Creator. We have easy access to it through the Amazon and Madeira rivers ; and we have also a great advantage over other foreigners, in the fact that Spanish Bolivians look very favorably upon our people, and believe that the wealth of their country is to be developed through our instrumentality. The spirit of commercial enterprise and adventure so peculiarly manifested in our countrymen, will—we may hope—ere long, send steamers up the Madeira into Bolivia, and through the Amazon and Ucayali into the Peruvian Montana, and thus open the way for a great Christian empire in that land. It was through that spirit of adventure and love of gold, that God established our empire on the Pacific, by means of which we believe He will yet evangelize China and Japan. May He not employ the same agencies for the evangelization of Central South America?

NOTE.—Since the above was in print, the *Evening Post* has published a short article upon the Bolivian rivers and resources, of same character with the above.—ED.

The New Creed of the Romish Church.

BY REV. HOBART SEYMOUR.

THE advocates of Protestant Christianity laid before the world the three ancient creeds of the Churches—the Apostles' Creed—the Nicene Creed—the Athanasian Creed. They have shown these to have been the only Creeds of the primitive Churches, and they are acknowledged as such by all the writers of the Church of Rome. In these, the belief of the primitive Churches—in these, which embody all the articles of the faith of Christ as then received, and believed, and professed—in these there is no allusion whatever, no allusion however remote or shadowy, to any one of those doctrines which constitute the essence of the Church of Rome. These three creeds—the creeds of primitive Christianity contain no allusion to modern Romanism, no allusion to transubstantiation, Mariolatry, invocation of saints, worship of relics, Purgatory, sacrifice of the mass, indulgences, supremacy of Rome, etc.—but pass them by as if they had been utterly unknown, and unheard of, and unbelieved.

And the Church of Rome has felt the importance of all this argument, and she has compiled a new creed—A NEW CREED! Having examined THE NICENE CREED, and having seen that her new and favorite doctrines were not embodied in it, she went boldly to the work and has actually inserted them into it—has actually appended twelve new articles to this ancient creed to make it speak in her favor! This she did in the year 1564. The following are the additional articles, thus newly invented, and then first inserted in the Nicene Creed:

I. "I most steadily admit and embrace apostolical and ecclesiastical *traditions*, and all other observances and constitutions of the same Church.

II. "I also admit the Holy Scriptures according to the sense which our Holy Mother THE CHURCH has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to *the unanimous consent of the Fathers.*

III. "I also profess that there are truly and properly *seven sacraments* of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders, can not be reiterated without sacrilege.

IV. "I also receive and admit the received and approved *ceremonies* of the Catholic Church, used in the solemn administration of the foresaid sacraments.

V. "I embrace and receive all and every one of the things which have been defined and declared by the Holy Council of Trent, concerning *original sin and justification.*

VI. "I profess likewise, that in *the Mass* there is offered to God a true, proper and propitiatory sacrifice for the living and the dead, and that in the most holy sacrifice of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion, the Catholic Church calls Transubstantiation.

VII. "I also confess, that under either kind *alone*, Christ is received whole and entire, and a true sacrament.

VIII. "I certainly hold that there is a *Purgatory*, and that the souls therein detained, are helped by the suffrages of the faithful; likewise that *the saints* reigning together with Christ, are to be honored and invocated, and that they offer prayer to God for us, and that their *relics* are to be held in veneration.

IX. "I most firmly assert that the *Images* of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained, and that due honor and veneration are to be given to them.

X. "I also affirm that the power of *Indulgence* was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

XI. "I acknowledge the Holy, Catholic, Apostolic, Roman Church for *the Mother and Mistress of all Churches;* and I promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ.

XII. "I likewise undoubtedly receive and profess all other things delivered, defined and declared in the sacred canons and general councils, and particularly by the *holy Council of Trent.* And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized. I do, at this present, freely profess and sincerely hold this Catholic faith, without which no one can be saved, and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life."

Such are the novel doctrines of the Church of Rome. They were not contained in any ancient creed—in any primitive creed of the primitive Churches, and therefore the Church of Rome has been obliged to invent a new creed to contain them, or rather she has interpolated one of the ancient creeds by the addition of these twelve new articles. To this new compilation has been given the name—the expressive name of *the Creed of Pope Pius IV.* It certainly is NOT *the Creed of Christ's Church.*

And this new creed—this creed of the Roman Church, was first compiled in 1564! They sometimes ask—where was your Church before Luther?—where was your Church before Henry VIII? One might suppose that their own creed was of some high and remote antiquity, when they propose such questions; although Luther was dead and buried, and Henry VIII. was gathered to his fathers, many years before this religious creed of the Church of Rome was compiled!

Letter of Father Hyacinthe.

"I SHOULD not be worthy of that auditory, of the Bishop, of my conscience, or of God, could I consent to enact such a part before them. I withdraw at the same time from the monastery I live in, and which, under the new circumstances in which I am placed, is changed for me into a prison of the soul. In acting thus, I am not unfaithful to my vows; I promised monastical obedience, but within the limits of the honesty of my conscience, and the dignity of my person and ministry. I promised it subject to that higher law of justice and 'royal liberty' which, according to Saint James the Apostle, is the proper law of the Christian. It was the most perfect practice of that holy liberty which I went to ask in the cloister more than ten years ago, in the ardor of an enthusiasm free from all human calculation—I cannot add free from all the illusions of youth. If in exchange for my sacrifices I am now offered chains, it is not merely my right, it is my duty to reject them. The present moment is a solemn one. The Church is passing through one of the most violent, the most obscure, and the most decisive of its existence here below. For the first time in 300 years an Œcumenical Council is not only convoked, but declared necessary. These are the expressions of the Holy Father. It is not at such a moment that a preacher of the Gospel, even the humblest, can consent to keep silence, like those mute dogs of Israel, faithless guardians, which the prophet reproaches because unable to bark: *canes muti, non valentes latrare.* The saints never kept silent. I am not one of them; but nevertheless I am one of their race—*filii sanctorum sumus*—and I have always longed to leave my footsteps, my tears, and if need be my blood, in the traces where they have left theirs. I raise, therefore, before the Holy Father and the Council, my protest, as a Christian and a priest, against these doctrines and those practices which are called Roman, but which are not Christian, and which by their encroachments, always more audacious and more baneful, tend to change the constitution of the Church, the basis and the form of its teaching, and even the spirit of its piety. I protest against the divorce, as impious as it is insensate, sought to be effected between the Church, which is our eternal mother, and the society of th nineteenth century, of which we are the temporal children, and toward which we have also duties and regards. I protest against that opposition, more radical and more frightful still, to human nature, attacked and outraged by these false doctors, in its most indestructible and most holy aspirations. I protest above all against the sacrilegious perversion of the Gospel of the Son of God himself, the spirit and the letter of which are alike trampled under foot by the Pharisaism of the new land. It

is my most profound conviction that if France in particular, and the Latin races in general, are given up to social, moral, and religious anarchy, the principal cause undoubtedly is not Catholicism itself, but the manner in which Catholicism has for a long time been understood and practiced. I appeal to the Council which is about to assemble to seek remedies for the excess of our ills, and to apply them with as much force as gentleness. But if fears which I will not share were to be realized—if the august assembly had no more liberty in its deliberations than it already has in its preparations—in a word, if it were to be deprived of the essential character of an Œcumenical Council, I would cry aloud to God and man to claim another, really assembled in the Holy Spirit, not in the spirit of party; really representing the Universal Church, not the silence of some and the opposition of others."

Of this Letter and its author, the *London Times* says:

FATHER HYACINTHE is the most gifted sacred orator that has been heard in France since the palmy days of Masillon and Bourdaloue. A man of earnest conviction, of enthusiastic temperament, he has for several years sounded the depths of the apparently shallow and frivolous minds of the Parisian world, and thrilled such audiences as assemble beneath the golden vault of the Madeleine or the lofty aisles of Notre Dame with emotions of which the present sneering generation was no longer deemed susceptible. Father Hyacinthe's doctrine was certainly and most emphatically Christ's doctrine; yet it was looked upon with suspicion as not being the Pope's doctrine, and it required no less than all the influence of the General of his Order and of the Archbishop of Paris—that Darboy in whose favor the Emperor Napoleon has been vainly soliciting the Cardinal's hat—to counteract the evil suggestions of the Jesuits, who denounced the Barefooted Carmelite Father as guilty of what is called political heresy, or, to use the Father's own words, of a wish to put an end to "the divorce, as impious as it is senseless, which Rome seeks to bring about between the Church, which is our mother according to eternity, and the society of the nineteenth century, of which we are the sons in a temporal sense, and toward which we also have duties and sympathies." Deserted now by those enlightened superiors, owing, as he supposes, to the intrigues of an all-powerful party at Rome, Father Hyacinthe descends from his pulpit at Notre Dame, and quits his convent, longing for that "holy liberty" which he had vainly sought in the cloister. Father Hyacinthe goes forth into the world a Catholic, but at war with "those doctrines and practices which are called Roman," with that "false Catholicism which has been the main cause of the social, moral, and religious anarchy into which France in particular, and the Latin races in general, are plunged."

Here, then, we have Bossuet and old Gallicanism revived. We have a pure element of religion in France aiming at emancipation from Roman tyranny, at the very time at which the ill-advised Pius IX. hopes by the vote of a packed Œcumenical Council to rivet the fetters in which he holds the Catholic world. The secession of this God-fearing Carmelite is by no means an isolated fact. A brave and open spirit of resistance to what are called Latin pretensions is abroad in Germany, where, at a conference of Catholic Bishops held at Fulda, it has been resolved that "nothing should be left unattempted to prevent the question of Papal infallibility being brought before the Council;" where the Catholic press loudly disclaims all identity between Catholicism and the Papacy, and where it is highly proclaimed that the Catholic Church should "not oppose political, intellectual, and moral liberty, but that it should, on the contrary, encourage and hallow it." The Germans are not so far carried away by their sanguine feelings as to overlook the possibility of their being outnumbered by the Latin members of the Council. But this is not the first time in which German divines have found themselves in a minority; yet it was to their love of truth and steadiness of purpose that half of the world was indebted for its mental and moral enfranchisement, and it is by no means impossible that a South German

schism may accomplish the work initiated three centuries ago by what was called the North German heresy. We had from the beginning adverted to the possibility of a breach in the Church between its Latin and non-Latin elements. The Italian and Spanish priests and part of the French willingly identify their cause with that of Papal absolutism, and, no doubt, they are sure of being three to one in any vote in the Synod; but votes, as it has been often observed, "should be weighed, not counted," and the Pope cannot blind himself to the fact that, while his Teutonic opponents are backed by the innate veneration of a people to whom belief of some sort is a life's want, there is actually nothing behind the phalanx of his own Latin Bishops; as all faith in France, in Spain, and especially in Italy, undermined by centuries of Pagan cynicism and scoffing skepticism, has lately been utterly trampled down in a frantic struggle against that political oppression which found its main support in ecclesiastical tyranny. In France, in Spain, and in Italy, the Papacy can reckon on nothing save bitter opposition among the thinking classes, and dead apathy and passivity among the lower orders. But the bold attitude of this high-minded Barefooted Carmelite reveals a new phasis in French life for which the world was hardly prepared. On the very eve of the convocation of the Council it points to the possibility of another Council, an antagonistic Council, "truly brought together in the Holy Spirit—not in the spirit of parties—really representing the Universal Church, and not the silence of some and the oppression of others."

Judging from the impression wrought among the French people by the publication of Hyacinthe's letter, we should say that it is not impossible to bring together this rival Council, to lay the basis of this new Catholicism which is to put an end to Romanism. Dissenters from the Pope's doctrines and foes to the Pope's authority have often before now sprung up in the bosom of the Roman Church. But in the apostacy of such men as Father Passaglia or Cardinal d'Andrea the world never saw any thing besides petty outbursts of worldly spite, of disappointed ambition. If there is one believer in Italy, it is the Pope only; Passaglia and d'Andrea had no aim in their secession, no plan, no conception. But Father Hyacinthe has a clear object; he starts from a fixed principle; he sets to himself a tangible task. This Council, he says, is not God's work. "For the first time since 300 years an Œcumenical Council is declared necessary." Why is it necessary? What is its hidden purpose? What its avowed object? It is to put God and man asunder—to enforce a Divine authority to which human nature is repugnant. Father Hyacinthe protests against Rome's "radical and alarming opposition to human nature, wounded and revolted by false doctors in its most indestructible and holy aspirations." He protests "against the sacrilegious perversion of the Son of God himself, whereof the spirit and the letter are equally trampled under foot by the pharisaism of the new law." In other words, he protests against Papal Encyclicals and Syllabuses. He aspires to build religion on freedom, "which, according to the Apostle St. James, is the proper law of the Christian."

It is the Pope whom we must thank for all this. It is to the Pope alone, or to his Jesuit advisers, that we were indebted for a Father Hyacinthe. Without that happy idea of an Œcumenical Council the Carmelite Preacher might have continued in the discharge of his sacred office, occasionally startling his "select and fashionable" audience with sudden flashes of the truth, yet bearing the yoke to which years had accustomed him, and allowing himself to be considered a "firebrand." "You were as a precious stone conspicuous in the cornice of our edifice," said the Pope to Father Passaglia, when this latter exhibited the first symptoms of defection; "but you are blinded by ambition; you will soon be hurled from your high place and hurled away into the dust and rubbish of the ground beneath." His Holiness would scarcely dream of addressing a similar rebuke to Father Hyacinthe. Father Hya-

cinthe's letter is not the production of an unquiet worldly spirit; it is the effusion of a soul in earnest, the first utterance of a Word which may find echo—of a Word which may take root, and grow, and fructify.

WHAT is the hydra against which Father Hyacinthe has been struggling for the last five or six years? Jesuitism. Jesuitism which is rising to such a height that the worst immoralities of the period of Escobar in Spain would be menacing in this intelligent France, if the nineteenth century were not there. Now, what is the one aim of Jesuitism, and what are its means? Its one aim is power, secular power; and its chief means lies in the complete and utter enslavement of the individual will, the annihilation of the individual conscience. There is no compromise to be attained. Christianity teaches the independence of the conscience, the responsibility of his acts borne by each man, and the necessity for his possessing what Father Hyacinthe calls "the Christian's royal liberty." The Jesuit teaches that no man can be worth anything; that he is so miserable a being that, whether he sin a little more or a little less, it is of prodigiously small consequence; that the most upright, honest citizen is simply less than nothing unless he take a Jesuit for his guide *and master;* and that the worst criminal ever created is immediately redeemed by the proper intercession of some Jesuit or other with the Virgin Mary. Under no end of various aspects, *this* is the unity of the Jesuit creed: the degradation of man inescapable, and the vast similarity between the most virtuous and the most infamous—all being equalized by the practices of a blind, superstitious piety; but by that only. This is naturally the religion that all despots must lean to and protect; and this is the secret of the alliance of all absolutist governments with the disciples of Loyola. But this leads much further than people think; it leads *upwards*, towards the destruction of the Christian doctrine, towards pure paganism, the *personal* infallibility of the Pope as a man and a temporal sovereign: and *downwards* towards the wholesale corruption and abasement of the people. Jesuitism, as a force openly organized and worked by avowed and sanctioned Jesuit hands, *can* only exist and predominate in communities perfectly oppressed, as in Rome or Spain (till the Queen was expelled). It is an anachronism, an eccentricity, a manner of *lusus naturæ* in a country like France, and in a given time it comes to an end—contemptuously or violently—but not until it has done incalculable mischief. Whenever France, from some cause, passes under the temporary yoke of a despot, the Jesuits reappear, as they have been doing for the last ten or a dozen years; and their teaching and its effects are always identical.—*Paris Cor. of the N. Y. Nation.*

The Pope's Syllabus.

IN December, 1864, the Pope issued an Encyclical Letter, taking a very despondent view of the condition—political, social, and religious,—of the entire world. Accompanying this paper was the Syllabus, a "catalogue of the principal errors of our time, pointed out in previous Apostolic Letters of Pius IX." It contained ten general charges, supported by just exactly eighty specified errors, or "damnable heresies." The general charges are labelled materialism, ritualism, pantheism, socialism, etc. The specifications are more precise. They are: The freedom of the press, Bible societies, liberal clerical associations, the independence of Church and State, the civil contract of marriage as opposed to the sacramental view, education outside of the control of the Roman Catholic Church, the objects and functions of legislation, the relations of clergy and laity, the modern idea of sound government, and the relations of the governed to the governing, the views held by nearly all edu-

cated men as to the functions and limits of human reason, and the objects, powers, and results of scientific investigation. The indictment arraigns all the leading ideas of modern civilization, and puts the nineteenth century upon trial before a tribunal of his own summoning,—and the indictment is of itself a verdict of conviction.

Of the Council,

The British *Quarterly Review* says :—"Its preface and programme are contained in the Encyclical of 1864. Verily the Catholic Church has never before reached so momentous a crisis, for now everything around her wears the aspect of change. In the sixteenth century the Council of Trent was competent to decide any doctrinal question without the fear of exciting violent internal conflicts. Civil society, in spite of some slight efforts in France and Spain to show their independence of the Holy See, was at that time closely bound to the Church. Now, all is utterly changed, with the exception of the Pope's little principality. The State is now constituted on a wholly different basis from the Church. The State is a merely secular institution, and knows well that it cannot return to its old religious limitations. Such is the position of things in which the ecclesiastical representatives of Catholicism are summoned to make decrees not only concerning doctrine—a matter that might create but little excitement—but also upon the relations of civil society to the Church. This great ecclesiastical machine called a General Council is about to be constructed and set to work before the whole world. Its wheels will have to work in an absolute vacuum, for as to any decrees that it may make touching the political relations of religion, it is all but idle talk. The Council is simply a *coup d'eglise* of the Ultramontanists. It is a Jesuit plot ; and the audacious men who take the lead in it reckon before everything to make use of it against the Liberals. It is not modern impiety that they trouble themselves about, for they know perfectly well that its abettors but mock at their anathemas ; it is the liberal tendency in the bosom of their own Church which engrosses their energies ; it is this which they hope to crush. Possibly they may succeed ; only, that which they thus think to destroy may perhaps burst its bonds, and be marshalled once more outside the narrow limits within which they had thought to stifle it. There is their supreme danger."

The *Press and St. James Chronicle* says :—"What is the moving spring of this catena of events? Most assuredly it is the spirit of Ultramontanism prompted, guided, and promoted by the order of the Jesuits. If they can only obtain this grand object, they, no doubt, consider they are safe, can never be again anathematized or suppressed by any Pope, and that no Œcumenical Council can again be held to disturb the method of things which they will have established. It is plain it was by this Order that the declaration of the dogma of the Immaculate Conception was effected. This was the first great step, aiming at spiritual supremacy over the conscience.—The second was the Encyclical and Syllabus, claiming temporal power over kings and nations ; and the third, yet to come, is to combine both in one infallible and irresponsible head."

Pere Hyacinthe on the Bible.

Israel is no longer the tents of Shem, no longer the tabernacles of the desert, no longer the temple of Solomon or of Zerubbabal—all these have disappeared. Israel exists now, not by these—but by his God and by his Bible. Israel is embodied in his Bible, he has written the whole of it, and this is above all else, as St. Paul says, *his greatest glory.*

The Church of Jesus Christ, the Catholic Church, does not possess the gift of in-

spiration. We have not in the midst of us a single wise man, a single inspired pontiff, capable, if he wished it, of writing one line which should be the Word of God. We have pontiffs, doctors, Councils assisted by God, but not inspired: assisted in order to study, to understand, to explain, the inspired Word of the Jewish Church, the Word written from the first chapter of Genesis to the last word of the New Testament, by a Jewish pen! The Jewish Church, from the prophets to the apostles, has been the only mouth inspired by Jehovah.

And yet what do we do with the Bible? Is this book the object of our study, of our sermons, of our instructions? Is it the light which shines upon our families, upon our souls? Reading of, the meditation on, the holy Scriptures—this will for ever be the true mind of the Church of Jesus Christ.

Well, then, do we read the Bible? Do we not too often go to seek all our knowledge exclusively, in purely profane authors, in the discoveries of man? And when we apply to the traditions of the Church, do we not practically give the first place to the simple doctors? No one venerates the doctors of the Church more than I do: Athanasius, Basil, Augustine. . . . the great scholars of the Middle Ages; Thomas Aquinas, Bonaventura, Scot; the great modern theologians—I will name only their king—Bossuet. Yes, but Bossuet, Scot, Bonaventura, Thomas Aquinas, Augustine, Basil, Athanasius, and so many others, they are not the *book!* Give me the book, the inspired Word, let me lean upon the foundation of the Apostles and Prophets, let me penetrate with my thirsty roots to the fatness of the fruitful olive tree. The Bible, the Holy Scriptures, the light of families, of nations, of souls—that is the book of the Church! And our branches will be thin, and our leaves will be withered, and our flowers will fall, before they bear their fruits, so long as we do not continually refresh them in the knowledge, in the light, in the practice of the Divine Book!

Woe to him, who being able to read it, does not read it; but woe, too, to him who reads it only with the contemptuous regard of a proud intellect. It must be eaten with the mouth of the heart; "Son of Man, arise and eat this book. Then did I eat the book, and it was in my mouth as honey for sweetness. And he said unto me, Son of Man, go, get thee unto the house of Israel, and speak with my words unto them!" Let us, then, members of the Christian Church, arise, let us all arise! Let us take the book from the Divine Hand which extends it to us, let us meditate on it with our intellect, let us devour it in love and in our hearts, and then we shall be masters of the world; we shall speak to the children of idolatry; the world will listen to us because our lips are no longer our own, but God's! The lips of the Christian soul are the Word of Jehovah, and this word it is that they ought to repeat.

Faith in the Holy Ghost.

In this age of faith in the natural, and disinclination to the supernatural, we want especially to meet the whole world with this *credo*, "I believe in the Holy Ghost." I expect to see saints as lovely as any that are written of in the Scriptures—because I believe in the Holy Ghost. I expect to see preachers as powerful to set forth Christ evidently crucified before the eyes of men, as powerful to pierce the conscience, to persuade, to convince, to convert, as any that ever shook the multitudes of Jerusalem, or Corinth, or Rome—because I believe in the Holy Ghost. I expect to see churches, the members of which shall be severally endued with spiritual gifts, and every one moving in spiritual activity, animating and edifying one another; commending their Saviour to it by a heart-engaging testimony—because I believe in the Holy Ghost. I expect to see cities swept from end to end, their manners elevated,

their commerce purified, their politics Christianized, their criminal population reformed, their poor made to feel that they dwell among brethren; righteousness in the streets, peace in the homes, an altar at every fireside—because I believe in the Holy Ghost. I expect the world to be overflowed with the knowledge of God; the day to come when no man shall need to say to his neighbor, "know thou the Lord;' but when all shall know him, "from the least unto the greatest;" east and west, north and south, uniting to praise the name of the one God, and the one Mediator—because I believe in the Holy Ghost. Let all of us who are painfully conscious that the results just indicated will never be attained by the instrumentality of men, in the condition in which we are, simply ask ourselves—how long, how often, how importunately have we waited at the throne of the Saviour, for the outpouring of the Spirit? Let our closets answer.

Opinions of the Roman System.

When I contemplate the whole system of Romanism as it affects the great principles of morality, the *terra firma*, as it were of our humanity; then trace its operations on the sources and conditions of national strength and well-being; and lastly, consider its woeful influence on the innocence and sanctity of the female mind and imagination; on the faith and happiness, the gentle fragrancy and unnoticed ever-present verdure of domestic life; I can with difficulty avoid applying to it the Rabbi's fable of the fratricide, Cain—*that the firm earth trembled wherever he trod, and the grass turned black beneath his feet.*—Coleridge.

In the economy of Roman Catholicism, the experience of centuries has been tasked to construct a religious system so adapted to man as he is by nature, that he should submit to ghostly authority, however repugnant to his rights and reason; and have a hope of Heaven without sanctification. In this wonderful machinery which has outlived empires and worked its way over more than half the civilized globe, there is one element more omnipotent than all the rest. It is the appeal which is made to the passions of men in the deification of the Virgin Mary. Woman, in the fascinating and mysterious power of sex; woman in her tenderness, indulgence, and sympathy for even guilty sufferers, is the magnet of Romanism. This explains the reason why Popes, cardinals, bishops and priests are anxious to restore, as they say, proper honors to the Virgin. This gives origin to their cry, now universal: "*Great is Diana of the Ephesians!*"—*Rev. Thomas Brainerd.*

The Convent System.

In Scott's *Rob Roy* there is a short dialogue on the Convent System. "You have seen convents?" "Often; but I have not seen much in them which recommended the Catholic religion." "Some are unquestionably so, whom either a profound sense of devotion, or an experience of the persecutions and misfortunes of the world, or a natural apathy of temper, has led into retirement. Those who have adopted a life of seclusion from sudden and overstrained enthusiasm, or in hasty resentment of some disappointment or mortification, are very miserable. The quickness of sensation soon returns, and, like the wilder animals in a menagerie, they are restless under confinement, while others muse or fatten in cells of no larger dimensions than theirs." "And what becomes of those victims who are condemned to a convent by

the will of others? what do they resemble? especially, what do they resemble if they are born to enjoy life and feel its blessings?" "They are like imprisoned singing birds, condemned to wear out their lives in confinement, which they try to beguile by the exercise of accomplishments which would have adorned society had they been left at large." "I should be rather like the wild hawk, who, barred the free exercise of his soar through heaven, will dash himself to pieces against the bars of his cage."

THACKERAY, in the *Irish Sketch Book*, referring to the Ursuline Convent at Blackrock, near Cork, says :—"In the grille is a little wicket and a ledge before it. It is to this wicket that women are brought to kneel; and a bishop is in a chapel on the other side, and takes their hands in his, and receives their vows. I had never seen the like before, and felt a sort of shudder in looking at the place. There rest the girl's knees as she offers herself up, and forswears the sacred affections which God gave her; there she kneels and denies for ever the beautiful duties of her being—no tender maternal yearnings—no gentle attachments are to be had for her or from her—there she kneels and commits suicide upon her heart. O, honest Martin Luther! thank God you came to pull that infernal, wicked, unnatural altar down—that cursed Paganism! I came out of the place quite sick; and looking before me, there, thank God! was the blue spire of Monkstown Church, soaring up into the free sky—a river in front rolling away to the sea—liberty, sunshine, all sorts of gladsome motion round about; and I couldn't but thank heaven for it, and the Being whose service is freedom, and who has given us affections that we may use them—not smother and kill them; and a noble world to live in, that we might admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare I think, for my part, that we have as much right to permit Suttееism in India as to allow women in the United Kingdom to take these wicked vows, or Catholic bishops to receive them."

A Priest's Reasons (to his Bishop) for Quitting the Church of Rome.

"You teach that the priest in saying mass, causes the body, blood, soul, and divinity of Jesus Christ, to descend on the altar, whilst it is written (Heb. vi. 28) 'Christ was once offered to bear the sins of many, and unto them that look for him shall he appear, the second time, without sin unto salvation.' 'But now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself.' (Heb. ix. 26.)

"You teach, also, that the mass is an unbloody sacrifice, whilst it is written, that 'without shedding of blood is no remission.' (Heb. ix. 22.)

"You teach that the Virgin Mary is the queen of heaven, the mediatrix between heaven and earth, and the refuge of sinners, whilst it is written—'There is one God, and one mediator between God and men, the man Christ Jesus.' (1 Tim. ii. 5.) 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.')—(1 John ii. 1.)

"You teach that there is a purgatory, in which souls go to expiate their sins, whilst it is written, that 'the blood of Jesus Christ cleanseth from all sin.' (1 John i. 7.)

"You teach that good works justify us before God, whilst it is written, 'By the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin.' (Rom. iii. 20.) We conclude that a man is 'justified by faith, without the deeds of the law.' (Rom. iii. 28.)

"Such is a brief statement of the motives which have induced me to leave Rome for the Gospel. My desire being to follow the true light, which is Jesus Christ, it is to him only that I wish to go—for he is the Way, the Truth, and the Life. Whatever may be the motives which malevolence may impute to me, it will not be less certain that I leave a situation of ease for one having persecution, outrage, and misery in perspective; but conscience and conviction must not be bartered. God sees the heart—it is he who searcheth and judgeth."

PAGES FOR THE SUNDAY SCHOOL.

OUR MISSIONARY IN LOUISVILLE

To the Sabbath School Children.

We have just commenced our Industrial School anew for poor little girls. We expect two hundred at least of this class of children for our field of labor. Every little handkerchief and apron or dress, which these children are taught to make, and are permitted to receive, are so many invitations to visit the families, where they belong, and so the doors are opened to their hearts for the words of Jesus.

Last Saturday it rained very hard, and few children came. One was a little German girl, who had been thrown from a wagon, and almost killed. I visited her often, expecting she would die. But she lived—and far better than this, she had commenced drinking the water of life, and it is now seen in her countenance to be springing up unto everlasting life. I asked the little girls if Jesus could forgive their sins. "Yes," all said. Can any other being but Jesus? "No." May you pray then to any other person to forgive your sins? "No." Not to the Virgin Mary? "No." Should you love father or mother or any one as much as Jesus? "No—love Jesus most." Then they wished me to pray for them. Was I ever happier in my life than in talking and praying with these children?

I appointed a prayer meeting *to pray for the children*, inviting the children to attend who desired to, and who wished to be prayed for. From twenty to thirty children came—very few teachers and others came. The children were made the special subjects of prayer. But at the door were gathered rude boys of the baser sort, who tried to prevent children from coming in, and tried to disturb the meeting.

One day, visiting near the river, I found a woman very sick, with two children.—She was concerned about her soul, and wished me to tell her what to do to be saved. I did so, and prayed for her. She grew worse in body, but soon was happy in mind and soul. No one but her mother, very ignorant herself, was present to take any care of her. I called every day. When she could not speak and was nearly gone, the Roman Catholic woman in the house got the priest to the bed, and in my absence he baptized her, and they lighted their candles, etc. When I came I blew out the candles, and told them to go away, and told them of their wicked interruption and intrusion. The mother did not seem to know what they were doing, but after I told her, and the wrong, and how her daughter died a full Protestant, she took a stand, turned them out, and put away their stuff. The next morning two priests came and demanded the body, but the mother would not give it up, or have any thing to do with them. They went away. I obtained an order of the Mayor for an undertaker to do all for the body (so poor was she). I attended the funeral, preached to a few, telling them how blessed it is to die in the Lord, etc. One of the children, a little boy, a cripple, said to his grandmother, "Grandmother, are you going to heaven?" "I hope I shall." "Has my ma gone to heaven?" "I believe she has." "Will sis go too?" "If she is a good girl." "Well, let's all get ready and go." He is four years old. I have made a visit there since, and also to others in the house. The grandmother seems a different person.

Story of a Bible,

TOLD BY THE ARCHBISHOP OF YORK.

Let me tell you the story of the little book which I hold in my hand. It is a copy of the New Testament, but on the title-page is written "Vol. 1,090." The reason of that is that there is a great publisher in Germany, who has printed for the use of English people living abroad, and for the Americans, almost all the English classics, and when he had come to the 999th volume of his great series he said to himself, "I will present to the English people, in gratitude for the patronage they have given to me, the present they love the most: I will give them a copy of the

New Testament, printed with the utmost care, and sold at a price which cannot remunerate me." But the point of my story is this—that the book which was published two or three months ago, has been so much appreciated on account of one peculiar feature in it, that the public, instead of receiving it as a present, have paid for it as a matter of business. The book, instead of selling 8,000 or 10,000, has sold now some 30,000 copies; and the publisher, in spite of himself, has been enriched thereby. And what does this mean? Why, it means that there is an almost passionate avidity among our people to read and study the Word of God. The peculiar feature in this volume is that besides the actual text of the New Testament, there are two or three lines at the foot of the page, which show the variations of the three greatest manuscripts ever discovered. You may perhaps wish that there was no such thing as a variation talked of; but no volume will do more than this will do to confirm our confidence in the text of the New Testament as we have it, because although there are variations, yet we have, on the one hand, manuscript authority for the New Testament, such as exists in no other ancient work whatever, and because on the other hand these variations, such as they are, affect no doctrine, but leave the substance of the blessed New Testament to us entirely intact.

REPLY OF

A Convert in Rupert's Land.

This man was a warm-hearted Christian, fond of singing hymns; and the English traveler said, "Why do you like to sing those hymns? What has Jesus done for you?" The man looked at him in great astonishment, but said nothing. He made a ring of some moss which he gathered, and got a worm, which he put in the centre; then, with his flint and steel, he struck a light and set fire to the moss. As the moss began to burn, the worm began to writhe with pain. The Indian then took up the worm, and put it upon a stone, and said, "That is what Christ did for me. I was that worm, and felt in my spirit as much pain as the worm did in its body; but in the midst of my agony Jesus came to me, and placed me upon the rock, and can you wonder that I love Him as I do?"

A Blind Boy Martyr.

In the reign of "Bloody Mary" of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much entreaty, prevailed on the guard to bring him to the Bishop. This boy had lately suffered imprisonment in Gloucester for confessing the truth.

After the Bishop had examined him concerning his faith, and the cause of his imprisonment, he looked on him steadfastly, while tears stood in his eyes, and said:—"Ah, poor boy, God hath taken from thee thy outward sight—for what reason he best knoweth—but he hath endued thy soul with the eye of knowledge and faith. God give thee grace continually to pray unto him, that thou lose not that sight; for thou shouldst then be blind both in body and soul."

The boy's name was Thomas Dowry.—How often or how long he had endured imprisonment for the truth's sake is not known; but on his final examination he was brought before the Chancellor of Gloucester.

He was asked, "Dost thou not believe that, after the words of consecration spoken by the priest, there remaineth the very body of Christ in the sacrament of the altar?"

"No," answered the blind boy, "that I do not."

"Then," said the Chancellor, "thou art a heretic, and shalt be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing with his hand toward where the pulpit stood.

The Chancellor again inquired, "When did I teach thee so?"

Dowry answered, "When you preached there (naming the day) a sermon to all

men, as well as to me, upon the 'Sacrament.' You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the Papists have heretofore taught."

The shameless Chancellor, who had turned Roman Catholic, answered, "Then do as I have done, and escape burning."

The blind boy said, "Though you can so easily mock God, the world, and your conscience, yet will I not do so."

"Then God have mercy upon thee," rejoined the Chancellor, "for I will read the condemnation sentence against thee."

"God's will be fulfilled!" answered the young martyr.

Hereupon another officer of the Romish Church, being moved with the scene, stood up, and said to the Chancellor:—"Fie, for shame, man! Will you read the sentence against him, and condemn yourself? Away, away, and appoint some other to give sentence and judgment!"

"No, Register," said the hardened man, "I will obey the law, and give sentence myself, according to mine office."

He did so. On the very same day the blind boy was led to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth. Both of them, in one fire, most firmly and joyfully yielded their souls into the hands of the Lord Jesus.

The Gospel for Children.

Speak the great things of this Gospel to the little children—sitting upon the knee of a parent, or gathering around the teacher in her class—how wonderfully they meet the natural religious instincts of the child! How they enlighten and shape them, and give them meaning and purpose! How the incarnation and life and death of Jesus Christ—infinite mysteries as they are—fill the little mind and satisfy the little heart of a child! How every child's heart responds to the words of the divine, mysterious, but gentle Jesus, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven!" And how the mind and heart of a child grow under his teaching and love—"go from strength to strength." Nay, under what else can they grow? The child developes into a man, "he receives the sincere milk of the Word, and grows thereby."

SPECIAL MISSIONARY INTELLIGENCE.

FROM OUR OWN MISSIONS.

Italy.

REV. WM. CLARK.

Spalatro in Dalmatia, Austria.—Signor Rovillo, our evangelist in this place, writes that he finds abundant opportunities for making known the Gospel. The number of visits he has made to families has, for some time, averaged about 150 a month. He finds ready access to families of all classes, as in all his evangelistic work he is ever accompanied by his wife, and thus attended, he is everywhere cordially received. He finds frequent occasion to preach the truth to those of different nations, who come from a great distance to the markets and fairs of Spalatro. The language he uses mostly in his intercourse with the people is the Slavic. He says in one letter:

"How thankful I am to God that I am able to speak the Slavic, for it is the language of ninety-five hundredths of all the people with whom I come in contact. I am thus able to preach Christ to these people, who have for fifteen centuries sat in darkness, and such is their readiness to hear the Gospel that I succeed in sowing much of its good seed among them."

In one of his letters, he speaks of having encountered a number of monks of the Franciscan Order, extremely liberal, and correct in their conduct and views, and who openly declare that the Word of God is superior to all other authority, and that when tradition is found at variance with it, such tradition should be rejected.

In speaking of his visit to a neighboring village, he says:

"In Castelli, one hour distant, where I often visit, I find very many, both men and women, who gladly listen to the truth. They bring also their children with them to the place where we meet, and ask me to speak to them; and in talking with them of the Saviour in a simple and familiar way, I always have their whole attention."

Our evangelist, also, at times has the opportunity to preach the Gospel to Mohammedans He says:

"Some time since I was cordially received into the house of one of the principal citizens of Spalatro, and for many weeks my visits have been frequent in his family. A few days ago, meeting him in the street, he said to me, 'There are now two Mohammedans from Bosnia in my house, come in and preach the Gospel to them.' I accordingly, not waiting to be twice asked, followed him to his house, and found the two. They were father and son, traders, who had come a great distance to make purchases. I at once spoke to them in Slavic, and for more than an hour conversed with them of the Bible as the Word of God, of Christ as His beloved Son, his divinity, purity of life, love, and sacrifice for us sinners. They manifested deep interest in all that I said, and the son, who was about twenty years of age, often approved enthusiastically. When I left they received a Testament with many thanks, and cordially invited me to visit them in their country."

UDINE.—The Evangelist Signor Girola, by his zeal and fidelity, is accomplishing a good work at this station. With a church of thirty-four members, a Sabbath-school and a day school, he is able to secure for the Gospel great influence, and an influence constantly increasing. In this city there is no open opposition, though, on account of the Mayor of the city, and the Governor of the Province, both being friends of the Bishop, the rights of those who have embraced the truth are not always respected. The people are generally liberal and favorably disposed. The work of colportage in this city, and the large and populous region around, has been and continues of great importance. Bibles and religious books are extensively circulated, and, had we agents to employ and means to sustain them, a very large section of North-eastern Italy and Southern Austria might be evangelized.

VERONA.—The large church in this city is in a most prosperous condition. Every month new members are added to it, and among these several from the middle and higher classes. The blessing of God has attended the labors of our evangelists in this city in a very wonderful manner, as in no part of Italy have the fruits of evangelical labor been more abundant than here.

Chili.

MR. MERWIN.

VALPARAISO, Sept. 1, 1869.

LAST week, at our usual Bible-class, there were gathered seventeen Chilenas, men and women, to study the Word of God. Among these are some who appear to be penetrated with the spirit of the Gospel. One of the men having been asked, "In what way do we break the commandment, 'Thou shalt love the Lord thy God with all thy heart?'" replied—"We break it daily and hourly by a *want* of hearty love for God. Even in our holiest moments we fail to comply fully with this commandment. In prayer, for example, when our most ardent affection should be absorbed in the contemplation of our Redeemer, we find our thoughts and desires so occupied with earthly things that our mind and heart are not entirely engaged in the worship and praise due unto the Lord. We need constant grace to enable us to obey this requirement."

This he had been taught, not by word of man, but by personal spiritual experience. The parish priest has publicly denounced this Christian brother, and warned his neighbors to have no intercourse with "the heretic." In his own family he meets with much opposition, but bears it with cheerfulness, "being persuaded," he says, "that not death itself can separate him from the love of Christ."

A neighbor of his, who had manifested much interest in the study of the Scriptures, told me a few weeks since that he was losing business by reason of his adherence to the truth. He had therefore decided

"to live in the shade for awhile," as he expressed it, not permitting his light to shine, but quietly holding the Gospel.—He defended his resolution by citing Peter's denial. It appears that his conscience was not very easy while pursuing this worldly policy, for he has since then attended our services and openly maintained the truth.

Another individual, of whom we wrote as having become disheartened through the opposition of his wife, has of late been regular in his attendance at our meetings, and says that, with the help of God, he hopes to continue steadfast in the faith.

Yesterday, called on a member of our congregation who, ten years ago, was a candidate for the friar's gown in the convent of Santo Domingo. He could not conscientiously take orders after having striven in vain to reconcile what he knew of the teachings of Christ with the doctrines and simony of the priests. His modest demeanor, love for the Gospel, and intelligence have attracted us from the first. His wife has also renounced Romanism, but I know not whether she accepts Christ from the heart. Their little girl receives instruction at home, as the parents are unwilling that she should be taught the Roman Catechism.

Carmee, one of our most devoted helpers in the good work, recently called upon a friend who had been bereaved, and found her lamenting bitterly the fact that she was unable to raise money for prayers to assist the deceased in purgatory. A man who was present, told the woman not to grieve. Purgatory and masses, he said, were human inventions, contrary to God's word. This surprised our friend, who had never seen him at any of our meetings. It seems that he had recently come from Talca, "where," said he, "I heard the Gospel preached and studied the Bible with Mr. Sayre."

SANTIAGO.—MR. GILBERT.

THE attendance at the new church has nearly doubled, and an apparent increase. We have had excellent order thus far without calling upon the police. Our singing is very good. A daughter of an English merchant plays the harmonium, and some of the English young men assist in singing. We have in large letters on the gable end "*To the Most Holy Trinity.*" This surprises the people. They say, "Then they must believe in the Trinity!" Last week we secured the sub-direction of our cemetry—what we regard as an important step. Little by little we are gaining ground, and if I mistake not, the Church of Christ will be planted securely here, God giving our labors an abundant increase.

An Incident,

Narrated by one of our Missionaries.

"I SHALL NEVER SEE HIM AGAIN."

In the city of L—— lived R. G., a fine boy of five and a half years. One day a gentleman called upon his widowed mother, and urged her to give her boy to him. Mrs. G. would not give away her child.—He then asked to have the boy stay with him one week, and see if he liked it, and requested the mother to call every day, giving his street and No. She consented, and on the third day called to see him.—But no such man could be found, and nothing could she hear of her boy. One year and six months she searched in vain. At length she heard that such a boy had been taken to a Roman Catholic institution in M***, a distant city. The mother rushed from one Protestant to another for advice. Every one told her it was useless to make any further effort. She came to us in her agony, saying, "I shall never see him again!" We told her this was no time to weep, but to work and pray; and God would give her back her boy.

I went with the poor widow to a captain of a steamer, who at once became interested, and gave her a free pass to go and return, and bring her boy. On their arrival, he sent a man with her to help recover the child.

The Mother Superior said they had no such child. They then asked to see the boys, but were denied. The man became earnest, and told the nun that he came with authority, had a boat load of men in waiting, and would not leave until that boy was safe with his mother. This

caused the frightened nun to ring a bell, and in came a poor ragged boy, and fell upon his mother's neck. The Mother Superior tried to take him away, and tried to have him go into another room and "get ready," but he could not speak, nor would he let go of his mother until they were safe on the boat.

They came back safely to the anxious sister's, and are a happy family, doing well for time and eternity.

COLOMBUS.—MRS. BATES.

A woman was very deeply moved, and said: "If I could only feel for myself—could believe it was possible to know that my sins were forgiven, I should indeed be happy! But my church tells me I must go to purgatory first to purge my soul." It made her feel better to have me tell her what I believed. She promised to read a tract which I gave her, which was to prove all things, and not take the word of man, but God's Word.

Another said: "It did not matter much about our sufferings and trials, for they are nothing when we think what the Saviour bore for us, for he had not where to lay his head."

EDITORIAL NOTES.

SEVERAL exchanges, in view of the Roman Council, wisely suggest that through "our pulpits, as well as our papers, clear though courteous expositions of Romanism be made at this time." While it is manifestly impolitic to magnify, by attention, the Council and its doings, the occasion may well be employed to hold up with distinctness the positive doctrine and history of Evangelical Protestantism, in contrast with the unscriptural traditions and unhappy effects of the Church of Rome.—And further, large-hearted Christians, rightly reading the liberal tendencies so widely spread and rapidly spreading among large sections of European Catholicism, may well use this occasion to pray for the guiding and quickening influences of the Holy Spirit to rest, not only upon enlightened and distinguished leaders like the Pere Hyacinthe, but upon the masses who are everywhere groping after the light and hungering for the truth of a pure Gospel.

IN the approaching great controversy upon the School Question all over the Christian world, it is of the utmost importance that the several points connected with the issue be carefully discriminated by those who would uphold the institutions of Protestant Christianity. Positions have been taken, even with reference to the Bible in the Schools, which are at least questionable, if not untenable. And no man should, no *wise* man *will*, peril the fundamental interests at stake, by hasty, ill-considered statements, or partizan exciting appeals. The time has passed for these, and our case does not need them, even for popular effect. Its real strength with the people will depend upon the simplicity and unques-

tionable character of the principles stated, and the arguments by which these are sustained. Let every one, therefore, who champions the side of the Schools, consider well before he writes or speaks.

It has been recently stated, by several prominent Journals, that Dr. Kalopothakes* is a Missionary in Athens, under the care of the *American Board*, and further that "the missionary operations in Greece are confined to the American Board, the Episcopal Board, and the Baptist Board." Both statements need correction. Dr. K. and two others with their wives have been sustained for more than six years by the American & Foreign Christian Union. Building upon the work of the honored Dr. King, earnestly seconded by him while he lived, and now receiving a large bequest by his will, these brethren, all of them native Greeks, educated in this country, have accomplished by far the most effective results that have been wrought in Greece. They have successfully conducted two evangelical newspapers, one for adults and the other for children, and they have two large Sabbath congregations and schools. Beside these labors and their fruit of conversions, in Athens, they have been instrumental in awakening a spirit of inquiry for the pure Gospel in many parts of Greece.

While calling the attention of the Religious Press to the above, we desire to emphasize an omission in a notice of our work in Chili. It is that while the opening and dedication of our Church in Santiago, the first Spanish Protestant Church in Chili, which occurred last May, has been reported in many religious journals, no one has noted either the Society or the laborers through whose efforts this signal proof of success in the work of Christ has been achieved. The toil has been very severe, the faith of the brethren has been subjected to many trials, but every month brings confirmation of Dr. Trumbull's cheering words, "Now the work begins to tell!" In noting results in any missionary field, for that field's sake, it would be well to note also the agency with which it is connected.

Strong and discriminating Resolutions in reference to the aggressions of Romanism in connection with the Schools, the Sabbath, and its "intrigue with political parties," have been unanimously adopted by the Synods of Baltimore, Albany, O. & N. S., Michigan, Western Reserve, New-York and New Jersey, and others. And in one of the recent Presbyterian Assemblies, an earnest protest against State appropriations to Roman Catholic schools was warmly endorsed. We believe that Congregationalists, Methodists, Reformed and Baptist are one with Presbyterians in this matter of watchfulness and counteractive exertion.

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* Dr. K., who is now on a brief visit to this country, has received intelligence of the death, on the 23rd of Sept., of a daughter, Ella Dodge, at the age of five years.

Our first article is taken from an admirable address on "Christ in the Schools." The entire address deserves the attention of Christian ministers, and ought to be put into the hands of all who are engaged in the work of instruction.

The second paper, on the Quichua-speaking Incas of the Eastern Andean slopes, will repay perusal. It is written by a Christian layman, who has visited the region he describes, and whose heart is set upon the inauguration of missionary effort among that interesting people. The extraordinary natural advantages of the country, the history of the Inca race, the openings for commerce, and the inducements to Christian effort, are clearly exhibited.

We ask attention to the incident told on page 382, by those writers who profess unbelief in unjustifiable doings by Romish agents, and who are so ready to charge misstatement and uncharitableness upon others who believe and record such doings. *This* narration is real. Another has just been sent us, with as truthful a voucher. It is of a daughter, of respectable parents, unwisely sent to a Convent School in Pennsylvania. The parents, notified of the sickness and death of the daughter, had the body brought home and, for reasons given them, buried, without opening the coffin. The mother, not satisfied with the statements about the condition of the corpse, insisted upon having the grave opened and the coffin lid removed, when it appeared that the body was *not* that of the daughter. Of course, there *may* have been mistake on the part of those in charge of the school, but the parties concerned and their friends, we are informed, do not think there was such mistake.

We solicit from every quarter of the land, *facts* pertaining to the movements and growth of Romanism. We design to prepare a detailed statement of its history and actual condition in every State, with a view of *comparison* with that of leading Protestant denominations. We sympathize strongly with the sentiment recently uttered by several well-informed ministers, to the effect that Rome is not making any real *advance* in this land, except in the attainment of augmented political power. We believe the facts show this conclusively, and furthermore, that the facts, clearly stated, will best indicate the true course to be taken by all who would wisely and successfully counteract the subtler and really aggressive agencies of Rome. We therefore solicit communications from intelligent and interested Christian men everywhere, of *facts* (carefully stated), concerning the establishment of Roman Schools, Convents and Churches, and incidents (properly verified) illustrating the spirit and methods of Romish Propagandism. We add, that *our* purpose in the detailed statement proposed, is simply to *give facts*, without a word of comment.

By special request and donation of a friend in Western New-York, we have sent an extra thousand copies of the October number, accompanied in many cases with that of November, to Christian Associations, Ecclesiastical Bodies, Sabbath-schools and individuals—with the hope (as the donor desires) of thus enlarging the interest in the objects and work represented by the Magazine. We trust this desire and hope may be largely realized.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 6th November, 1869.

MAINE.

Topsham. Cong. Church, per J. S. Sewall	$25 00	
Saco. Benev. Soc'y of 1st Pres. Ch. and Parish	26 10	
		51 10

NEW HAMPSHIRE.

Winchester. Cong. Ch. and Soc'y, per Levi Sabin	5 75	
Dover. W. Woodman legacy, per T. J. W. Pray, Ex.	233 02	
Concord. So Cong. Ch. and Soc'y, for L.M. of S. R. Dole	50 74	
		289 51

VERMONT.

Brattleboro. Mrs. B. H. Van Dorn	10 00	
Bennington. Cong. Church	25 50	
		35 50

MASSACHUSETTS.

Dorchester. Rev. Mr. Means	10 00	
Waltham. Friends to constitute Miss Annie E. Albro L.M.	30 00	
Florence. Florence Church, per Dea. A. S. Williston	50 00	
Quincy. Anonymous	50	
Williamsburgh. Cong. Church, W. A. Hawkes, Tr.	48 00	
So. Hadley Falls. 1st Church and Cong'n	113 73	
Chester Centre. Cong. Church	4 00	
Holden. Cong. Church and Soc'y	13 50	
Boston. Mrs. Freeman Allen, for L.M. of Mrs. Charlotte Louisa Reid	100 00	
Milford. Cong. Ch. and Soc'y	17 60	
Andover. Dr. S. Tracy $2; Geo. L. Abbott $5; E. Taylor $10; friend $1	18 00	
Cambridge. Shepard Cong'n	137 45	
North Andover. Evan. Cong. Ch, Mrs. Dutton $2; Mrs. C. Phillips $2; Mrs. S. Phillips $1—all for Bible in Spain	5 00	
E. Cambridge. Ev. Cong. Church and Soc'y	21 19	
Danvers. 1st Church and Soc'y	16 75	
Ashby. Cong. Church and Soc'y	3 00	
Littleton. Cong. Ch. and Soc'y	10 60	
Sharon. " " " for L. M. of Rev S. I. Briant	50 00	
E. Boston. Maverick Ch. and Soc'y	57 00	
Fitchburg. Cong. Ch. and Soc'y	114 34	
Leominster. Cong. Ch. and Soc'y	65 00	
Lawrence. Central Cong. Church and Soc'y	27 00	
		892 75

RHODE ISLAND.

Providence. Charles street Church and Soc'y		9 00

CONNECTICUT.

Stamford. 1st Cong. Church, per M. Lockwood, Tr., to constitute T. Davenport, Jr., and Dr. E. T. Panye, L. M.'s	70 60	
Canton Centre. Mrs. L. H. Foote	2 00	
Southampton. Mrs. E B. Wakeman $35; Geo. Bulkley $10	45 00	
Hartford. Pearl st. Cong. Church, per J. B. Eldridge, Tr., for Miss Rankin's work	200 00	
West Killingly. Westfield Church and Cong'n	24 29	
Colchester. Cong. Sab. School	6 68	
Killingworth. Cong. Ch., in part of L.M. for Rev. W. Miller	9 54	
Hartford Asylum Hill Cong. Ch. $128 13; Sab. Sch'l $10; John Beach $100; C. C. Lyman $50; E. Collins $50	338 13	
Clinton. Cong. Church, Rev. W. E. Brooks, L.M.	32 00	
		727 64

NEW YORK.

Buffalo. Mrs. Armstrong, for Miss Rankin's work	5 00	
N. Y. City. Wm. E. Dodge $750; Mrs. W. E. Dodge $250	1,000 00	
" Mrs. A. C. Brown, for Miss Rankin's work, and to constitute Rev. J. Eastburn Brown L.M.	39 33	
Deposit. Pres. Society, per Jno. M. Smith	11 10	

NEW YORK—*Continued.*

Albany. Mr. Koone and H. C. McCall, $5 ea..... 10 00
Saratoga. M. E. Ch. add'l..... 2 00
Salem. U. Pres. Church..... 52 84
" Pres Church..... 16 00
Po'keepsie. Mrs. John F. Winslow. 50 00
Dansville. Mrs. M. B. Farwell 2 00
N. Y. City. Mrs. A. C. Brown, for Miss Rankin's work..... 25 00
" Crowell Adams..... 50 00
" Mrs. Stephen Griggs..... 35 00
Cazenovia. 1st Pres. Church, per J. Hobbie..... 40 81
Rochester. A. Champion, for the gratuitous distribution of 1,000 copies of the Oct. No. of the "Chr. World"..... 100 00
N. Y. City. Dry Dock Mission of the Mercer street Ch..... 2 86
Mt. Vernon. Bapt. Ch. add'l..... 1 50
Perry. M. E. Church..... 10 06
Union meeting in Bapt. Ch... 33 46
Syracuse. Centenary M. E. Ch.... 6 50
" M. E. Ch., Salina, 1st Ward, in part of L. M. for Rev. W. Mason..... 14 66
" Plymouth Cong. Church, for L. M. for Rev. A. F. Beard .. 31 12
Ilion. M. E. Ch., Rev. F. F. Jewell, L.M..... 35 00
" E. Remington, to constitute himself a L. M..... 30 00
N. Y. Mills. W. D. Walcott and W. S. Walcott, $0 ea..... 20 00
Rome. M. E. Church..... 10 50
" 1st Pres. Church..... 17 00
Frankfort. M. E. Church..... 8 70
Candor. Rev. G. A. Pelton..... 5 00
N. Y. City. Jas. Donaghe..... 5 00
Fonda. Ref'd Church, per S. I. Wedder, Tr..... 8 00
Perry. Pres. Church..... 18 80
Sweden. Pres. Church..... 31 12
Pittsford. Pres. Church..... 8 39
Penfield. Pres. Church..... 3 52
Elmira. 2d Pres. Church, D. H. Tuttle $25; H. W. Strang $5; M. Ayrault $3; Sarah H. Hart $2; others, $29 05—which constitutes Mrs. Emily E. Sherwood L.M..... 64 65
Corfu. Pres Church..... 5 00
Pike. Pres. Church, in full of L.M. for Rev. T. S. Dewing..... 5 00
Canandaigua. Cong. Ch., to constitute Mrs T. B. Allen and Miss Annie L. Pierson L.M.'s, and in part for Mrs. Abner Antis and Dr. J. P. Hayes $5 on L.M. for his..... 86 17
N. Y. City. James Brown..... 100 00

2,000 58

NEW JERSEY.

Newark. A friend..... 5 00
Bergen. 1st Pres. Ch., per Walter Storm..... 75 05
Bloomfield. Pres. Church, per J. K. Oakes, Tr..... 106 66
Newark. Ira M. Harrison, to make A. J. Gillett a L.M..... 30 00
" So. Park Pres. Church, to constitute Jos. D. Doty, Mrs M. Gardner, and A. Parkhurst L.M.'s..... 104 38
" Young Peoples Miss'y Soc'y of So. Park Pres. Ch., G. W. Howell, Tr., for Miss Rankin's work..... 50 00
Hanover. 1st Pres. Church, to constitute A. S. Hopping and S. H. Hopping L.M.'s..... 60 00

NEW JERSEY—*Continued.*

Hanover. Pres. Sab. School, to constitute T. A. Hopping a L.M. and for Greece..... 40 00
Trenton. Benj. Fish..... 5 00
Princeton. Mr. McLean..... 1 00
Cold Spring. Additional to make Rev. M. Williams a L.D..... 26 50
Blairstown. Pres. Church, in part of L.D. for Rev. T. A. Sanson 38 10
Vineland. Mrs. Fisher..... 1 66
Montclair. Pres. Church, of which $30 from Sam'l Holmes, to make himself a L.M..... 103 44

646 79

PENNSYLVANIA.

Addisville. Ref'd Ch. Quarterly collection..... 10 68
Pittsburgh. Jas. Montgomery $50, for Miss Rankin's work; $50 for Italian books, and $25 for Italian Mission, and $5 for general work; Young Men's Prayer Meeting $5; U. Pres. Church, for Miss Rankin's work, $50; Messrs. Lockhart & Frew $120, for Miss Rankin's work..... 305 00
Alleghany City. Young Men's Miss'y Soc'y of U. P. Church, for Italian paper..... 105 00
Pittsburgh. Messrs. Chs. J. Clark, for L.D., and W. Shaw, $100 ea; 2d U. P. Church, to constitute Jos. M. Brown a L.M. $30; Geo. B. Edwards $30; J. K. Morehead $25; J. P. Hanna and Mrs. Denny, $20 ea..... 325 00
" Messrs. Jones, Caughey, Bryon, Graff & Co., Nemick & Co., McCully, Rabe, Delworth & Co., Johnston, Schwartz, Weyman Bros., Pears, Laughlin, Bakewell, Fahrenstock, Bell Bro., Jones, Childs, Hassey, Edwards, Thompson, Kier, Breed, Floyd, Bell, Breed, Reed & Co., Mrs. Livingston and Duff, $10 ea.; W. McClintock $15..... 305 00
" Childs, Lea Martin, Begmer, Lyon, Campbell, Black, Bidwell, Stewart, Moffatt, Porterfield & Co., Wilson Bros., Grey, Wilson, Clark, Dilworth, Cain, Riddle, Dilworth, Bakewell, McCurdy, $5 ea..... 105 00
" Jamison Hughard, MacConnell, Wilson, Jamison, Arnott, Bingham, McClintock, Reymer, Dilworth, Hayes, Hitchcock, Herron, Shum, Kennedy, Drocourt, Rose, Dehm, Scully, Hersh, Edwards, Brooks, Scott, Preston, Graff, Dunseath, Glosser, Wightman, Glass, Forsyth, Park, Stevenson, Marshall, Fleming, Scott, Mrs. Page, Rowley, Moore, $5 ea..... 190 00
" Campbell & Co. $12 50; Shaffer, Howard, Palmer, Kelley, McHenry, Crane, Mrs. Lyons, $3 ea; Johnson, Young, McClarkin, Baer, McClean, Neames, Lyon, Fleming, McElhaney, Kirkpatrick, Smith, Mitchell, Dickson, Smith, Digby, Edwards, Veitch, Mrs. Warden, Thomas, $2 ea; Findley, Collingwood, Dorrington, Douglass, Wood, Armor, Le

PENNSYLVANIA—*Continued.*

Meyne, Douglass, Loughridge, Estep, Irwin, Campbell, Poindexter, Cunningham, Mrs. Burghur, $1 ea.; Prof. Griggs 50c.; McCormick 25c	87 25	
Alleghany. 1st U. Pres. Church	49 80	
" 2d U. Pres. Church	37 50	
" 3d U. Pres. Church	30 22	
" Mrs. R. S. Hays, in full of her L. M., $20; Misses Nemick $15; Brown, Semple, Forsyth, Mrs. Schwartz, $10 each; Schwartz, Morrison, Reed, Irwin, Wright, Heron, Dunlap, Dean, Spang & Co., Kennedy, $5 ea.	125 00	
" Mrs. Sawyer, Wright, Bakewell, Miss Heron, $5 ea.; Caldwell, Dyer, Agnew, Mabon, Miss Emma Mabon, for Mexico, $2 ea.; Miller, Godfrey, Heron, Scott, Ewer, $1 ea.; Mrs. Cust 50c.	35 50	
Mount Jackson. Rev. Wm. M. Taylor, in part for L M, part for Spain, and part for Mexico	15 00	
Peckville. E. Weston	25 00	
Danville. Miss M. A. Montgomery	10 00	
Bulah. U. Pres. Ch, add. towards L. D.	10 00	
Blairsville. Pres. Church, in full of L M. for J. A. Cunningham	5 00	
Bethlehem. B. C. Webster $30, to make Mrs. E. C. Webster L.M.; F. Wolle $25; S. Wolle $10; A. Wolle $10; Wolle, Krause, Erwine, Krause, Wolle, Krause, Rice, Myers, Krause, Fritz, Liebert, Wolle, Chapman, Roundthaler, $5 ea; others, $71 60	216 60	
So. Bethlehem. Moravian Sabbath School	7 00	
" Moravian Church	1 32	
Mt. Bethel. Pres. Church, in part, $16 55; Rev. Mr. Darrah $1.	17 55	
New Texas. Pres Church, towards L.D. for Rev. J. D. Moorehead	35 00	
Livermore. Pres. Church	10 00	
Murraysville. Pres. Church, add. towards a L.D.	6 75	
Salem X Roads. Pres. Church	2 25	
Easton, Cash $10; Vandervoer, Green, Snyder, Lawback, Lawall, Eyerman, Rader, Detwiller, Black, Porter, Deshler, $5 ea; cash, $2	67 00	
Waynesburg. Teachers of Pres. Sab. School, to make Chs. Campbell a L.M.	30 00	
Great-Conewago and Lower Marsh Creek. Pres. Ch. add.	9 00	
		2,178 42

DELAWARE.

Wilmington. Hon. Wm. Hall	20 00	
Dover. Bapt. Church, which constitutes Rev. O. F. Flippe a L. M.	31 83	
Pres. Church $21; others, $23; cash, $1 15	45 15	
		96 98

ILLINOIS.

Macomb. Cumb. Pres. Ch., Rev. J. W. Stapp	11 50	
Springfield. G. N. Black, J. Williams, J. T. Stewart, J. Chestnut, and R. P. Office, $5 ea.; Dr. T. S. Henning $3; H. Ulrich, Mrs. Pease, W. Knickerbocker, $2 ea.; Vedenberg & Ordway, $1 each; five others, $7	43 00	
Lincoln. 1st Cumb. Pres. Church	15 78	
" 1st Meth. Church	11 70	
		81 98

INDIANA.

Princeton 1st Pres. Church, to constitute Seth Ward a L.M.	38 00	
" 1st Meth. Church	10 15	
Evansville. W. H. M.	10 00	
		58 15

OHIO.

Pomeroy. Mrs. J. McNair Wright	20 00	
Hamilton. 1st Pres. Ch., Messrs. Shaffer, Milliken, Robertson, $5 ea.; Mrs Kender and Tapscott, $1 50 ea.; Mr. Sutherland $2; Grey, Falconer, MacFarland, Anderson, Jacobs, Skinner, Giffen, Rosaman, Giffen, $1 ea.; Mrs. Davis, Russell & Harris, 50c ea.; Mrs. Harper $1 05; Mrs. McAdams 45c.	32 00	
" 1st U. Pres. Ch., Mrs. Becket $5; Messrs. Laurie, Becket & Brown, $3 ea.; McNeeley, Giffen, Mrs. Miller, Harrison, Moore, $1 ea.	19 00	
" 1st Bapt Church, E. G. Dyer $3; Dr. Scoby, Mrs. Lee, $2 ea.; Meeley & Potter, $1 ea.; Mrs. Walker 50c.	9 50	
Steubenville. U. Pres. Church	21 60	
Wayne. Cong. Church, in part of L.M. for E. Parker	15 00	
		117 10

IOWA.

Western. United Brethren Ch.	10 12	
" U. S. House	3 25	
Dubuque. Mrs. J. P. Farley, $1; W. C. Chamberlain $1	2 00	
Waubeck. A. Fordyce	1 00	
Jordan Grove. Free Will Bapt. Ch., bal	50	
Buckingham. M. E. Church	21 05	
Clarksville. O. S. Pres. Church	2 20	
" M. E Church	5 35	
Parksburgh. M. E. Church	7 00	
" A. V. Stout $1; J. Wells $2	3 00	
" Bethel Church of God	7 05	
Pine Creek. M. E. Church	7 00	
Boulder. Ger. Reformed Church	4 05	
Muscatine. N. Y. and I. M. E. Ch. $4; M. Klepler $2	6 00	
Centre Grove. Levi Perkey $5; J. M. Ames $1	6 00	
Andrew. Amanda Hart	1 00	
Camanche. Jesse Tolman	2 00	
Diamond. M. E. Church	1 75	
Maquoketa. Circuit	3 00	
Manchester. Mr Taft $1; J. McBride $1; a friend 50c.; D W. Jones $1 50	4 00	
Cedar Rapids B. Lutz	1 00	
Marion. S. Granger, to complete L.M. for Mrs. A. W. Granger	22 00	
		122 04
Union, W. Va. Rev. S. R. Houston, for Greece		10 00
Romney, W. Va. J. D. Armstrong		5 00
Memphis, Tenn. J. M. McCombs, for Spain and Riley's Mexico		130 80
Total		$7,422 54